

Siegfried H. Horn: A Voice from the Dust Heaps



By Lawrence T. Geraty

I think it could be successfully argued that no other Adventist religion professor has been better known both within and without his denomination than Siegfried H. Horn: “A Voice from the Dust Heaps” (compare the title of his early booklet, *Light from the Dust Heaps*.¹) And because the primary motivation in his scholarship was that it might be beneficial to his church, I think it is instructive, as an example, to consider again his life’s work.

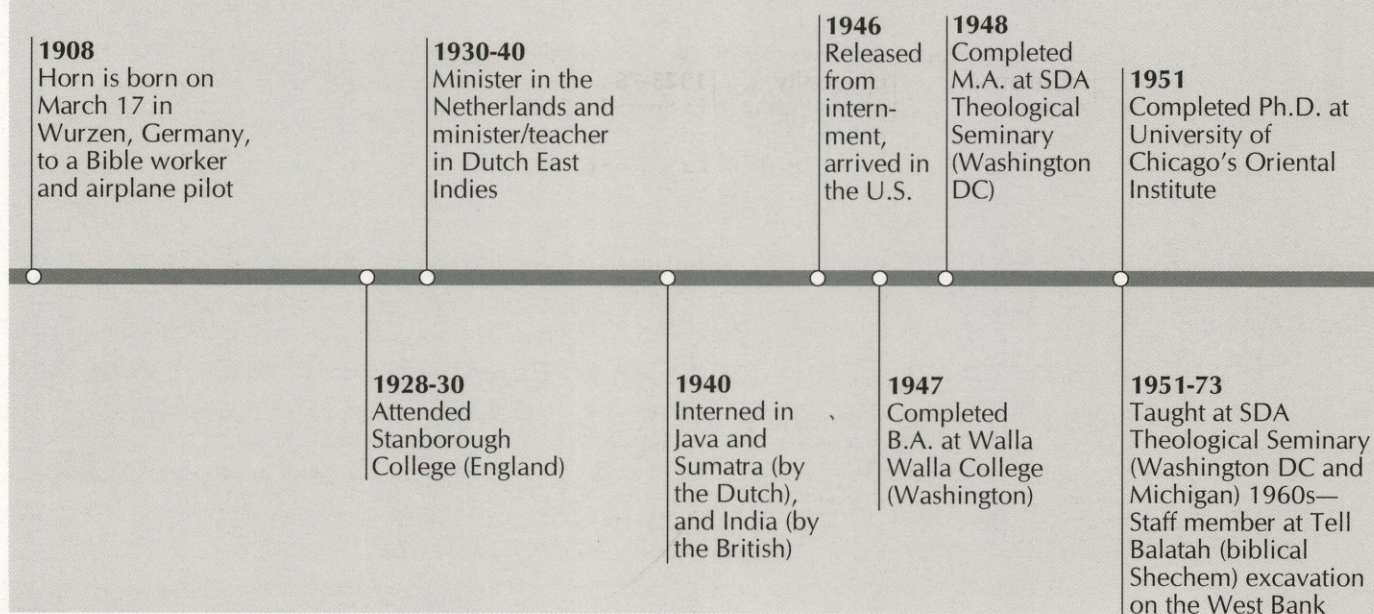
Thanks to the generosity and kindness of his widow, Elizabeth, I have had the privilege this last year of reading in Dr. Horn’s meticulously kept diaries dating from 1924 through 1993—a treasure trove of information and insights covering three score and ten years of denominational and personal history.

For instance, I found Horn's lists fascinating. Here are a few of them: a listing of the times he read through the Bible in both Hebrew and Greek, a list of people he baptized through the years, lists of eclipses observed, exams taken, extension schools at which he taught, eye glasses purchased, fires experienced, foreign trips taken, General Conference sessions attended, locations he colporteured, his cholesterol record through the years, circuses visited, driver's licenses obtained, and earthquakes experienced. In one sense, perhaps it could be said that I have put my archaeological skills to work in that different dust heap. Actually, like the man who tried to build a house before he counted the cost, I bit off more than I could chew. There was no way, in the time available to me as a busy administrator, that I could read carefully through the thousands of pages covering seventy years in thirty-five volumes, in their entirety, or even look up all the things that seemed of interest in his comprehensive five-volume index. I take full responsibility for the subjective choice of passages I share and the interpretations I give of my discoveries, though I try to be balanced, representative, and fair. Even so, I have to say this represents a first draft attempt that neither does justice to the man, nor to the documentation that he has left. This is a project I plan to complete in my retirement. In the meantime, I hope what I do share will be an inspiration to you, as it has been to me: hearing Siegfried's voice from the past on issues of scholarship and service with which we, as servants of the church, continue to deal.

EARLY LIFE

Siegfried Herbert Horn was born in Wurzen, Germany, on March 17, 1908, to the union of an Adventist Bible worker with one of the world's first aviators—with whom Siegfried first flew in 1912, only eight years after the Wright brothers at Kitty Hawk. He died in St. Helena, California, where he is buried, on November 28, 1993. He received his undergraduate education at Friedensau Seminary in Germany from 1926 to 1928, and at Stanborough College in England from 1929 to 1930. Horn's early diaries, written in German until 1953, contain some fascinating accounts. For instance, in 1929 he and a friend found a deer dying in the forest so they dragged it to Friedensau, slaughtered it, and ate it during the following days. I was surprised at the number of women he fell in love with before his marriage and the frankness with which he characterized those relationships. Horn was made of flesh and blood and had emotions after all. He was offered a job as an electrician at Granose Food factory in England when he finished college, as well as the job of home missionary secretary of the Northern European Division. In addition, the General Conference tried to get him to accept the principal's job at Marienhohe Missionary Seminary after the war.

Significant Dates in the Life of Siegfried Horn



WORLD WAR II INTERNMENT

Horn's active professional life was divided into two unequal parts by six and a half years (1940-1946) of internment as a German prisoner of war, first by the Dutch in Indonesia and then by the English in India. That period of his life was fascinatingly retold by himself in *Promise Deferred*, published by Review and Herald in 1987, and by Joyce Rochat in *Survivor*, published by Andrews University Press in 1986. The providences from this period of his life never failed to give Horn a sense of purpose. He felt he had been preserved for a purpose. Only one of the highlights of this period was Horn's own hand-written translation of the entire Bible from the original languages.

MINISTER/MISSIONARY

Before this defining event of his life, from 1930 to 1940, Horn served as a minister in the Netherlands and a missionary teacher/administrator in the Dutch East Indies. His first congregation in the Netherlands would not accept him to preach even his first sermon because they spied their

young new pastor during his first week wearing brown shoes rather than black—the only acceptable footwear for an Adventist man of the cloth! The conference president had to move him immediately to another new district. By Horn's own account, 1939 was the first "black year" of his life: "Our baby boy died at birth, World War II broke out and our furlough was postponed," resulting in his imprisonment for the remainder of the war.² During his internment, and indeed his whole life, it can be said of him as it was of Edward Robinson, "He used freely whatever lay open to be freely used. But he took the learning of others, whether dead or living, not for a Jacob's pillow to sleep on, but for a Jacob's ladder to climb by."³

HIGHER EDUCATION

Upon gaining his freedom at the conclusion of World War II, Horn immigrated to the United States with the help of the General Conference and quickly completed his formal education. He finished a B.A. at Walla Walla College from 1946 to 1947, and an M.A. from the SDA Theological Seminary, at that time in Washington, DC, from 1947 to 1948. (As a boy, I first became acquainted with him because we lived in the same seminary apartment building). His M.A. thesis was entitled, "The Topographical History of Palestine According to the Egyptian Asiatic Lists and Other

1963
Founded *Andrews University Seminary Studies*

1970
Founded archaeological museum at Andrews University that now bears his name

1971
Director of Andrews University excavation at Tell Hesban (Heshbon) in Jordan

1973-76
Dean of the SDA Theological Seminary at Andrews University

1993
Died November 28 and buried in St. Helena, California

1968
Director of Andrews University excavation at Tell Hesban (Heshbon) in Jordan

1970-71
Director of ACOR (American Center of Oriental Research) in Amman, Jordan

1973
Director of Andrews University excavation at Tell Hesban (Heshbon) in Jordan

1976-93
Active retirement in California, from which he lectured, wrote, and traveled

Sources." He completed a Ph.D. from the University of Chicago, from 1948 to 1951, with a thesis "The Relation Between Egypt and Asia During the Egyptian Middle Kingdom." Although he was offered teaching positions at several Adventist colleges in the United States, Horn chose to accept the call from the SDA Theological Seminary, where he taught from 1951 to 1976, first in Washington, DC, and then in Michigan when it moved to Andrews University, from which he retired as Professor Emeritus of Archaeology and History of Antiquity.

In summarizing his second quarter-century of life, Horn wrote: "This is a brief outline hitting only the high points, and does not mention illnesses and operations of Jeanne and myself, the writing of hundreds of articles for periodicals, the building up of my well-stacked archaeological library, the making of hundreds of trips of minor importance, the teaching of years, the preaching, baptizing of souls, etc.—It was a quarter of a century through which God has marvelously led me, although it had its extremely dark but useful years."⁴

ARCHAEOLOGIST

As an archaeologist, Horn is known particularly for the influential dig he initiated and directed at Tell Hesban (biblical Heshbon) in Jordan during its first three seasons, 1968, 1971, and 1973. After that, he continued on as senior advisor and object registrar in 1974 and 1976. Before this, he gained his first field experience under G. Ernest Wright as a core staff member of the Tell Balatah (biblical Shechem) dig on Jordan's West Bank during 1960, 1962, and 1964.

When the Madaba Plains Project started in 1984, he visited it in the field, in Jordan, and continued that personal demonstration of his interest until the time of his death. He founded in 1970 the archaeological mu-

seum at Andrews University that now bears his name and the next academic year, 1970 to 1971, served as director of the American Center of Oriental Research in Amman, renting its first quarters. He continues to be

52

A

Aragon, George van. See Van Aragon.

Arshad, Behnam. Minister,

1953 6125*. 129*. Met A in Mosul where he is minister, went w me Asshur.

1957 7314. Met A in Baghdad, now Pres. Iraq Min. dur. 1st Bible L.T.

1964 1088. 89. 90. 92. 101. Helps me in various way in Baghdad & takes me to Babylon.

1966 11149. My acquaintance w A opened the Church doors for us dur. 3rd Bible Lands Tour.

Aroujo, Francisco de see De Aroujo.

Arsamei in E. Turkey. See p. 76

Arthur Horn. (My Father's Brother).

1953. 645*. Met Uncle A. after a lecture in Church in Bremen.

1956. 7196¹⁹⁷. Visit Uncle A + 2nd wife + daughter Carlotta 20, w. Mother in Bremen, Carlotta saw me off at airport.

Articles Written & Published.

1930 1172. 185. My article "Wie kommt Jesus wieder?" is accepted & publ. in the Advenbote, written in A'dam.

1932 27. Wrote 5 articles in Den Haag & sent them to Hbg.

46. 75. Wrote Farewell Article for the Kulmerland in the Mediterranean which was publ. w. my picture in Dutch Advenbode

69. 80. 93. Wrote several articles in Batavia, were accept.

73. German art. on Livingstone was republished in Dutch

1933. 295. Wrote several articles.

104. 113. 139. My articles are published in Dutch + German periodicals, By Dec. I had seen 15.

107. Mother is happy about my writing & rep. of friends' praise

Articles Written & Published (Cont.)

1934. 2 149, 150, 151, 153, 157, 162-163, 169, 171, 184, 189. I write various articles for *Hg.* which are accepted.
148; 149. Got praise for my A.
153. *Trigmetra* expresses displeasure: Steal time for Church work.
1935. 2 214, 220, 230, 255, 256. Write various articles for *Hg.*
248-249. *Drinhaus* advises to write less, Some Union Comm. member want to put me under censorship, he against idea.
1936. 3 15, 20, 55-56. Write article which are accepted & published
25. Get good reports about my A.
1937. 3 65, 79, 88. Write several articles.
1938. 3 162. Annual Résumé; I wrote only 4 articles in 1938.
1939. 3 174, 203. Write some articles.
168-169. L.H. Christian encourages me to write anonymously to escape the wrath of jealous colleagues.
218. Annual Résumé; I wrote 12 articles in 1939.
1946. 5 64, 67, 68, 70, 71. Wrote a weekly A for *Collegian* for Journalism Class, 4 of them were publ.
1947. 5 85, 109, 117-118. Until June wrote weekly articles, *Collegian* publ. 5 in 1946 & 24 in 1947, wrote one A for *Sigors*.
169, 170, 173, 174. Wrote 18 art. for *Permer* for *Zeichen d. Z*
177. Ann. Résumé; I wrote 45 art. in 1947.
1948. 5 182, 196, 207, 208. Wrote diverse articles, *From ashes more*
191. Buck, a former intern reads my A in *Z* in Germany
222 Write first 3 A fr. Chicago.
225. Ann. Résumé; I wrote only 6 A in 1948.
1949. 5 245. Wrote an A on Aramaic in Dan. for *Froom's Ministry*.
249. Ann. Résumé; I wrote only 1 A. in 1949.
1950. 5 245, 249. First A publ in *R.+H.*, 3 in *Ministry*.

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Horn sometimes participated in questionable ventures just so he could speak authoritatively to his community about topics of perennial interest. For that reason, for instance, he accompanied George Vandeman on his trip to Mt. Ararat in 1960 to look for Noah's Ark,⁵ and went with Ron Spear to Kansas in 1982 to meet with a group that claimed to have discovered the Ark of the Covenant.⁶ His conclusion: "I am sure that the search for the two Arks (of Noah and of the Covenant) will go on indefinitely as long as this world will exist."⁷ Horn had a knack for separating sound field results and good scholarship from what was ephemeral and transitory and made it his business to educate the church on these matters, both as to process and results.

At the conclusion of Horn's 60th year he wrote, "God has been good to us. To him be the thanks. He has blessed and protected.—My only regret is that I get old. The last 10 years have taken us into the Jet-, Computer-, and Space Age and life is becoming so interesting that it is a shame that we are now running downhill and in the foreseeable future may come to a stop. It is very questionable that 10 years from now I can write such a full and interesting report as I could today. Yet I enter the next decade of my life with a good spirit and optimism."⁸ Needless to say, Horn was to live productively for another quarter-century.

PROFESSOR

As a professor, Horn established a reputation for giving students their money's worth. He was a master of the material he presented.

known in Near Eastern archaeological circles most of all for the prompt publication of his finds.

Interested in every aspect of the relationship between archaeology and the Bible, while judicious,

And it was always current thanks to his own personal library, now at the Horn Archaeological Museum, whose thousands of archaeological volumes outshone most college libraries in that topic. He stayed on top of

discoveries through his associations in and journals from the Palestine Exploration Fund, Palestine Oriental Society, German Palestine Society, American Oriental Society, American Schools of Oriental Research, Society of Biblical Literature, and the Chicago Society of Biblical Research, the nation's oldest biblical society and the one for which he served a turn as president. He began the doctoral program at Andrews University. Not content with the classroom, in addition to his digs, he led renowned study tours to the Middle East, several in which I had the privilege of participating. He was always the first off the bus and the first up the mountain. He knew how to put his commanding knowledge of detail "into the coin of the realm."

What were Horn's views on some of the issues that his students faced? Take the age of the earth, for instance. In 1966, he attended a Bible teachers' conference at the seminary and reported, "They discussed Science and Revelation and Bob Olson, the chairman, took votes on how many believed that the earth was 6,000 years old and how many felt uncomfortable in hearing doubts expressed in this age of the earth. How ridiculous people can get!"⁹ A couple of years later, Horn referred to an *Adventist Review* article by GC President Robert Pierson: "He reports on his participation in the Geoscience Institute Field Conference, . . . and defends the 6,000 year age of the earth because E. G. White over a period of 40 years had said so some 18 times. This is an argument adopted from Arthur White who always uses it. It is regrettable that a man like Pierson comes out with such a statement on a controversial point. It could easily be the beginning of a witchhunt, as the pope's decision on birth control is now in the Catholic church. I would not be surprised if they would require us either to teach the 6,000 year age of the world in the future, or get out. It can happen under the administration of ill-trained and narrow-minded men, as we have a few in high places. Well in my age, one is no longer easily threatened, for even retirement is so near, that this could be an easy way out in case the situation would become untenable."¹⁰

In 1975, Horn addressed this issue in his diary at some length under the heading, "The 6,000 year age of the Earth craze."¹¹ Note his public teaching method when he wrote: "During 25 years of Seminary teaching on five continents I have never allowed myself to be pinned down with regard to the age of the earth. Many times students have tried by various means to push me into a corner and attempted to bring me to the point where I would commit myself to date the Creation of the Earth or the Flood. My biblical chronology begins



Top: Horn at work, Heshbon, 1976.

Bottom: Horn (excavation director) in conference with Roger Boraas (chief archaeologist), Heshbon, 1973.

Photos: courtesy of the Horn Archaeological Museum

with Abraham. For earlier periods we have no chronological data in the Bible, except genealogies which are useless for dating purposes as Saint Paul already recognized in his day, for which reason he exhorted his young fellow workers Timothy and Titus to shun discussions on 'endless genealogies' which he classifies with myths, stupid controversies and dissensions (1 Tim 1:4; Tit 3:9).

"Bishop Ussher's date for the age of the earth—4004 BC as Creation date—based on genealogical

I was away from home for 232 days, of which for 27 days in California & on our return trip from there; I made three trips to New York, on one of them visiting also Washington (April); spent a weekend in March in Cleveland, Tenn, and another one in May in Atlanta, Ga. Besides these larger trips smaller ones were made to Chicago, St Louis, Fort Wayne and Ann Arbor.

However the big splash was made from May 27 to Nov. 14. After two rushed days, full of speaking appointments, in Puerto Rico, I dropped for two days off at Lisbon (where I saw a bull fight) and for 4 days at Madrid on my way to the Near East. In Egypt where I spent 9 days I flew to Assuan & sailed to Abu Simbel on the Sudanese border to see the great temples of Ramesses II before they are dismantled to save them from the rising waters of the Nile caused by the building of the new High Dam. In Iraq I was ~~for~~ eight days, my first visit since 1957. The most significant trip while there took me to Hatra in the desert. On my way to Jordan I stopped for 3 days in Beirut.

Then came 72 days in Jordan, ten weeks of tent life at Shechem for my third excavation campaign there. Again I hated the early risings, the food, the dirt, primitive living conditions, the long hours in the sun, & the tedious hours at pottery reading, but would not have wanted to miss it for anything. The high lights of our work were the discoveries of a Baal figurine of bronze and the location of the Samaritan temple on Mt Gerizim, and the low lights were the nights of vomiting, belly ache and the days of a dripping nose.

The next ten weeks were again devoted to traveling. First two weeks in Israel, spent mainly with Israeli scholars in Jerusalem, then two days in strife-torn Cyprus to visit the arch. museum at Nicosia, two days in Rome with the Mertzs who took me to Hadrian's villa at Tivoli, three days in Vienna for work on the 1913/14 Shechem material of Sellin's excavations & 3 days in Berghausen to visit an old school friend, Lydia Boerner &

"I got a letter from Kenneth Vine¹² inviting me to participate in a symposium on 'the problem of the age of the earth and dating.' . . . In the meantime Larry Geraty had read a paper on practically the same subject in Washington in a meeting of the Adventist Forum and consented to have that paper published in the Forum's magazine 'Spectrum.' . . . I agree with this article 100%, although I told Larry that I questioned the wisdom of having it published, especially for him as a young man who has to build up a reputation. . .

"Returning from California I found on my desk a copy of a letter written by W. Hackett¹³ to Larry Geraty in which he castigates Larry in the following words: 'I was a little surprised, . . . that as a teacher in our Seminary you would deal with this sensitive and controversial issue through *Spectrum*. I am sure you are aware of the fact that the constituency of this church wishes its Seminary to be a theologically Bible and Spirit-of-Prophecy oriented teaching institution, and that rightly or wrongly the presentation of chronology in the framework of your article puts one in the

figures of the Hebrew Bible, is of no value whatsoever, and it is evident that Ellen White was influenced by Ussher's dates which in her lifetime were still printed in the margins of the English Bibles. . . .

"If every one of her chronological statements would have to be accepted as divinely inspired gospel truth we would indeed be in deep trouble, because she sometimes makes gross chronological errors and contradicts herself. [Horn gave several examples.] . . .

category of one who questions certain Spirit of Prophecy statements on the subject you have dealt with. . . . At this point in time my concern is not to contend for one position or the other, but it is my concern that for the Seminary to carry this particular flag would compromise our effectiveness and reputation with a very conservative church membership. . . . I think, Brother Geraty, that you recognize that the forces of evil are working from without to bring great problems to the work of God

through His church. We have so many challenges and problems at the present time that we hardly need any divisive elements working from within. Let's voice these problems that are real and of concern to us in a group that is prepared to look at the issues from a scholarly as well as a pragmatic point of view.

"In talking to Grady Smoot and Dick Hammill¹⁴ about Larry's article and Hackett's letter, these two men were first inclined to condemn Larry. Grady said, 'There is nothing new in it.' I said, 'That's it! There is nothing new in it—it's Biblical and if we are a people of the Book, as we always claim to be, we should not condemn Larry for presenting a defensible Biblical view, although I question whether it was wise for him to have it published.' They concurred with me. — Larry has in the meantime replied to Hackett's letter and told him that he too is out to build up the church and that he has confidence in the writings of Ellen White, but also feels that the church is mature enough to face problems which exist and which do not disappear by being ignored."

On the specific issue of the role of Ellen White in scholarship, Horn gave an account of a meeting of the Seminary Faculty Forum which met in 1970 to listen to Bill Petersen's study on the chapter in the *Great Controversy* dealing with the French Revolution.¹⁵ He labeled her reconstruction of the French Revolution as "bad history." Horn went on to comment: "The trouble is that our leaders have put Ellen White on such a high pedestal as authority on history, chronology, science, diet, health, social life and what have you, that they would wreck the church if they would dare to admit that she was wrong in any of these disciplines. So they go on muddling until a catastrophe occurs, hoping that the good Lord will soon come to solve their problems, which for them are unsolvable. A real revolution could

At the Isla
Plazas, off
Santa Cruz.
Fr. 8-17-90
9³⁰ p.m.

After lunch our ship left Puerto Ayora & sailed along the eastern coast of Santa Cruz to the small island of Plazas. There it anchored, as usual, off-shore. The landing from the dinghies was fortunately a dry one, although the rough sea & high waves took care that we got wet.

Isla Plazas is very small, certainly not longer than half a mile & 100 m. wide. It is very rocky real estate, although easier to walk ^{on} than Española. Nevertheless Gail Pagaard, ^{speaking} that my walk is not as steady on rough trails, as that of normal people, gave me an arm for security's sake. I swallowed my pride & accepted it.

The only vegetation found on the island is a moss-like stuff that clings to the rocky surface & hardy cactus trees that have age-old trunks with diameters up to 40 cm. The beaches were full of Sea Lions, and at one end of the island we found a large colony of bachelor Sea Lions, mostly old animals that have lost both the territory which they once controlled & their female harem.

The only animals that were new to me were Land Iguanas, which stay away from the sea water & eat cactus leaves which provide them with food & water. They look almost like their cousins, the Marine Iguanas, & are just as ugly.



come one of these days."¹⁶

None was more surprised than Horn when the church tapped him for seminary dean in January of 1973. In his diary, he wrote: "I cannot see what they see in me. I am not a great speaker, I am not very pious, but rather liberal by all standards (for example I am not a vegetarian), I do not have the charisma which Murdoch had, and do not like administrative duties. I am a scholar and think I could get the doctoral program through. . . . Well, perhaps I should help them out, although I think

Saturday, Aug. 18, 1990.

San Cristobal Off Cerro Brujo
at the northeastern
coast of San
Cristobal Island

Those passengers who toured the Galapagos Islands only for 3 days left us at noon & flew out to Guayaquil & on.

Sa. 8-18-90
7 p.m.

Those who are on the 7-day cruise as our PUC group is, made a 1 1/2-hour walk over so terrible a rocky & rough trail over nothing but volcanic rocks that I gave up halfway & returned to the beach at the hotel & waited for the others to return. They were disappointed having seen nothing but rocks all the way, except that they saw a few small lava lizards & a few birds flying around.

The afternoon excursion to the beach of Cerro Brujo entailed a wet landing. I skipped it and watched from the deck of our ship the dinghies ferrying the swimmers & snorkelers to the beach near a high rock formation. This mighty rock had several times the size of Kicker Rock around ^{which} we sailed Wednesday afternoon & again passed this afternoon.

The ship's doctor, Dr Obando, left my wound unbandaged today so that the air can do some healing. He only put some white powder on it. I am still hopeful that it will eventually heal.

Sunday, Aug 19, 1990. Barthelmen & Rabida Isls.

Off Barthele-
maw Island
Su. 8-19-90
1 p.m.

We sailed during the night from Cristobal to Barthelmen so that the ship would be ready to send us off to a 4-hour excursion at 8 o'clock this morning. Barthelmen lies off the eastern coast of the island of Santiago, also known as San Salvador or James Island. It is a vol-

written in poor English, on Creation. They were supposed to be adopted at the recently held Annual Council as articles of faith. Many or all paragraphs began with the words 'We believe'—a kind of credo, a thing Adventists have always shied away from. One of the 'beliefs' is that we consider Gen. 5 & 11 to be sources of biblical chronology. I was glad to hear that many consultants had advised to refrain from bringing these documents before the Annual Council and this advice was fortunately followed. It seems that the present administration tries by hook or crook to raise the view of the 6,000 year age of the earth to the level of a church doctrine. I hope that this effort will not be crowned with success during the next 45 months. After that the wind in Washington may blow in a different direction. Sanity and reason may then once more reign over bigotry and medievalist intolerance in which our denomination is immersed right now."¹⁸

In 1977, Horn recorded the exact wording of the creation statement being pushed by the Geoscience Research Institute: "We accept the chronological data of the first eleven chapters of Genesis as providing the basis for our belief in the biblical chronology." Horn went on: "I am lucky that such a credo was not adopted during my term of service because I would have been forced either to be a hypocrite or to resign. We are getting more and more into the Dark Ages. It seems to me that Pierson & Co. are determined to raise

the age of the earth question to the level of an article of faith before they move off the scene of action in 1980. It really is awful."¹⁹

Later the same year the same topic came up at ASRS in San Francisco: "In the evening Duncan Eva talked on ways to improve the relationship between the church's administrators and the denomination's scholars, a need which grew out of an attempt to get a declaration of faith on the matter of creation accepted by the

they make a mistake to choose me. I cannot think of anyone more unfit for the job than I am and the choice of these men shows clearly how fallible they can be in selections they make."¹⁷

It had been at the 1976 American Society for Religious Studies (ASRS) meetings in St. Louis that Horn heard for the first time about "two position papers produced, sanctioned or sponsored by the GC, one on Inspiration and Revelation, which carried Richard Hammill's name as author, and another anonymous one,

Bible teachers. A very hostile reception was experienced last spring when he, W. Hackett & Richard Hammill—I am surprised that Dick lent himself for such work—tried to push such a creed-like declaration down the throat of the West Coast Bible teachers assembled at PUC.— It was finally decided to create a kind of fellowship consisting of seven Adventist scholars and five GC-appointed people to establish and maintain contact, discussion and dialogue between the Olympus and the Stoa.”²⁰

In Horn’s report on the ASRS’s 1980 conference in Dallas, he wrote: “In the evening John Brunt of Walla Walla College spoke on Redaction Criticism and recommended it to SDA Bible teachers, using as his case study the parable of the wicked tenants of a vineyard. A few years ago a teacher, daring to present such ideas, would have signed his death warrant in the Adventist church. That a man can present a paper like this and get away with it shows how far we have traveled on the road of other churches. It is a development that cannot be arrested.”²¹

On the 25th anniversary of receiving his Ph.D. and the beginning of his teaching career, Horn wrote: “And last, but not least, I should mention that I began and directed the first archaeological expedition under Adventist auspices, the excavations of biblical Heshbon which will find its end this summer under the direction of Larry Geraty, my young colleague and successor in teaching and museum work. As a kind of appendix I should also note that this 25th anniversary of my academic career sees me now as Dean of the Seminary to which I have given the best years of my life. And as Chairman of the Th.D. Committee and Dean of the Seminary I have also gotten our doctoral program accredited which President Richard Hammill actually considers the crown of my career. This quarter of a century, the age of the com-

sacks underneath their beaks, puffed up to impress & attract females. The flight of these beautiful creatures is so interesting to watch, that one can hardly get tired to observe them in the air. They are scavengers & are out to steal the food caught by other birds, especially of boobies of which there are also many on the island.

In the meantime the wind had become fiercer & the waves had gotten white tops. Hence the ride back to our ship in the dinghies became quite a wet affair. I was most happy when it was over & I was back in the security of our ship.

In Academy Bay
of Santa Cruz
Island
Jun. 8 - 21 - 90
9 p.m.

Our ship sailed after lunch from North Seymour to the Academy Bay of Santa Cruz Island, a distance of about 30 miles. At 3:30 dinghies took us to the Darwin Research Institute east of the town of Puerto Ayora.

The greatest attraction for us at this institute were the several corals in which giant turtles are held for the purpose of intensive studies. There are still in the islands about 15,000 of these turtles left of the more than 100,000 which called the Gallapagos Islands their home before the whalers came about 1790 & during the next 80 years made the islands the source of their fresh meat supply. They stacked these turtles upside down by the dozens on deck of their ships & slaughtered them according to their needs for these animals can live up to a year without drinking or eating. They can weigh up to 500 pounds each & live for 150 years. They are really remarkable creatures. Those we saw had shells with diameters from 1-1.5 m & heights of about 60 cm.

We also spent a few minutes in an Information Center where we learned a lot about the geology, fauna, & flora of the islands, but also of the geological prob-

puter and of the exploration of outer space, which has seen the cold war and détente, the Korean and Vietnam wars, many revolutions and upheavals, natural catastrophies, but also repeated human landings on the Moon, has been a good period for me. I look back with satisfaction and gratitude to God for having given me opportunities to accomplish all that I have described.”²²

lems they face due to what humans have done to them by robbing them of their resources & introducing harmful plants, such as grass, & animals such as goats, dogs, cats & others. I also got some information on the modern history beginning with their discovery by Tomas de Borlanche, Bishop of Panama, in 1535.



What was still to do after returning from the last excursion was the packing of my suitcase, participating in the last dinner on board of this 23-year old ship (built in Genoa in 1962) & have my head wound once more treated by Dr Abando, the friendly ship physician. He tells me that my wound looks better every day, but nevertheless advises me to see a doctor after returning home. Since I am very much fed up with Dr Burke I will try to get a better one.

Wednesday, Aug. 22, 1990. San Cristobal to Quito Quito
At about 9 a.m. our ship arrived off San Cristo. We 8-22-90
leal & half an hour later an excursion to a lake in 8 p.m.
the mountains began. Since the mountains were in the
clouds & since I had already packed away my dirty
walking shoes I decided to stay on board ship & at-
tent instead a couple of slide presentations on the na-
ture of the Galapagos Islands. I saw some of the sli-

his life and of which I have already written. Though he made major contributions to the scholarly world, he devoted most of his time to interpreting for his church the results of sound scholarship, and for that reason probably did more than any other individual to make scholarship respectable within Seventh-day Adventist circles. Along with Ray Cottrell and Don Neufeld,²³ he was one of the first to attend Society for Biblical Literature (SBL) on an annual basis, setting that pattern as opposed to the Evangelical Theological Society, largely because of the latter's statement on inspiration to which members must subscribe and he could not. Horn's monumental contributions to the multivolume *SDA Bible Commentary* and *SDA Bible Dictionary* are without a peer. And it was he who brought about the birth of Andrews University's first scholarly journal, *Andrews University Seminary Studies*, which he edited from 1963 to 1974. It is instructive to read Horn's summaries of the *Bible Commentary* and *Bible Dictionary* with which he was so intimately involved, the Bible conferences he attended, the Bible Land Tours which he either conducted or lectured for and his characterization of such entities as the Biblical Research Institute and the Geoscience Research Institute.

I found a passage that is particularly revealing about Horn's decision to use his scholarship in the service of the church: "It was during my student days in Chicago that a conversation with a fellow student, Carl DeVries, planted a seed in me that soon came to fruition. He mentioned that Joseph Free, who at that time taught at Wheaton College, was not an

outstanding archaeologist in the scholarly world as a whole, but that among the Evangelicals he had become an archaeological authority without a peer, for a one-eyed man is king among blind people.—I learned the lesson. It was obvious that at my age (42 when I got my Ph.D.) and endowed with only mediocre talents, I could not become an Albright or a Petrie, but that I could become an authority on Biblical Archaeology in my own church. And that has happened."²⁴

SCHOLARSHIP IN SERVICE OF THE CHURCH

As an author, few to this day are Horn's equal in terms of accessible, relevant output. Consider his bibliography which runs to nearly 800 items, not counting his unpublished diaries which he kept all



Horn shows Crown Prince Hassan (Hasmemite Kingdom of Jordan) mosaic fragments from area A.3:3, Heshbon, 1968.
Photo: courtesy of the Horn Archaeological Museum

Following his year-by-year summary of the highlights of his 60th to 75th years of life, Horn added: "There were other things that should not be forgotten, namely the daily routine work and the little pleasant or less enjoyable experiences of life. The following statistics include some of these unrecorded items of what I did and what happened during the last 15 years:

I traveled by car or bus 232,700 miles

I traveled by train 47,700 miles

I traveled by boat 22,100 miles

I traveled by plane 590,000 miles

I taught for 1,470 hours in the U.S.A., Austria, Korea, the Philippines and England.

I lectured or preached 590 times in 16 countries.

166 of my articles, 16 books and 16 book contributions were published, for which I received \$16,500 in royalties.

I wrote 9,500 letters and received 14,800.

Our (Jeanne's and mine) combined income including

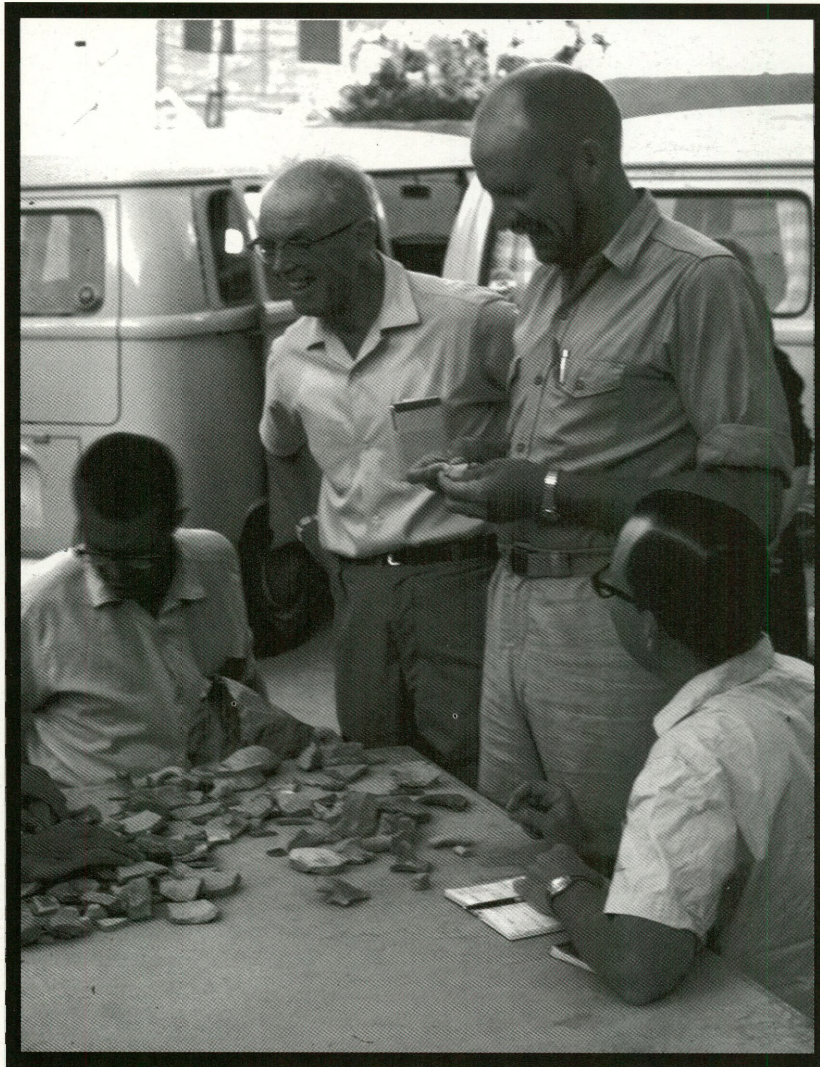
professional expenses amounted to \$410,000.

This is a good report and to God be the glory for what He has allowed me to experience and I give thanks to Him for all his favors and that I am still here and in good health to write these pages of reviewing the last 15 years of my interesting life."²⁵

And remember, all this occurred after the traditional age of retirement!

CHURCHMAN

As a churchman, Horn brought balance into a community sometimes tempted to extremes. He served his denomination, at one time or another on every continent, as pastor, missionary, teacher, editor, committeeman, curator, and seminary dean, choosing, as we have said, to make his major



Horn, Roger Boraas, Douglas Waterhouse, and an unidentified person reading pottery, Heshbon, 1968. Photo: courtesy of the Horn Archaeological Museum

contributions within and for the benefit of the church. He has left his imprint on Adventism—both in terms of scholarly method as well as commonly accepted truth.

It is fascinating to read Horn's evaluation and opinion of numerous church leaders and well-known scholars, including some very frank things about me, I might add. While he often differed with Gerhard Hasel's views, for instance, in one place calling them "hasidic and dogmatic,"²⁶ he nevertheless could admire Hasel's scholarship: "I also began to read the 99-page manuscript of Gerhard Hasel's chapter 'Higher Criticism' which he wrote at my request to replace the one in the 5th volume of the *SDA Bible Commentary* which I had written 25 years ago and which badly needed updating. No one could have done a better job than Gerhard did; I like the way he has handled the subject."²⁷

Let's look at another relevant topic: the issue of accreditation and academic freedom. In 1962, Horn had

just returned to the seminary from having taught at an extension school in Japan. He wrote: "The big stir is the rejection of the application for accreditation on the basis of three items that need rectification, [the third being] research has to have more academic freedom. Last Sunday and Monday the Wise Men from the East were here for a board meeting and passed the buck to a committee of nine created for that purpose. Hammill who is in Europe has been recalled to work on this problem at once. Murdoch said today that the Spring Council in Washington had again wrestled with the Ministerial Training program, but confirmed their position that the Seminary is to be the only training center of the denomination and that Loma Linda University is not to be permitted to grant MAs in Religion. 'All our leaders are in agreement on this point,' Murdoch said. I question the correctness of this statement very much. If another GC president comes on, the situation could quickly change."²⁸ The more things change, the more they stay the same!

In 1969, Horn wrote: "We had meetings with Pierson, Hirsch and Bradley²⁹ to hammer out a policy statement on Academic Freedom for Seminary teachers and those who teach in the Department of Religion. It amounts to practically no freedom except in inconsequential details.

We are supposed to defend the doctrines and spend ingenuity and efforts and time to find means of apologetic values, but to search for no new truths or new interpretations, because we have it all, there is nothing to discover or to find. How can anything be found that does not exist? Having EGW, all truth that there is we have in the red books. That is the attitude of the leaders, although they say it not quite so bluntly."³⁰

In Horn's 1975 diary he recounted a conversation he had with Ray Cottrell during the ASRS meeting in Chicago: "Cottrell told me that Robert Pierson said to him two weeks ago that theological questions will be decided by administrators and not by the church's theologians. I am really surprised that he made such a statement. I know that this is their practice, but that they are actually admitting it is amazing. Pierson has put the clock back and it is high time that we get a John XXIII at the top, but we will have to wait at least

another five years before this can happen.”³¹

Horn’s commitment to his church is clearly seen in words penned on the 50th anniversary of his baptism: “My baptism was not the result of a conversion. I simply conformed with customs. I had been raised an Adventist and it seemed to be a natural thing to belong to the church of my parents and grandparents. However, I experienced a kind of conversion five years later in England and then became an Adventist who was fully convinced that salvation was possible only if I remained a faithful member of this church fully believing each of its doctrines and carrying out all its policies and regulations, regardless whether they are based on the Bible or not.

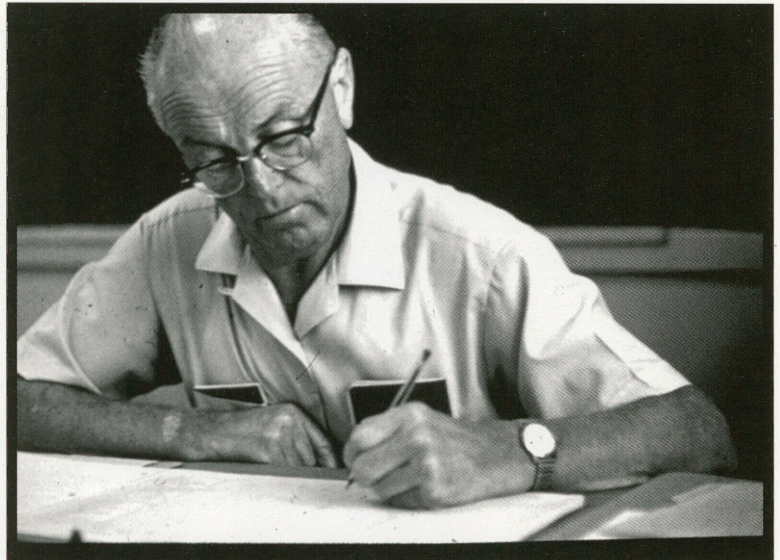
“In recent years my convictions have experienced quite a change and have become rather liberal in outlook as occasional notes in the volumes of MY DIARY penned during the last 30 years show. Yet I have neither the desire nor the intention to change my church affiliation or leave my church. What I have and am I owe to my church and I am grateful that my church has supported me and given me opportunities for growth and allowed me to pursue my various interests. And since my church is tolerant enough to allow me as a liberal Adventist to work within this church organization I want to support it as best as I can, and stay with it.”³²

A little later, in the same year, Horn quoted approvingly from an issue of *Time* devoted to the question, “How true is the Bible?” “Believing critics argue—and experience has sometimes shown—that rigid faith is the most vulnerable to complete destruction. In their view, the believer who can live with some doubts is more likely to keep some faith. An occasionally fallible Bible, therefore, is a Bible that paradoxically seems more authentic.” “Believers who expect something else from the Bible may well conclude, that its credibility has been enhanced. After more than two centuries of facing the heaviest scientific guns that would be brought to bear, the Bible has survived,—and is perhaps the better for the siege.” Horn called both these quotes “interesting and also true.”³³

CONCLUSION

Because John Glenn has again just returned from space, a story that has been very much in the news, I thought it might be appropriate to close this retrospective on Siegfried Horn with a refer-

ence he made to Glenn’s earlier trip in 1962. Horn spoke for seminary chapel and said, “I took my point of departure from an answer of astronaut John Glenn. When asked by reporters whether he had prayed when he learned during his space flight that his heat shield was coming loose and that he might burn up at his re-entry into the atmosphere, he said: ‘I don’t need God just for an emergency. I have made my peace with God long ago, and now take all eventualities as they come.’”



Horn in 1968 at Heshbon dig.

Photo: courtesy of the Horn Archaeological Museum

Horn concluded: “I spoke on Rom 5:1 and asked the question: ‘Has justification brought us that peace with God that we can face all eventualities of life?’”³⁴ For those of us who had the privilege of knowing this example of a scholar whose scholarship was always in service for the church, who exhibited balance, good judgment, and never sought public controversy, but put his more controversial thoughts down in his diary, I think our answer is an unhesitating, “Yes, Siegfried, your life has helped to inspire us to claim that peace with God that has indeed helped us to face all eventualities of life. We know your soul rests in peace. We look forward to seeing you on resurrection morning. Till then, thanks for pointing the way home.”

Horn’s last entry in his diary was penned on October 21, 1993, five weeks before he died. (In the hospital, he was just too sick to write.) It read: “The mail brought us today the latest number of the *Biblical Archaeology Review* (BAR), . . . It contains two feature articles which are of special interest to me. Both are written by Larry Herr³⁵ and are entitled: ‘What Ever Happened to the Ammonites?’ and ‘The Search for

Biblical Heshbon.' They contain pictures of Tell Hesban, of the deep pool excavated in Hesban, and Ammonite ostraca found during the excavations of Hesban, but also several pictures from the excavations and objects found at Tell el-'Umeiri. Finally the second article contains a picture of me, explaining that I began the excavations of Hesban 25 years ago, and by instituting an archaeological survey of the Hesban region pioneered modern, multidisciplinary research. The write-up to the picture also states that I am a member of BAR's Editorial Advisory Board, and served as professor of archaeology and history of antiquity from 1951 to 1976 at Andrews University in Berrien Springs, Michigan." It was almost as if, at the close of his life, he wanted us to remember those key points—a convenient summary of a remarkable life, uncompromised when it came to scholarship, yet always lived in service to the church and gratitude to his Lord.

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Books Written by Siegfried Horn

BOOKS *The Chronology of Ezra 7* (With L. H. Wood,) (Review & Herald, 1953, rev. 1970); *Light From the Dust Heaps* (Review and Herald, 1955); *The Spade Confirms the Book*, (Review and Herald, 1957, rev. 1980); *SDA Bible Dictionary*, with contributions by others (Review and Herald, 1960 rev. 1979); *Records of the Past Illuminate the Bible* (Review and Herald, 1963, rev. 1975); *Biblical Archaeology After 30 Years* (Horn Archaeological Museum, 1978), rev. 1985 as *Biblical Archaeology: A Generation of Discovery* (Biblical Archaeology Society); *Heshbon in the Bible and Archaeology* (Horn Archaeological Museum, 1982); *Promise Deferred* (Review and Herald, 1987)

Notes and References

1. *Light from the Dust Heaps* (Washington, D.C.: Review and Herald, 1955).
2. Horn Diaries, 1958, 10. Horn's diaries are currently in possession of the author and have been used here with permission from Horn's widow.
3. Quoted in Frederick Jones Bliss, *The Development of Palestine Exploration . . .* (New York: Scribner's, 1906), 203.
4. Horn Diaries, 1958, 12. Jeanne was Horn's first wife.
5. *Ibid.*, 1960, 273-94. Television evangelist George Vandeman is founder of *It is Written*.
6. *Ibid.*, 1982, 153-64. Ron Spear has edited *Our Firm Foundation*, a journal that champions historic Adventism.
7. *Ibid.*, 1982, 154.
8. *Ibid.*, 1968, 28.
9. *Ibid.*, 1966, 64. Church historian Robert Olson has long been affiliated with the White Estate.
10. *Ibid.*, 1968, 264.
11. *Ibid.*, 1975, 46-51.
12. The professional experience of Kenneth Vine, an archaeologist, has included service as chair of the religion department at La Sierra University.
13. Willis J. Hackett was a pastor, evangelist, missionary, and General Conference vice president.
14. In 1975, Richard Hammill was president of Andrews University. Grady Smoot succeeded him, serving in the same capacity from 1976 to 1983.
15. At that time, William Petersen taught in the English department at Andrews University.
16. Horn Diaries, 1970, 42.
17. *Ibid.*, 1973, 280-81. William Gordon Campbell Murdoch, an Adventist educator and administrator, was dean of the SDA Theological Seminary when it moved from Takoma Park, Maryland, to Berrien Springs, Michigan, in the early 1960s.
18. *Ibid.*, 1976, 370.
19. *Ibid.*, 1977, 49, 50.
20. *Ibid.*, 1977, 233. Duncan Eva was president of the Northern European Division from 1966 to 1970 and later served as a vice president of the General Conference.
21. *Ibid.*, 1980, 237.
22. *Ibid.*, 1976, 68.
23. A former missionary to China, Raymond F. Cottrell was an associate editor of the *Adventist Review* and the *SDA Bible Commentary*. Don F. Neufeld also served on staff at the *Adventist Review* and helped edit the *SDA Bible Commentary*.
24. Horn Diaries, 1976, 137.
25. *Ibid.*, 1983, 121-22.
26. *Ibid.*, 1985, 254. A native of Austria, Gerhard Hasel served as dean of the SDA Theological Seminary from 1981 to 1988.
27. *Ibid.*, 1978, 221.
28. *Ibid.*, 1962, 146.
29. Robert Pierson was president of the General Conference from 1966 to 1979. Trained as a historian, Charles Hirsch served in the education department of the General Conference for a number of years. William Paul Bradley, a former associate secretary of the General Conference, was long associated with the Ellen G. White Estate.
30. Horn Diaries, 1969, 364.
31. *Ibid.*, 1975, 256-7.
32. *Ibid.*, 1974, 195-96.
33. *Ibid.*, 1974, 270-71.
34. *Ibid.*, 1962, 151, 152.
35. Larry Herr has taught Old Testament at a number of Adventist colleges and universities, most recently at Canadian University College.