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*The five-year-old
blonde discovered for
her parents and herself
the joy of bridges.*

Cherie crosses some bridges

by BEATRICE SHORT NEALL

ALTOGETHER, there are twenty-six bridges on the road to Ah Huay's house. We know, because we counted each one as we crossed.

We stood before number nineteen, wondering how a car could ever span the gaping holes, and the thought of just walking across was frightening. The big, ancient beams underneath seemed solid enough; but the cross planks were split and shattered by countless swaying, top-heavy buses, carrying their loads of humanity, produce, and bicycles. The last load had broken the camel's back—the poor old bridge could take no more.

Things wouldn't have been so frustrating if our dear little five-year-old Cherie had not been five kilometers on the other side of that bridge—in a dirt-floor hut, surrounded by hordes of dirty, naked children. What would she

do when mealtime came? Would she eat the pork or chicken offered her, or drink the river water? Would she cry for her mother when night came and she was put to bed on a bamboo structure shared by two or three other people? And when they tried to comfort her, would she understand a word they said? Would she spend Sabbath looking at idols in a Buddhist wat?

There by bridge nineteen I thought of all the difficulties she might face, but I couldn't help laughing at the way the situation had developed.

Ah Huay, our servant, was going home to get ready for her sister's wedding. Before she went, she wanted to do a little shopping. Cherie followed her to the door. "Does Cherie want to go?" she asked in Cambodian, and Cherie nodded. Then Ah Huay got an idea: Cherie could go home with her and stay the three days until the wed-

the Youth's instructor

THE YOUTH'S INSTRUCTOR is a non-fiction weekly designed to meet the spiritual, social, physical, and mental interests of Christian youth in their teens and twenties. It adheres to the fundamental concepts of Sacred Scripture. These concepts it holds essential in man's true relationship to his heavenly Father, to his Saviour, Jesus Christ, and to his fellow men.

A continually changing world is reflected in its pages as it has expanded from 1852 to 1961. Then it was essentially a medium for providing youth Sabbath school lessons. Now it also supplies many added services meaningful to twentieth-century Christians.

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VOLUME 109, NUMBER 35 AUGUST 29, 1961

ding. When we went, as we had promised to do, we could bring Cherie back with us. It was a good plan.

Ah Huay went over to my husband to ask his permission. He looked up quickly from his desk just long enough to say Yes. Sure, she could take Cherie to the store. Then his mind went back to the sermon he was preparing. Looking up once, he wondered why she was taking some of Cherie's clothes; but he didn't worry much about it.

When we sat down to dinner that day, Cherie wasn't there. "She went to the store with Ah Huay," Ralph said. "My, she's taking a long time."

Our substitute girl remarked, "Cherie has gone to stay at Ah Huay's house until the wedding. She said Mr. Neall gave permission."

We didn't believe this at first; but an hour later when Cherie didn't come home, we knew it was true.

"Now this is a fine fix to be in," said Ralph. "Forty-two kilometers one way on an abominable road—all on a Friday afternoon." At that time our only vehicle was a Vespa motor scooter. It would be a rugged trip, to say the least.

Our kind landlord, however, consented to lend us his car, and off we went in the dust and heat of the day. Gradually the paved road disintegrated into unrepaired road, and that gave way to dirt. And we began to cross bridges. Not creaky ones, but thunderous, splitting, loudly-protesting bridges.

We waited for more than an hour at number nineteen while some Cambodians tried to patch up the hole. When the makeshift job was done, we held our breath and gingerly inched across.

The rest of the way seemed easy as the prospect of rescuing Cherie brightened. "Poor little thing! How thrilled she'll be to see us," I mused. I could just see my sad-faced little girl running up and hugging me.

"Look at all those people in the road," said Ralph, as we neared the house. "There's a blond head—it's Cherie!"

Cherie, in triumph, was being pushed on Ah Huay's big bicycle, while a large procession of children surrounded and followed her. She was Queen for a Day, her dusty feet and dirty dress topped off with a bright red hibiscus in her hair. Ralph tried to capture the picture on film, but the crowd dissolved before the camera.

Then I ran and grabbed Cherie.

"Did you miss me, Cherie?" I cried.

"No," she answered quite frankly.

"Did you know you were coming here?"

"No."

"Did you know Ah Huay was going to keep you here until the wedding next Monday?"

"No (excitedly). Am I going to sleep here?"

"Do you want to?"

"Yes, that would be fun! Where would I sleep?"

"On that big bamboo bed," I said. "Have you had your dinner yet?"

"Yes, I had a good dinner."

"What was it?"

"I drank water out of a coconut. And I had candy and a big piece of French bread."

A good dinner indeed! I thought.

At this point Ah Huay walked up, quite embarrassed by the turn of events. "She's very happy here," she kept telling me. And then I realized we had a diplomatic problem of the first magnitude on our hands. The family and the neighbors had considered it quite an honor to entertain an American girl for three whole days, and now we were coming to take her away. We didn't think they were good enough to be host to our daughter. I heard them talking among themselves.

Ralph and I visited awhile as pleasantly as we could. We explained that we hadn't understood the arrangement; and furthermore, we wanted Cherie to go to church the next day. We reminded them that we would come to the wedding and visit them again. But still they weren't satisfied. Finally I hit upon a solution. "We'll all come sometime and stay overnight," I promised. Then they were happy once more. Several months later we fulfilled our promise.

But time was passing, and it was Friday afternoon. We said good-by and once more started off on the bumpy, dusty ride home. It wasn't long before our dirty little Cherie was sound asleep in the back of the car.

As we rumbled over the twenty-six bridges once more, it occurred to me that Cherie had crossed many bridges that day. Some of the ones I would have hesitated over and crossed in misery, she barely noticed. They were those bridges of culture differences I'd been worrying about—of living standards, language, diet, sanitation, and customs. But to Cherie it seemed that the bridges didn't even exist. These people were her friends. She loved them, and love crosses all bridges.

And, altogether unconscious of what she was doing, our little girl was leading us across all the bridges to closer fellowship with the Cambodians.

right here—but later

Doing the Grace Notes for this week set my mind in motion on a favorite theme. That theme is the new earth, not another world—this one, restored to the beauty of Creation week.

For years a William Wordsworth poem has been on a typed sheet in the back of my office Bible. This English poet laureate of the nineteenth century certainly foresaw the crazy-quilt pattern of twentieth-century living.

"The World is too much with us: late and soon,

Getting and spending, we lay waste our powers:

Little we see in Nature that is ours;

We have given our hearts away, a sordid boon!"

In our frantic efforts to accumulate, we so readily lose sight of the truth that whatever we can see will perish. Only the invisible is imperishable.

Paul talked about the graces of the Spirit; Peter left us a ladder for achieving perfection. These should concern us here.

But what happens? Instead of thinking of some of the *material* joys of the hereafter, we reduce these to *spiritual* only. Then instead of developing *spiritual* graces here, we become immersed in gathering the *material*. If this isn't looking through our binoculars wrong end to!

Paul tells us to "covet earnestly the best gifts."¹ He could have said to covet the fruits of the Spirit—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."² Peter urged that we partake of the divine nature, and "giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."³ If we spent more time accumulating these, we might lose interest in piling up perishable goods.

It was to Judas that Jesus said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."⁴ Food, clothing, shelter—necessary, of course—were never to become primary among Jesus' disciples. Matthew 6:25 to 34 makes this patently clear. What has happened? Instead of postponing many material acquisitions that add comfort to life, we have postponed developing spiritual attributes that would ensure a heavenly home. Our mathematics are addled. We add houses and lands and motor cars and furniture and closets of clothes, instead of faith and temperance and brotherly kindness.

Heaven will be right here, but later, in terms of material possession and comfort. After the last fire the world will be restored to Adam and his heirs. Then Christians can enjoy unbounded possessions eternally. But while we are here, let's bind about our wants and get the work done, lest we confuse present with future and lose out on heaven itself!

Walter C. Crandall

¹ 1 Cor. 12:31. ² Gal. 5:22, 23. ³ 2 Peter 1:5-7. ⁴ Matt. 8:20. (Compare *The Desire of Ages*, p. 293.)

Bridge The Beatrice Short Neall photo on the cover came with her manuscript "Cherie Crosses Some Bridges." It shows a bus stopped while repairs are being made on a bridge it must use.

Ambition So you think you know everything there is to be said about the apostle Peter? Then you won't read the center spread. But if you have the slightest hint that maybe there could be some new facet to discover, then read the account by researcher Paul T. Gibbs. There is a little bit of Peter in so many of us!

Candidate Helen Frances Smith is assistant secretary in the Bureau of Public Relations in the General Conference Department of Public Affairs. She maintains her office in the New York Center. If her duties at the evangelistic center did not keep her so busy, she might have more time to create the kind of poetry her "Candidate" represents. Her "A Candle on Broadway" last April 11 was evidence of her ability with prose.

Literature Speaking of poetry and prose—will there be a huge "public" library in the New Jerusalem, where those who love good prose, good poetry, but aren't too facile at producing it, can spend some years enjoying what others will do? At least there will be time for those who can to produce it. And now that your mind is stretched a little, what of symphony orchestras, and soloists, and art on some sort of heavenly canvas? However it is, in whatever form or shape, the creative instincts that sin has all but stifled will have untrammelled outlets once again. Neither time, trouble, nor money will restrict our creative selves in those happy aeons.

Material "A fear of making the future inheritance seem too material has led many to spiritualize away the very truths which lead us to look upon it [the new earth] as our home. . . . We shall ever feel the freshness of the morning, and shall ever be far from its close. . . . With undimmed vision they gaze upon the glory of creation,—suns and stars and systems, all in their appointed order circling the throne of Deity."—GC 674-677.

coming next week

- "RED ROOSTER"—A young woman recites a child's tale of tragedy and finds in the poignant story new perceptions of truth. By Joan Marie Cook.
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repairing the breach

This column, appearing twice each month, is devoted to the social phases of Christian living. Questions from readers are welcome and will be considered when topics for coming articles are selected. Address your questions to Harold Shryock, M.D., THE YOUTH'S INSTRUCTOR, Takoma Park, Washington 12, D.C.

SEVERAL years ago my wife and I were invited to the wedding of two of our close friends. We felt happy for the prospective bride and groom in their plans for establishing a home.

Then we received word that the wedding had been "postponed." No explanation was given, and, significantly, we did not receive a renewal of the invitation for a later date.

Eventually it became known to us that these young people had had a misunderstanding that led to their decision, about ten days before their wedding date, to cancel their plans for marriage. Eventually each one was happily married to someone else. Undoubtedly it was fortunate that they realized they were not ideally suited for each other in time to change impending events.

It may seem strange to cite this case at the beginning of a discussion on how to save a marriage. But many husbands and wives could have saved themselves from heartaches and painful misunderstandings if they had recognized *before* marriage, as did this couple, that they were not suited to become husband and wife.

In the present article we are thinking particularly of help for husbands and wives who have developed misun-

derstandings that threaten their continued happiness.

As pointed out in the previous article of this series, divorce is not the means by which happiness can be regained. The only means that gives valid prospect of restored happiness and is consistent with Christian standards is a reassessment of the marriage relationship with a sincere determination on the part of each member to make marriage succeed in spite of odds. Let us consider one at a time, then, the means of repairing the breach, of saving the marriage.

When a misunderstanding develops between a husband and wife there comes a tense moment—a moment of crisis. This usually occurs at the time when one of the partners discovers that the other has acted unwisely or has been untrue. The one who feels that he or she is the victim of an injustice may make threats or demands that threaten a future reconciliation.

Much more damage has been done for the prospects of future happiness when those involved in misunderstandings have said too much rather than when they have said too little. Threats of divorce, threats of reprisal, demands for restitution—all of these may have the effect of widening the breach rather than making it easier to find a solution.

At one time a young man who had acted unwisely asked me to advise him. His was a serious mistake—one that could easily have clouded his prospects of success and have cast a lasting stigma on his little family. He accepted the

advice that he go promptly to his wife and tell her the complete story.

Several hours later he and his wife returned together, with their sober faces stained with tears but with the united announcement that things were going to be all right. To the credit of this wife, she had kept calm in time of crisis. She had played the part of a Christian helpmate at a time when many another would have allowed emotion to hold sway over intelligence.

One early morning a man who lived two hundred miles from my home telephoned for an appointment. He was not a Seventh-day Adventist and we had never met before.

Even over the telephone I could tell that the man was brokenhearted. As he came into the office later, he introduced his problem by saying, "It's all my fault. I should have known better." He was beside himself with grief and anguish. Painfully he told how his wife had left their home on the previous evening and had taken two of their three children with her.

Previously this man had been self-centered. For the sake of his job he had moved his family from the comfortable home in which they had lived to a small town and a shanty. His wife had pleaded with him to make arrangements by which they could live more comfortably. But he had been deaf to her appeals. For the sake of the job he liked, he had required his wife and children to share with him the unpleasant surroundings.

But now it all looked different. He saw wherein he had made a mistake

and wherein he had strained his wife's love beyond the breaking point. Now he admitted, "It's all my fault."

This man's repentance was sincere. He was not only sorry that he had been unfair to his family but he set about at once to correct his faults. Even during his wife's absence from home he arranged to change jobs and to move back to the community in which they had been happy. His repentance and his willingness to repair the breach was the means by which his wife was dissuaded from her earlier intention to arrange a divorce.

In every case of misunderstanding there are apologies to be made in both directions. It is the wise husband or wife who, even though relatively innocent, hastens to see the other's side of the problem and to admit, "I was partially responsible."

Misunderstandings are never pleasant. They are particularly disheartening to the person who realizes that it was his own mistake that caused the difficulty. So often the adversary of souls has a way of blinding a person to the folly of his ways until finally a crisis arises. Under the pangs of conscience and the humiliation that comes when one's faults are made public, many a person has refused to acknowledge his shortcomings and thus has

BELIEVE IT OR NOT

but a four-hundred-year-old castle, once the seat of an anti-alcoholic duke of Gandersheim, Germany, now houses people who have been convicted of drunken driving. The castle was built in 1530. The duke, who disapproved of drinking, was August Wilhelm of Brunswick and Lüneburg. In 1724 he forbade the innkeepers to sell alcohol on Sundays. As a result inhabitants used to buy drinks in neighboring territories. The duke ordered that they should be punished by the courts for purchasing drinks on Sundays.

The officials thought it a good idea to use his castle for imprisoning drinking drivers. The drinking drivers are kept in separate one-man cells. They meet each day for thirty minutes in a short recreation period.

W. A. SCHARFFENBERG

Expensive Guest?

by VELVA B. HOLT

"Behold," Christ pleads,
"I stand and knock.
Wilt thou let me come in?"

"Expensive guest, I fear,"
These words He hears;
"A lesser price is sin."

But is it so, my friend?
Consider well how much
Your sins and mine cost Him.

complicated his problem rather than solved it.

One young couple I know went through several weeks of anguish while each one tried to convince his friends that the rift in their unity was the result of the other's shortcomings. Then came a time when earnest prayers were answered and the two young people decided to forgive and forget. They wisely moved to another community. Then, surrounded by new friends, they were able to begin again, without the constant reminders and discouragements that would have come from day-by-day contacts with those who knew of their former troubles.

There is danger, of course, that this face-saving technique of moving away might be carried too far. One cannot run away from himself. But when a family's future happiness is at stake, it is better for husband or wife to help his partner make a drastic change than to require him to add insult to injury.

Life's crises provide wonderful opportunities to demonstrate the advantages of Christianity. "God is . . . a very present help in trouble."¹ No Christian feels fortunate that he is in trouble, but he can be most grateful for the assurance that God will answer prayer and that the plan of forgiveness is available to all who ask for it.

John and Mary Saunders had lived happily for about ten years following their marriage. John was making a reasonably good living and Mary was happy and busy in her responsibilities as mother and homemaker. Then the husband became infatuated with another woman. His friends in the church endeavored to help him by pointing out the error of his ways.

But John was under a spell of deception. He felt that he had lost all his love for Mary and even for the chil-

dren. He seemed as one who could not hear the pleadings of those who had his best interest at heart. Step by step he proceeded along the course so many have followed toward divorce and the expectation of remarriage.

Many prayers ascended along with Mary's in his behalf. The local minister treated him kindly and pointed out to him, patiently but positively, the course he should take to retrace his steps and become loyal again to his own family. For a time it seemed that his eternal future hung in the balance, sometimes tipping one way and sometimes the other. But, as he confided later, the minister's words kept ringing in his ears. He could not obtain peace of mind while pursuing the course he thought he wanted.

Reluctantly at first, then with the courage that comes when a sinner surrenders to the pleadings of the Holy Spirit, he reversed his steps as best he could and returned to the waiting arms of his wife, and to the fireside around which his children gathered. It was difficult for him to come face to face each day with those who knew of the mistake he had made. But the Lord imparted courage and helped him to make amends as far as this was humanly possible.

Even though a part of the family income had to help support an illegitimate child, and even though painful memories sometimes occupied the thoughts of John and Mary and the children, still their happiness, now restored, seemed even more precious to them than it ever had been. Truly prayers had been answered.

"Make Christ first and last and best in everything. Constantly behold Him, and your love for Him will daily become deeper and stronger as it is submitted to the test of trial. And as your love for Him increases, your love for each other will grow deeper and stronger."²

"Family religion is a wonderful power. The conduct of the husband toward the wife and of the wife toward the husband may be such that it will make the home life a preparation for entrance to the family above."³

Cordially yours,

HAROLD SHRYOCK, M.D.

¹ Ps. 46:1.

² Testimonies, vol. 7, p. 46.

³ The Adventist Home, p. 94.

*A variety of job opportunities
is open to the trained hygienist;
thus far the need has exceeded
the number of workers available.*



Growing demand for Dental Hygienists

by VIOLET M. BATES

EXACTLY what is a dental hygienist—a special kind of nurse?" The question is frequently asked by friends and patients, and quite understandably.

To become better acquainted with this little-known auxiliary of dentistry, accompany me while we visit with several dental hygienists. We'll watch them at work, discover at first hand how many varied, important, and interesting positions are open to young women who elect to prepare themselves for careers in this field.

The office of Dr. John Smith is typical of dental offices all over the country—typical of those offices in which

a dental hygienist is an important part of the staff. We are ushered into a room equipped with the usual dental chair, instrument cabinet, and X-ray machine. The walls are attractively decorated with charts and figures depicting different phases of dental health. Miss Stephens, the hygienist, is dressed in a white nursing uniform, and wears a white cap adorned with a narrow lavender band.

"Come in, won't you? I told my patient that you were planning to drop by this morning, and we are pleased that you want to observe us at work. We haven't really started yet, so you're here in time to see everything that

takes place, right from the beginning."

"Mind if we ask questions while you work, Miss Stephens?"

"Not at all. I expect questions from my patient, and yours may be of interest to him, too."

"Well, first, I have been wondering whether a dental assistant does the same kind of work as a dental hygienist? I have heard both titles mentioned and wondered if they were synonymous."

"No, they're not synonymous. A dental assistant is trained, either by a dental school or by the dentist employing her. As yet, she is not required to take State Board examinations as we

must do, although a trained dental assistant does take a National Board examination upon completion of her school training. She does not personally work on the patients, as does the dental hygienist, for her position is concerned with chairside assistance to the dentist, and also includes laboratory and X-ray work."

"Are you trained in a dentist's office or are there schools that give this special training?"

"To answer the first part of your question, individual dentists don't train their own dental hygienists. Many of us have graduated with a Bachelor of Science degree in dental hygiene, and the rest of the licensed hygienists have been certificated after completing a two-year course, for many schools offer both a degree and a certificate program."

"Is this course always offered in conjunction with a dental school?"

"Almost always. Many of the teachers are dentists, and since we are working on patients who need dental care, it would be difficult to operate a school for hygienists apart from a dental school. After graduation the hygienist always works under the supervision of a dentist; she practices what we term 'preventive dentistry,' thereby enabling the dentist to give more of his time to other areas of much-needed dentistry. By working together, such a team is able to 'prevent,' as well as 'restore.'"

"Now I'm wondering about the uniform you are wearing. May any employee in a dental office wear a white cap? I'm sure I've seen dental assistants and receptionists in uniform."

"Yes, I'm sure you have, but only graduate dental hygienists are entitled to wear the white cap with the lavender band, which is an indication of their specialized training."

As Miss Stephens waits for her patient to rinse his mouth, she adds thoughtfully, "It really is not surprising that so little is known about the profession of dental hygiene. There are several reasons for this. First, this is a relatively new field, and the classes, as offered by the thirty-six schools of dental hygiene in this country, are small so that graduate hygienists are not numerous. The first class was graduated in 1913 and since then approximately 1,500 girls have been licensed as dental hygienists."

"Another reason why we are not well known may be that dental hygiene is a field that permits its graduates to take time out for marriage and a family. Then in later years, when the

children are in school, the hygienist may decide to return to her profession, either full time or on a part-time basis. Many girls who have received dental hygiene training have temporarily 'retired' but plan to resume their careers when their children start school and their family demands lessen."

"Are there other positions open to girls in this field, or do all dental hygienists work in dental offices?"

"No, not all hygienists go to work in private dental offices. On graduation the girls have a choice of careers they might wish to follow—private practice in a dental office under the direct supervision of a dentist, employment by the armed services, work in the public school system, or employment as a Public Health dental hygienist. The openings for hygienists are many. So far, the demand far exceeds the supply."

After clarifying these points, Miss Stephens hands her patient a toothbrush and mirror and asks him to demonstrate to her just how he has been caring for his teeth at home. When he has briefly described his usual routine, she points out corrections that will assist him in maintaining his teeth and mouth in greater cleanliness and better health.

We are surprised to hear her ask him, "Did you know that more than half the teeth lost are not decayed, but must be extracted because the gums and bone supporting the teeth have not been kept in good health?" It is the specific duty of the dental hygienist to help prevent such unnecessary loss, and we are beginning to see why her field of practice is termed preventive dentistry.

While examining the lining of the mouth she discovers a very small lump, which she feels the dentist should check. "Probably not a thing to worry about, but even though it hasn't bothered you, it is always best to take no chances." An appointment is made to have this cared for within the next few days.

A careful and thorough removal of all foreign material from around the teeth is the next procedure, which is performed efficiently with specific instruments developed for this purpose.

"In every mouth chemical changes continually take place that harden this material on the teeth. Although you may not be able to see or even feel this, it irritates the gum margins and causes deterioration of the tissues and even of the bone that holds the teeth in place."

"Now for X-rays. We're just about finished for this time, and I'm pleased with how wonderfully clean and bright your teeth do look! The X-rays, of course, will show us the parts of the teeth we can't see, but which are very important in maintaining a good healthful condition throughout. So much can happen in these out-of-sight areas without causing even a slight toothache, that we consider it an important part of good dentistry to check with X-ray pictures unless very recent films are already available."

After taking the pictures, a chart is compiled to aid the dentist. The hygienist lists factors that need correcting. In this case the patient has several beginning cavities that need filling, and, as mentioned, a small growth is noted. After her patient has left, Miss Stephens explains to us that often the dental hygienist is the first to discover cancer of the lips, tongue, or mouth. These are the most deadly sites of cancer, because here it is so often overlooked until too late. It is a source of great satisfaction to know that although the practice of dental hygiene is not often thought of as being a life-and-death matter, a hygienist who is careful and conscientious is frequently in position to detect early symptoms of this dreaded disease.

Our next visit is to a public school. A member of its staff is a dental hygienist with the title of Dental Health Educator. She is just ready to leave her office for a classroom visit, and we are invited to accompany her. The children in this second-grade class are excited by this change in their usual routine. And since they have had contact with their hygienist before, they are full of eager questions and important observations.

"Miss Brown, I went to the dentist just like you said—and do you know what? He never even hurt me a bit! I had fun!"

"Miss Brown, look! I lost *two* teeth at once!"

"Look, Miss Brown! I fell off my brother's bike and broke my front tooth!" This announcement was made eagerly, and Jimmy proudly displayed his personal claim to daring and fame. Miss Brown makes a note to have his parents take him to his dentist soon for repair of this important broken front tooth.

"Miss Brown, I told my mother what you said about eating candy and drinking 'pop,' and she was glad you told us about those things."

"I brush my teeth three times every

day now, Miss Brown, just like you told us to do."

"Oh, Miss Brown, I showed my whole family the way you told us to brush. Now we all know how to do it right. I showed my grandma, too!"

These, and other excited contributions to the conversation tumble over one another as the children eagerly assure their Dental Health Educator that they are carefully following her previous instructions.

Miss Brown answers all questions and is properly awed by all individual reports. She then spends ten minutes reminding the children of health habits previously discussed, demonstrating on a large model, with a foot-long toothbrush, "just how we care for our teeth and gums." Hands wave frantically, and a chorus of voices assured her "that is just how I do it at home."

"Now it's time for our examination so that I can see in my mirror and feel with my big silver toothpick and find out just how well your teeth are getting along!" After the examination, reports to the parents are sent home with the children.

"How many are going to try hard to eat candy *only* at mealtime?" All hands wave happily. "And you are all going to be careful to keep away from

those other old tooth robbers, 'pop' and chewing gum, aren't you?" she asks as she prepares to leave the classroom.

Before setting out for our third appointment, we take time out for lunch. By two o'clock we are in the office of a Public Health hygienist. Because her work is so varied, we do not accompany her on her rounds of duty, but she greets us graciously, "I'm always pleased to talk about my work."

"Why did you choose to become a Public Health dental hygienist? Would you mind telling us what there is about this type of work that especially appeals to you?"

"Well, I chose this type of work mainly because of the challenge it offers and because I find it stimulating and exciting," Miss Smith smiles. "My work entails travel, speaking before civic groups, assisting in setting up a fluoridation program for a nearby community water supply—and that has really been an exciting experience—making available dental care for those people unable to obtain this service for economic reasons, as well as for those living in isolated areas that are not adequately served by privately practicing dentists."

She hopefully asks whether either of

us are interested in this field. It is greatly understaffed, and generous assistance is provided any dental hygienist wishing to prepare for work in the field of public health. Dental hygiene as a profession has become more interesting as we have learned more about it, and it does deserve consideration in planning college courses of study.

Now, after a full and enlightening day, let's return to Loma Linda, where our own school of dental hygiene is well under way for this year.

Our first class will be graduating in the spring of 1961, and a new class began its course last September. Many girls who have felt that this field was closed to them because the training would have to be obtained in public colleges and universities, where Sabbath classes present a barrier, will be happy to learn that this is no longer an insurmountable obstacle, for dental hygiene is one more in a growing list of medically allied courses offered by Loma Linda University.

It is our hope that our school may increase in service to many more of the young women of our church who may wish to prepare to serve in this interesting, rewarding, and greatly understaffed auxiliary of dentistry—the field of dental hygiene.



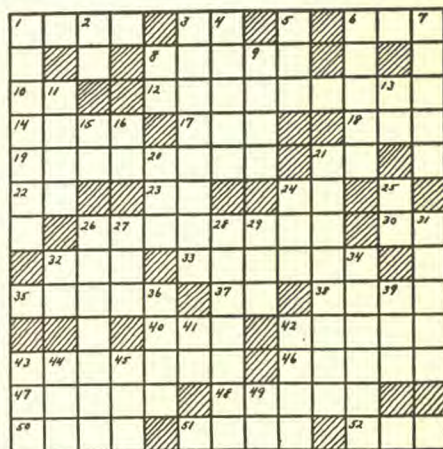
THE DEATH OF CHRIST

Horizontal

- 1 "And, behold, the . . . of the temple was rent in twain" (Matt. 27:51)
- 3 Dean of the faculty
- 6 Small child
- 8 A priest (1 Chron. 24:8)
- 10 North America
- 12 "And they . . . him" (Matt. 27:35)
- 14 Small lizards
- 17 Kine (Scot.)
- 18 Royal Horse Artillery
- 19 "and parted his . . ." (Matt. 27:35)
- 21 Defender of the Faith (L.)
- 22 Capital of Moab (Num. 21:28)
- 23 Second note in scale
- 24 Nickel
- 26 "My God, my God, why hast thou . . . me?" (Matt. 27:46)
- 30 Southwest
- 32 "Truly this was the . . . of God" (Matt. 27:54)
- 33 "Father, into thy hands I commend my . . ." (Luke 23:46)
- 35 "and the . . . did quake, and the rocks rent" (Matt. 27:51)
- 37 Promissory note
- 38 Son of Noah (Gen. 5:32)
- 40 Jesus . . . the Passover with the disciples
- 42 A chief of Naphtali (Num. 1:15)

Vertical

- 43 "What I have . . . I have . . ." (John 19:22)
- 46 A waxy substance
- 47 Edges of the roof
- 48 "for we receive the due reward of our . . ." (Luke 23:41)
- 50 "This title . . . read many of the Jews" (John 19:20)
- 51 Egyptian goddess
- 52 "Then were there . . . thieves crucified with him" (Matt. 27:38)
- 1 "took a sponge, and filled it with . . ." (Matt. 27:48)
- 2 "and it was written . . . Hebrew, and Greek, and Latin" (John 19:20)
- 3 "from the sixth hour there was . . . over all the land unto the ninth hour" (Matt. 27:45)
- 4 "every good tree bringeth forth good . . ." (Matt. 7:17)
- 5 Servant of Solomon (Ezra 2:57)
- 6 "And it was the . . . hour" (Mark 15:25)
- 7 " . . . shalt thou be with me in paradise" (Luke 23:43)
- 8 House of Commons
- 9 Frosts
- 11 "many women were there beholding . . . off" (Matt. 27:55)
- 13 Exclamation of inquiry
- 15 Transpose
- 16 State Militia
- 20 "ye therefore do greatly . . ." (Mark 12:27)
- 21 "It is . . ." (John 19:30)
- 24 Grandfather of Saul (1 Chron. 8:33)
- 25 "Thou shalt love thy neighbour . . . thyself" (Matt. 19:19)
- 26 "Father, . . . them; for they know not



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- what they do" (Luke 23:34)
- 27 Ontario
- 28 Attaches
- 29 "among his own . . . , and in his own house" (Mark 6:4)
- 31 " . . . , behold thy son" (John 19:26)
- 32 South America
- 34 "saith, I . . ." (John 19:28)
- 36 "these men were bound in their coats, their hosen, and their . . ." (Dan. 3:21)
- 39 A son of Gad (Gen. 46:16)
- 41 Tellurium
- 42 War heroes
- 43 "let it be . . . with the dew of heaven" (Dan. 4:15)
- 44 Hurrah
- 45 "Were there not . . . cleansed?" (Luke 17:17)
- 49 East Indies

Key on page 17

*Like others who followed Christ,
Peter wanted a kingdom that would subdue Rome.*

PERHAPS only the mumble of men's voices and the sound of sandals on the footpath disturbed the night quiet as Peter followed his Master. From the feast at Simon's house in Bethany, with his Master and ten fellow disciples, he may have turned up the Kidron ravine toward the battlements surrounding Jerusalem. Of the brilliant moon that lighted his way, Peter would have taken little note. And of the capricious shadow that dogged his steps, he would have taken no notice at all. The moon, Peter, the shadow. And Peter, unaware of the shadow.

Neither was Peter, as we shall see, thinking most on his Master. The Sun of Righteousness held high, but second, place. Ambition ruled in Peter's mind. With Jesus at his side, swaying the world from a gold and ivory throne, Peter envisioned for himself a seat of signal honor. This was a towering ambition. And ambition casts dense shadows. So the shadow that darkened the way of Peter's feet was matched by one that darkened his soul. The Sun of Righteousness, Peter's ambition, the shadow. But Peter pursued the ambition, ignoring the shadow.

This feast in Jesus' honor at Simon's house may have been the most conspicuous social honor Jesus and His disciples had enjoyed. The event may have turned Peter's thinking toward the prospects of worldly greatness.

Not unfounded was Peter's anticipation of a kingdom. John the Baptist's rally call had been "The kingdom of heaven is at hand." Then, about the time Peter became a disciple, Jesus Himself "began to preach, saying, Repent: for the kingdom of heaven is at hand." The twelve disciples—and the seventy likewise—had gone to the lost sheep of the house of Israel with the proclamation "The kingdom of heaven is at hand." Throughout His ministry Jesus had proclaimed the same.

Peter would review these messages as he walked in the moonlight. Between this time of Simon's feast and the Passover, seated with His disciples on the mount overlooking Jerusalem, Jesus was yet to speak five parables relating to the nature of His kingdom.

Even after the resurrection the disciples asked, "Lord, will you at this time restore the kingdom to Israel?" The question indicates that the disciples preferred to believe the kingdom of God was to be a monarchical Hebrew government. Peter had heard his Master say, "The kingdom of God is within you." But he would prefer to understand the phrase "within you" as meaning "among you." He could take that to mean that the kingdom as personified in Jesus, its rightful ruler, was even then "in the midst" of the Hebrew people.

For this view Peter found support from the crowd. "We have heard from the law," the people had clamored, "that the Christ remains for ever." The people meant that their Messiah, instead of being crucified, would live forever an earthly monarch. This belief suited Peter. His heart was set on joining his fortunes with such a ruler. And

like the crowd, he had no doubt felt that he was rightly interpreting the prophecy of Isaiah, who had said, "Of the increase of his government and of peace there will be no end, upon the throne of David, and over his kingdom, to establish it, and to uphold it with justice and with righteousness from this time forth and for evermore."

This conviction on Peter's part explains his conduct a year earlier. Like others he had been thrilled and amazed when Jesus satisfied five thousand hungry mouths with wholesome bread. Being even more thirsty for power than he had been hungry for bread, Peter was among those that day who would have taken Jesus "by force to make him king." Peter wanted the kind of kingdom that would replace Rome.

This public honor at Bethany, Simon's feast, only two miles from Jerusalem, must have seemed to Peter like a streak of dawn piercing the long night

One Man's Ambition

by **PAUL T. GIBBS**



ILLUSTRATED BY HARRACH

of priestly opposition. Ill will of priest and ruler had darkened Jesus' mission in Galilee, in Judea, in Peraea. But this night the Master had sat as guest of honor in the house of Simon, himself a Pharisee, a leader of Israel. And Lazarus had been there, raised from the dead less than two months before. Even Jesus' enemies could not belittle that miracle.

Neither need any think that Simon the leper stood alone in favoring Jesus. Nicodemus, a ruler of the Jews, a half year earlier had raised his voice in defense of the Galilean. Peter may have known already—what the world was to learn later that same week—that "Joseph of Arimathea, a respected mem-

ber of the council," favored the Master. And Peter was more likely than some to know that "many even of the authorities believed in him." Why, Peter probably thought, might not this feast mark the beginning of the end of his Lord's obscurity?

On the day following, about mid-morning, when elongated sunrise shadows had shrunk to human size, two disciples, probably Peter and John, went to Bethphage. Jesus sent them to bring an ass on which He would ride into Jerusalem. This would be sensational, for it was the traditional manner of entry for Hebrew kings. On previous occasions Jesus had walked with His disciples among peasants of the countryside. He

had avoided public notice. Now His plan to ride appeared to be a sharp reversal of attitude and purpose. Jesus was choosing the manner of a king. Peter's ambition must have kindled like fire among thorns. To him, we can assume, Jesus' plan promised a kingdom—a kingdom with his Lord on David's throne, and Peter as secretary of war.

Peter's contagious enthusiasm was no doubt caught by fellow pilgrims on their way to the Passover. Popular expectation had long anticipated a Messiah who would rule in Jerusalem, and Peter may have felt his tongue blessed in telling that, for the first time, that morning Jesus had called Himself *Kurios*, meaning "a superior." Before,

He had preferred the humble title Son of man. Probably Peter felt Zechariah's five-hundred-year-old prophecy a benediction on his hopes. "Tell the daughter of Zion," that prophet had said, "'Behold, your king is coming to you, humble, and mounted on an ass, and on a colt, the foal of an ass.'" "Your king." Sweeter than honey and the honeycomb would be those words to Peter. "The hope of the new kingdom was again springing up" in Peter's heart. The crowning day of his life seemed at hand.

Many whom Peter met that morning were fertile soil for exciting news. They had come to Bethany, on their way to celebrate the Passover, to see Lazarus and to see the prophet who had raised Lazarus from the dead. And now (dared they believe it?) there were signs that this Man would become king. The thought was quickening, like morning air, like new wine.

The colt that Jesus had sent for was brought. Peter could have been first to spread his outer garment for a saddle cloth. His could have been the first example in breaking olive and palm branches to strew in the Master's way. The pilgrim throng joined in this, an oriental custom indicating homage to a sovereign. But Peter would read greater meaning into the incident, because never before had Jesus permitted display or acclaim in His behalf. A new day had come. The excited throng with Jesus at its center got under way about noon. All must have seemed aglow in Peter's life. The sun stood overhead. Shadows were hidden underfoot.

And when Jesus "entered Jerusalem, all the city was stirred, saying, 'Who is this?' And the crowds said, 'This is the prophet Jesus from Nazareth of Galilee.'" Peter would hear this shouting. And his own voice would be loud among the others. The people kept shouting "Hosanna to the Son of David! . . . Hosanna in the highest!" "Blessed be the King who comes in the name of the Lord!" "Blessed be the kingdom of our father David that is coming!" O day of all days! Now must Peter feel assurance reassured. Jesus his Lord is recognized as Messiah at last. He will sit on a throne of ivory and gold. And Peter! And Peter—?

Peter had reason to expect preferred treatment in the distribution of honors in a new kingdom. His leadership among the twelve is attested by the Gospel writers who place his name first in every complete enumeration. He also

stands first when writers are naming that more intimate circle of three—Peter, James, and John. Peter's prestige must have been enhanced, too, by his being a man of substance. He owned a boat. He had superintended a considerable fishing enterprise. At his own house in Capernaum he repeatedly had acted host to his Master and presumably to fellow disciples.

For the duration of Jesus' public ministry Peter had been one of His closest friends. To an early invitation to discipleship he had responded readily. He had been the Master's constant companion. Peter had been first of three invited to witness the raising of Jairus' daughter, and to witness the Transfiguration.

Jesus' personal interest in Peter had found expression in the miraculous catch of fish, a miracle that "above any other he had ever witnessed was to him [Peter] a manifestation of divine power." Nor would Peter ever forget the night when Jesus' quick hand had snatched him from hungry waves on Galilee. And he would have confidence that the Master would remember that his voice had been first to speak that eternal truth "You are the Christ, the Son of the living God."

Evening shades were falling when the tumultuous crowd of the triumphal entry reached the Temple. And the Pharisees, whose enmity had stalked Jesus every day of His ministry, were prompt in voicing disapproval. "Teacher," they complained, "rebuke Your disciples." To call Him merely Teacher was to deny His being a king. Peter must have understood this. He may also have heard the Pharisees' frantic observation "to one another, 'You see that you can do nothing; look, the world has gone after him.'" Few would know better than Peter the power and the malice of these priests and Pharisees. But none would be more gratified than Peter to have it observed that the world was going after Jesus.

If because of this malice doubt entered Peter's thinking, it had not long to linger. Next day again in the Temple Peter saw Jesus display power sufficient to sweep away opposition, both Hebrew and Roman. Jesus "overturned the tables of the money-changers and the seats of those who sold pigeons." Like straw before the whirlwind, men quailed and fled. Peter might have seen in what Jesus had done an open challenge to the whole Hebrew economy. So might the priests and rulers.

At this invasion of the Temple Jesus

revealed "a dignity and glory He had never manifested before."¹ Priest and ruler, Pharisee and Gentile—men as resolute as they were evil—fled unresisting. Onlookers were appalled. Neither disciple nor enemy could longer doubt the Nazarene's capability to seize the throne. His power "swayed the people like a mighty tempest." All this Peter beheld. No earthly power, it had become clear, could deprive Jesus of His right.

At the paschal supper Thursday evening Peter seems to have been across the table from Jesus. That he could not, like John, speak to Jesus without being overheard, yet was where he could beckon to John, at Jesus' right, seems to indicate this position.

Besides, we know that Jesus first washed the feet of Judas, next to Him on His left. John, on His right, He served last. Jesus may have been half-way round the circle when He came to Peter. Yet not until gentle hands touched weary feet, to lave them in water, is there any recorded response from Peter.

"Lord, do you wash my feet?" exclaimed Peter. Emphasis is on the pronouns. Our language cannot convey the intensity of this contrast as does the Greek. Peter could not endure seeing the King serve the servant. He knew that decorum did not permit royalty such humble tasks. And his words did not indicate awareness that Jesus had been washing the feet of other disciples. Peter said, "Do you wash my feet?" not "our feet."

Since Peter was the chief disciple, the human scale of values would deem it more appropriate that Jesus wash his feet than those of Judas or of Thomas. Had Peter been oblivious of what was going on around him? Had he heard no movement of pottery, no pouring of water? If he had, a more natural exclamation would have been, "Well, Master, if you must act the role of a servant, it is at least more appropriate that you wash my feet than the feet of these lesser disciples." But instead Peter exclaimed, "Do you wash my feet?"

Peter could have been distracted by the fact that "a dispute also arose among them, which of them was to be regarded as the greatest." This they had disputed previously. And Jesus' supposed readiness now to become king surely would call out of hiding this vexing question of preferment among His followers. This paschal supper was only three days after the triumphal entry, merely two days after the Temple cleansing. Scenes from these events must

the Flaw

by JEAN CARPENTER MERGARD

I must admit to tuggings of the heart
When viewing splendored rooms in magazines
Shedding a quiet warmth, with blended art
At wall and window; every nook with scenes
Of fastidious charm and simple elegance
Casually displayed. With sighs I yearn
For such surroundings, soothing to the glance,
Balm to the mind, with each bright page I turn.
No clutter, no disorderly array
Of cooky crumbs, schoolbooks, a broken boat
Awaiting a father's skill at end of day
Casts any flaw. Then happily I note
A point as obvious as a village steeple—
These lovely rooms boast everything but people!

still have shimmered in Peter's memory.

Amplly demonstrated by the triumphal entry had been the readiness of the populace to declare Christ king. Equally, by the Temple cleansing, had been revealed Jesus' mastery over the forces of evil. Peter could now see the appearance of an open road to the fulfillment of his ambition.

Each disciple at this paschal supper felt himself entitled to a high place in the anticipated kingdom. James and John had revealed their attitude by asking to sit nearest Him in His kingdom. By their indignation over the request of these two, the remaining ten had revealed the same attitude. As recognized spokesman, Peter would have been loudest in this protest. Perhaps he even urged his own right to sit in the highest place.

To these men *kingdom* meant an immediate, literal government. They must have thrilled, then, to hear Jesus Himself say, "As my Father hath appointed a kingdom for me, so do I appoint for you that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Were there ever in history more eager ears to hear such a promise? And of the twelve, could any have been more eager than Peter? To him this would appear to be the sunrise of history.

Looking ahead, Peter would expect in the reign of Jesus, on David's throne, such growth and enlargement as had come to David. The reputedly impregnable stronghold of the Jebusites David had taken by storm. He had erected for himself a magnificent palace. With

hundreds of musicians and singers appearing in rotation, he had organized the Temple service on a magnificent basis.

David had conquered Gath and the Philistines as Peter expected his Lord to conquer Rome. David subdued the Moabites, extending his borders to the limits promised to Abraham. And in the proportion that Peter's world was larger than David's kingdom, so much more in grandeur of purple and gold should be the Messiah's kingdom.

Those who had stood loyal to David during his years of adversity had later shared his royal bounties. Mephibosheth, for his father Jonathan's sake, had eaten at David's table. And now the Messiah, come to reign on David's throne, Peter would reason, would employ a like scale of munificence. "That you may eat and drink at my table in my kingdom," Jesus had said to them. Peter may have congratulated himself that now he was about to be fed and clothed in a grandeur far beyond what he ever could have afforded as a fisherman. His months of devotion to Jesus seemed about to pay handsome dividends.

In response to all this, Peter's mood this solemn night was like a bowstring, drawn to speed its arrow. Through the hum of voices in the upper room, his mind would reach back to the hosannas and hallelujahs of the triumphal entry. Only three days old, those moments would glow like meteors in his memory. And even a day nearer were scenes of the Temple cleansing, when mean men had scattered like frightened doves. No doubt Peter's hopes were

soaring. Little wonder that in this company of disciples thus supercharged with expectation, there was dissension over who was to be greatest. The kingdom appeared so near, so sure, so real.

By the record, Peter, of all the twelve, had most to say for himself on this occasion. Peter's self-assurance may account for the Master's warning that Peter would yet deny Him three times before cock crowing. And the Master's warnings, in turn, undoubtedly prompted the untamed ardor in Peter's boast, "Lord, I am ready to go with you to prison and to death." "It was the grieved, loving heart of the disciple that spoke out" in this avowal. And Peter must have felt his claim fortified by material evidence when the disciples were able to add, "Look, Lord, here are two swords."

Peter was no coward. Cowards do not attempt walking on stormy lakes. Peter knew that overthrowing the Roman government was a perilous project. He may not have expected that all would be done by miracle. In the feeding of the five thousand there had been a function for human hands—the disciples themselves had distributed the bread to the people. And in the inevitable clash with established authority Peter was ready to act. He was prepared to be the hero.

In Gethsemane that night, sword in hand, Peter followed his Master to meet the mob. Torches and lanterns, approaching through the dark, wove weird patterns in the blackness. Unkind voices rumbled through Kidron ravine. And there was probably the tread of heavy feet, out-of-step feet, like those of a herd of beasts—clumping feet, stumbling over sticks and stones. At closer range guttering torches would leave flint-hard faces in partial eclipse. Angry faces; mocking, derisive faces. Peter may have fingered the hilt of his sword, anticipating bloodshed.

Did Peter gasp when Jesus admitted, "I am he"? Did he clutch his sword? If so, this moment of terror found quick relief. That seething, angry mob "drew back and fell to the ground." Here again was that majestic power that had borne down opposition at the Temple cleansing. Here again, Peter must have seen, was that power that could conquer Roman armies. To wield such power was in keeping with Peter's meaning when, long before, he had been first to proclaim Jesus the Messiah, the Holy One of God. To Peter Messiahship meant, not shame and death, but life, power, honor—a throne and a kingdom. In his mind

Messiah and material prosperity were inseparable. Neither his understanding nor his will was reconciled to the idea of the Messiah as a suffering servant.

When Jesus veiled His power, the mob surged forward to seize Him. No doubt Peter was shocked and humiliated at seeing ruffians advance with clubs to arrest the Prince of Peace. No doubt he was angered to see slaves binding with painful cords those innocent hands. He may have remembered his pledge that he would go with his Master "to prison and to death."

Peter may have been impatient to prove to his fellows the pre-eminence he had claimed. Possibly he was proud of his foresight in having provided a weapon. Even if this was to be a miraculous deliverance, might not Jesus, as He had done at the feeding of the five thousand, be leaving room for human participation?

Peter's voice would be one that called, "Lord, shall we strike with the sword?" And Peter delayed not for reply. Here was his moment for heroism. Swinging his unpracticed blade, he struck "the high priest's slave and cut off his right ear." He may never have felt himself more the man than when he struck that stroke. "If he had been called to fight for his Master, he would have been a courageous soldier."²

There could have been reason for Peter's selection of Malchus as the target. As a slave it is likely that Malchus had often received brutal treatment. And cowed, broken spirits, when they dare, are quick to inflict injuries on others—like a runt calf or a runt chicken does when placed among younger ones. Sensing the mood of the mob, a character of this sort would take delight in affronting a victim with painful and humiliating indignities. Obviously Malchus was at least in the forefront among the men who were seizing Peter's Master. There was great provocation. And a fragment of memory that Jesus had used the word "sword" may have seemed to Peter to approve the stroke.

No doubt to his own dismay, instead of being commended for his valor, Peter was humiliated and discredited by the very One whom he had fought to defend. At the first stroke of his sword the Master said, "No more of this!" Then, as if spoken disapproval were not enough, Jesus actually touched Malchus' ear and healed him.

Peter had tried to kill the slave: Jesus performed a miracle of healing in that very slave's behalf. This act of mercy accomplished, Jesus allowed His

hands to be bound. And there followed no miracle of deliverance.

The mob appeared not to remember that the power of this Man whom they were binding had laid them all to the ground. The mob seemed not to sense the absurdity of binding hands that touched only to heal. But none need doubt that Peter saw in that healing touch a total repudiation of his own conduct. Not only his present stroke but his whole aim and rule of life stood emphatically condemned.

candidate

by HELEN FRANCES SMITH

**Into the hand that hung
The myriad stars in space
I lay one small, imperfect heart,
A candidate of grace.
His because He loved it—
The proof is Calvary.
His because He keeps it
for eternity.**

That same power which had controlled enemies, in the Temple and here in the garden, now stayed Peter himself from further use of his sword. And so Peter, who had been the loudest in professing his loyalty, now proposed to the others that they save themselves. This they did as soon as it became apparent that Jesus would submit to the mob.

Totally and suddenly had come Peter's humiliation. Only moments before, the gorgeous flower of royal grandeur had opened full bloom in his imagination. Now in one instant that flower had dropped every petal. In allowing low-class men to abuse Him, Jesus had disqualified Himself for that worldly pre-eminence for which He had seemed to be making magnificent preparation. No one who had been bound by ruffians could rule those ruffians, much less their superiors.

The sudden reversal of Jesus' role from conqueror to conquered placed Peter's relationship in a new perspective. To an acclaimed hero, not to an apparent criminal, Peter had pledged allegiance. For a king, not for a captive, he had been ready to hazard prison and death.

Under John's initiative Peter was drawn into the outer court of Caiaphas' judgment hall. Still smarting under his humiliation before the mob, Peter was surprised and angry "that Jesus should

so humiliate Himself and His followers." By mingling casually among others, he tried to escape notice. He pretended to be a disinterested bystander. Prison and perhaps death he had promised to share with his Master, but not the appearance of cowardly submission.

Prudence also prompted Peter to conceal his relationship to the prisoner. There was peril in his being recognized as the one who had attempted to murder Malchus, the high priest's slave. Unlike Jesus, Peter was actually guilty before the law. To acknowledge Jesus now would be more than embarrassment. It was peril. The disciple thought it wise to spare himself.

Peter saw unholy hands strike Jesus' face. He saw taunting lips spit on Him. He heard derisive voices mock his Lord's words about the right hand of His power. In spite of himself, his generous nature recoiled from such abuse. But Peter seems to have smothered this sympathetic impulse under concern for himself. Why should he intervene? In the garden he had proved his valor. His effort had been rejected. Now, no doubt, he felt acquitted from responsibility. He felt out of it.

The garden incident may have done in reality for Peter what Pilot later attempted to do for himself by a ritual washing of hands. Peter may have felt that he had washed his hands of responsibility. His abused Master had chosen to conceal His miraculous power. He had rejected Peter's willingness to fight. Apparently Jesus had chosen for Himself this experience of suffering. Instead of sensing a duty to rise in his Lord's defense at this time, Peter no doubt felt it unfair that this humiliation of Jesus should spill over onto His disciples.

Peter may have presumed that Jesus was by now learning to regret His choice of conduct. He may have thought it wholesome if Jesus was learning the folly of meekness. Peter appears always to have counted meekness a folly. He could have remembered the time Jesus had predicted His own eventual crucifixion, when he, Peter, had said, "God forbid, Lord! This shall never happen to you."

And Peter had attempted to make good on this boast at the moment of crisis in the garden. Now he may have thought it fair that Jesus should be humiliated before a crowd in the court, as Peter had been humiliated in the garden. He may have watched for some sign that Jesus now regretted His hasty disapproval of Peter's ready sword.

Night sank to its blackest hour. It was the time when owls cry. Chill drafts of air disturbed the idlers in the outer court of the judgment hall. Peter shivered. His body was cold; so was his heart. Within that heart the light of truth flickered low. Moving closer to the charcoal fire, he stood facing it. Glowing embers lighted his face imperfectly. And behind him, indistinctly, lay his shadow. It would not occur to Peter that his Lord might be standing in that shadow—behind Peter's back. But he could hear Caiaphas' voice growing angry. And he could hear the ravenously, snarling voices of the mob.

A maid, gazing on Peter's partially lighted face, pointed a scornful finger. "This man also was with him," she said. Peter pretended not to understand. Just as Judas had pretended not to hear at the Last Supper when his fellow disciples were asking, "Is it I?" so Peter pretended not to understand this maid's meaning. And just as Judas' silence drew all eyes, compelling him to speak, so Peter's odd behavior drew the concentrated curiosity of other bystanders, compelling him to answer, "I do not know the man."

You do not know this man, Peter! You do not know this Jesus of Nazareth? Sadly enough, your statement is truth—an awful truth. What you meant for a lie is a terrible truth. You, Peter, truly you do not know Him.

Calloused hands were buffeting Peter's Master. Could Peter think himself innocent? Even beyond that, I believe Peter considered that Jesus was abusing him. I believe Peter felt those blows as striking his own face. Peter understood (or, rather, he misunderstood) that he had been promised royal honors in a material kingdom. That kingdom only

brief hours before had been within sight, within reach—a glorious, glowing prospect. Now it was lost—lost in the face of demonstrated power to establish it. When he, Peter, had rightfully anticipated sumptuous robes and lavish fare, he must return instead to the meager subsistence yielded by fishing nets.

Besides this, every indignity to the Master was an indignity to the Master's followers, of whom Peter was chief. In this terrible night ordeal of torture Peter may have believed himself sinned against rather than sinning. I believe he felt as on his own face every blow that buffeted his Master. I believe that Peter at this moment thought of Jesus as Job had thought of God when Job complained, "He seized me by the neck and dashed me to pieces." Thus it may have seemed to Peter that Jesus Himself was striking his face. For even to this degree can man misunderstand God.

Peter had been warned to beware of denying his Lord. But at that time a misapprehending Peter, though grieved at the thought, had not understood his danger. And the chaotic stress of the murky hours since then had been totally unlike anything he could have then envisioned. Until now it may not have occurred to Peter that there was a connection between his disavowal of being a follower of the accused Nazarene and the warnings he had received.

But while Peter "was still speaking, the cock crowed. And the Lord turned and looked at Peter." At the same time Peter turned toward Jesus. Their eyes met. "And Peter remembered." Peter's spiritual eyesight was now restored. In the Saviour's look he read love, forgiveness.

Drawing power

by KATHERINE BEVIS

THE OTHER day I took my vacuum cleaner and began to house clean, only to find that I wasn't accomplishing much with it. There was no suction.

Not being much of a mechanic, I called my husband. He took it out to the garage where he keeps his tools. He was not gone long, and he didn't have to resort to the use of any tools. Handing it back to me with a smile, he said, "Nothing wrong with it now, Kathy. It was just too full—all clogged up and didn't have any drawing power."

How like life! God has some work for

one of us to do. He gets us out, tries to use us, only to find we are too full of personal ambition, selfishness, pride, worldliness. He must empty us before His Spirit can have any drawing power through us.

Sometimes He finds it necessary to allow an experience to come into our life to literally shake us from whatever has interfered with our relationship with Him. Through pain or sorrow or financial reverses, He shakes us clean so the Holy Spirit can again work through us to draw others to Christ.

key wit sharpeners

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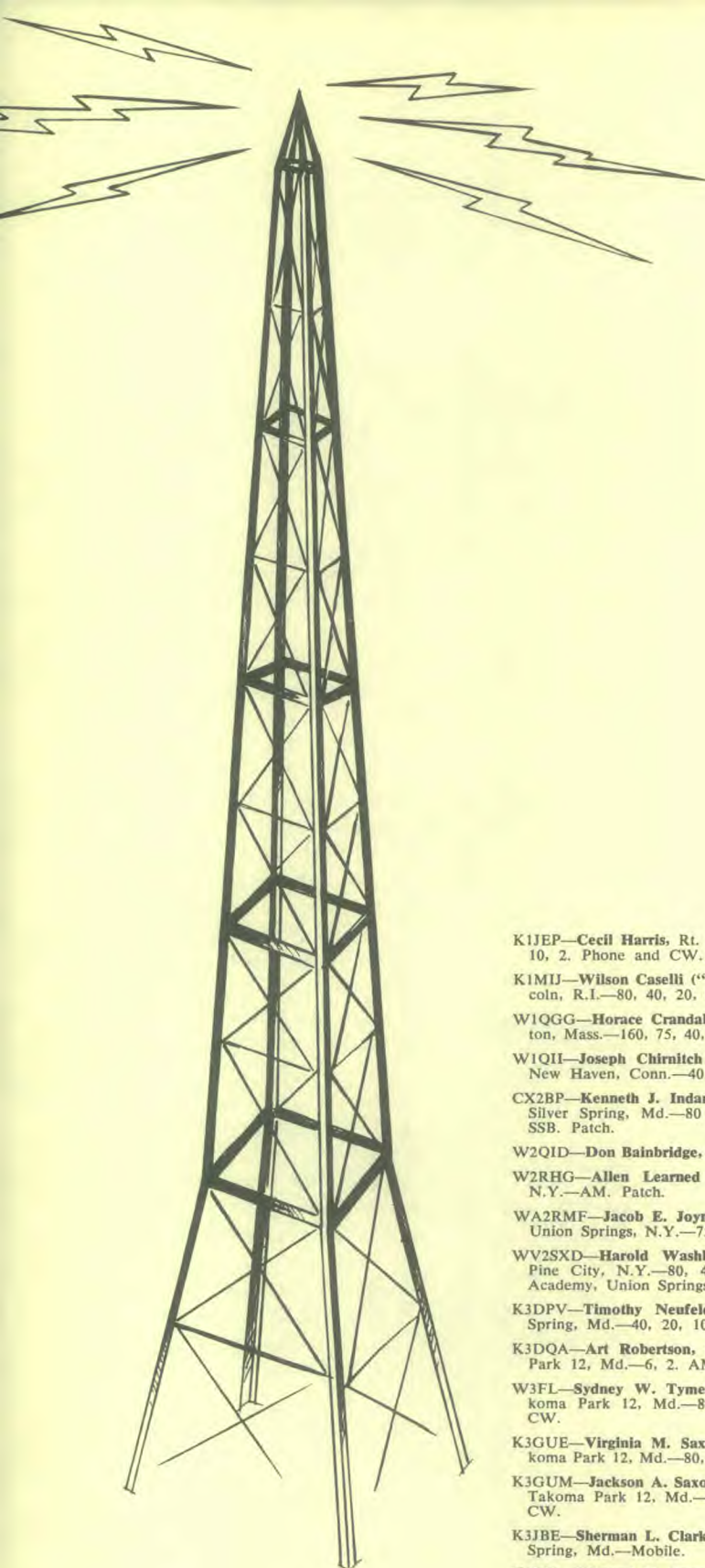
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As several drops of water, touching, may become one, so now Peter's knowledge of his own degrading denials, his consciousness of the shrill voice of the unknowing cock, and his recognition of the tender compassion in Jesus' look blended into one new comprehension—a spiritual understanding of Jesus and His kingdom. Peter could have remembered the man who—his physical sight restored—had seen men as trees walking. Peter—his spiritual sight restored—saw facts and incidents as spiritual witnesses testifying in regard to the character of his Lord and to the nature of His kingdom.

Now, following the new revelation that came with Jesus' look, Peter was prepared to understand that his own denials "had added the heaviest burden to the Saviour's humiliation and grief."³ "The blow that inflicted the deepest pain no enemy's hand could have dealt."⁴ Judas had sold and betrayed his Lord, but Judas had become an enemy. Many hands had been raised to smite, but those were the hands of strangers, while Peter's own ungrateful voice had inflicted "the wounds I received in the house of my friends."

Jesus was about to be crucified. And, however unwittingly, Peter himself had in principle been fashioning the spikes that would nail his Master to the tree. He himself had been joining the timbers whereon his Lord would be lifted. His cloak of innocence was gone. Now, like Judas, Peter saw himself as perpetrator of the crime. Judas discovered to his horror that he had crucified the Lord—after probation for Judas had closed. Peter found himself in like con-

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Radio Log

K1JEP—Cecil Harris, Rt. 3, Newport, Vt.—75, 20, 15, 10, 2. Phone and CW.

K1MU—Wilson Caselli ("Willy"), 394 Great Rd., Lincoln, R.I.—80, 40, 20, 6, 2. Phone and CW.

W1QGG—Horace Crandall, 5 Hillside Way, Wilmington, Mass.—160, 75, 40, 20, 10. Phone and CW.

W1QII—Joseph Chirnitch ("Joe"), 35 Sherland Ave., New Haven, Conn.—40. CW.

CX2BP—Kenneth J. Indart ("Ken"), 115 Hilltop Rd., Silver Spring, Md.—80 through 10. AM and CW. SSB. Patch.

W2QID—Don Bainbridge, Marietta, N.Y.—6, 2. Phone.

W2RHG—Allen Learned ("Al"), Rt. 2, Cazenovia, N.Y.—AM. Patch.

WA2RMF—Jacob E. Joyner, Union Springs Academy, Union Springs, N.Y.—75, 40, 15. Phone and CW.

WV2SXD—Harold Washburn, Jr.—Rt. 2, Box 135, Pine City, N.Y.—80, 40, 15. CW. Union Springs Academy, Union Springs, N.Y.

K3DPV—Timothy Neufeld, 705 Langley Dr., Silver Spring, Md.—40, 20, 10, 6. AM and CW.

K3DQA—Art Robertson, 8117 Chester Ave., Takoma Park 12, Md.—6, 2. AM.

W3FL—Sydney W. Tymeson, 8118 Flower Ave., Takoma Park 12, Md.—80, 40, 20, 15, 10. AM and CW.

K3GUE—Virginia M. Saxon, 7806 Garland Ave., Takoma Park 12, Md.—80, 40, 20, 15, 10. AM and CW.

K3GUM—Jackson A. Saxon, M.D., 7806 Garland Ave., Takoma Park 12, Md.—80, 40, 20, 15, 10. AM and CW.

K3JBE—Sherman L. Clark, 2207 Prichard Road, Silver Spring, Md.—Mobile.

K3LJP—Edmund M. Peterson, 1210 Prospect Ave., Takoma Park 12, Md.—75, 40, 20, 15, 10. AM and CW.

K3LRU—Melvin R. Lyon, 2015 Oakridge Lane, Adelphi, Md.—80, 40, 20, 15, 10. AM and CW.

KN3NNJ—Darryl Council, 7714 Carroll Ave., Takoma Park 12, Md.—80, 40, 15. CW.

K3NOF—George W. Petrie III, 9700 Elrod Rd., Kensington, Md.—6. AM and CW.

KN3OAH—Reynolds Judefind, Box 17, Seabrook, Md.—80, 40. CW.

K3PWX—Don F. Neufeld, 705 Langley Dr., Silver Spring, Md.—80, 40, 20, 15, 10. AM and CW.

W3SSB—Noel R. Nelson, 7810 Greenwood Ave., Takoma Park 12, Md.—80, 40, 20, 15, 10. AM and CW. SSB.

W3TNE—Donald G. Jones, 7425 Aspen Ct., Takoma Park 12, Md.—80, 40, 20, 15, 10. CW.

W3TRT—Robert H. Ford, 8322 26th Ave., Adelphi, Md.—80, 40, 20, 15, 10. AM and CW.

W3TSA—Takoma Amateur Radio Club, Columbia Union College, Takoma Park 12, Md.—80, 40, 20, 15, 10. AM and CW. SSB. Noel R. Nelson, trustee.

W3UYC—George Messenger, 7730 Greenwood Ave., Takoma Park 12, Md.—80 through 10. Phone and CW.

WN4ATE—C. N. McLarty, 3240 Seminole, Memphis, Tenn.—7.16 MC.

WN4BEL—David M. Northrup, 12 Loizos Drive, Fort Walton Beach, Fla.—40, 20, 10. MARS member. EARS.

WN4BVJ—James Terry, Rt. 2, Walton, Ky.—Novice bands. CW.

K4CCE—Gerald W. White, Stanley, Va.—75. Phog and CW. /3 Columbia Union College, Takoma Park, Md.

K4DWU—Ron Maples, 619 Hoyle St., Durham, N.C.—160 through 10. MARS—AA4DWU. ARRL. (See KS4BC foreign.)

W4MJZ—Francis M. Northrop, 12 Loizos Drive, Ft. Walton Beach, Fla.—40, 20, 10. MARS member. EARS.

K4MUO—D. G. Anderson ("Del"), 122 Bounty Dr., Marietta, Ga.—40, 20, 15, 10. AM and CW. SSB.

K4PSL—Austin Wiley, Rt. 6, Box 58, Plant City, Fla.—All bands. AM and CW.

K4RTO—Wilton White ("Will"), Shenandoah Valley Academy, New Market, Va.—75. AM and CW.

K4SCP—Herschel Ulric Martin, M.D., East Lakeshore Dr., Dalton, Ga.—80 through 2. AM and CW. RTTY.

K4SKM—Bob W. Silver, Shenandoah Valley Academy, New Market, Va.—80 through 6. Phone.

KN4STD—Edward E. Mayers ("Ed"), 3003 Overton Rd., Richmond 28, Va.—80. CW.

W4STU—Barney E. McLarty, M.D., 1361 Vinton Ave., Memphis 4, Tenn.—20. Phone.

K4TOB—Charles T. Jones, 7213 Rome Ave., Birmingham 6, Ala.—75, 40, 20, 15, 10. Phone and CW.

KN4WNE—Jay C. Thames, Jr. ("Cecil"), Box 2006, Collegedale, Tenn.—CW.

KN4WQU—Arthur Maples ("Art"), 619 Hoyle St., Durham, N.C.—CW.

KN4YAG—J. C. Ingle, 124 Asington St., Rockingham, N.C.—40, 15. CW.

K4ZEP—Benny Thomas ("Chip"), P.O. Box 231, Morganton, N.C.—40, 20, 15. AM and CW. SSB.

W4ZFO—Oluf Edwin Olsen, M.D. ("Ed"), 601 E. Rollins Ave., Orlando, Fla.—AM and CW. SSB. Patch.

K4ZGA—George J. Murphy, 974 Kennard St., Jacksonville 8, Fla.—80, 40, 20, 15, 10. AM and CW. SSB.

W5GOR—Roger G. Vandervilt, 3807 McDougald St., Greenville, Tex.—6.

K5IMV—O. G. Barker, 3508 E. Curtis St., Apopka, Seminole Co., Fla.

W5PX—Arthur W. Beem, Rt. 1, Traskwood, Ark.—75, 40, 20, 15, 10. AM. Mobile. MARS member.

W5QG—Raymond M. Beem, Rt. 1, Traskwood, Ark.—80 through 10. AM. RACES.

K6AAQ—V. Wilfred Stuyvesant, M.D., 25072 Mound, Loma Linda, Calif.—80, 40, 20, 15, 10. AM.

K6APM—Paul Bliss, 4828 York Blvd., Los Angeles 42, Calif.

WA6BOQ—Wiley M. Elick, Box 401, Hanford, Calif.—80, 40, 20, 15, 10. Phone and CW. SSB. /6 Pacific Union College—80 only.

WA6BOZ—Jack Griffith, 2276 Titus Ave., Pomona, Calif.—All bands. Phone and CW. SSB.

W6BUX—Walter M. Bolinger ("Walt"), Box 494, Angwin, Calif.

WA6CBV—Michael Millirov ("Mike"), 415 Concord St., Lodi, Calif.—75. AM and CW.

K6CJO—René Paul Veroul, 16429 Superior St., Sepulveda, Calif.—40, 20. AM and CW.

KH6CWQ/A16CWQ—Matthew D. Lee ("Matt"), 1428 Kauluwela Ln., Honolulu 17, H.I.—40, 20, 15. Phone and CW. MARS and CD, SWL KH6PE1R.

K6DSI—John R. Clough, 12108 Raley Dr., La Sierra, Calif.—75, 40, 20, 15, 10. Phone and CW.

K6ETF—Charles C. Gepford ("Cal"), 3856 Boyce Ave., Los Angeles, Calif. Operates also at K6DTT, VOP Club Station.

W6FEE—Loran L. Dunford, 705 Monterey Ave., Chowchilla, Calif.—80, 40. AM and CW. SSB. Patch.

W6FTL /4—Glenn L. Foster, M.D., 1532 Valley View Dr., Birmingham, Ala.—40, 15, 10. AM and CW.

K6GGK—Edward Esteb, M.D. ("Ed"), 5770 Yorkshire, La Mesa, San Diego Co., Calif.—AM and CW.

WA6GJI—Cliff Rodgers, 427 E. 18th St., Marysville, Calif.—80, 75, 40, 20, 10. Phone and CW. Bible Net. Mission Trail Net. No. Calif. Net.

W6GLH—La Sierra College Radio Club, La Sierra College, La Sierra, Calif.—75, 40, 20. Phone and CW.

W6HKH—John D. Thompson, 3730 N. Stanislaus St., Stockton, Calif.—80, 40. Phone and CW.

K6ITY—Herschel Nieman ("Hersh"), 621 Liparita, Angwin, Calif.—AM and CW. SSB. Patch.

WA6IUU—R. Jon Green, 302 Calkins Hall, La Sierra College, La Sierra, Calif.—80 through 6. Phone. Schedules for LSC students.

K6JRY—A. L. Rice ("Art"), 12636 South Figueroa, Los Angeles 61, Calif.—AM. Patch.

WA6KCH—Franklin A. Mason, Jr., Box 8007, La Sierra, Calif.—40, 15. CW.

WA6KFY—Eric Eglund, 1150 School Rd., San Juan Bautista, Calif.—160, 80, 75, 40, 20, 15. Phone and CW.

W6KOA /4—Eleanor Foster, 1532 Valley View Dr., Birmingham, Ala.—40, 15, 10. AM and CW.

K6MUA—Joan Nieman, 621 Liparita, Angwin, Calif.—AM and CW. SSB. Patch.

WA6NMC—Allan Mendenhall, 14272 Hoover St. No. 93, Westminster, Calif.—40, 15, 6. Phone and CW.

K6PKG /7—J. T. Alexandar, M.D. ("Jim"), Blackfeet Hospital, Browning, Mont.—40, 20, 15, 10. Patch.

K6PKH—Phil Borisevich, 1618 Berkeley Way, Berkeley 3, Calif.—20. AM and CW.

K6PUA—Reginald Scarbrough ("Reg"), 1779 Whitaker Rd., Paradise, Calif.—75, 40, 20, 10. AM and CW.

W6PUL—Robert L. Orrich ("Doc"), 16680 Littlefield Lane, Los Gatos, Calif.—All bands. AM and CW.

WV6QGF—Richard Parker, 11781 Hazeldell Dr., La Sierra, Calif.—80, 40, 15.

W6QPZ—Roland Truman, 4235 Nipomo Ave., Lakeview, Calif.—75, 20, 10. Phone. Mobile and fixed.

WV6RVL—Robert Villanueva, 1107 E. 16th St., National City, Calif.—80, 40, 15. CW.

K6VUO—Robert L. Hilliard ("Bob"), 10625 Mt. View Ave., Rt. 2, Redlands, Calif.—80, 75, 40, 10. Phone and CW.

K6ZGL—Ace A. Cree ("Ace"), 5290 Rindge Rd., Arlington, Calif.—80, 75, 40, 20, 15, 10. Phone and CW.

VE7AFV /W7—Elwin L. Liske ("Al"), Vet's Apt. 18, 16 N.E. Birch Ave., College Place, Wash.—80 through 10. Phone and CW. SSB.

W7BOE—Samuel C. Hanson, 521 W. Whitman Dr., College Place, Wash.—75, 40, 20, 15, 10. Phone and CW.

W7DLT—S. R. Butterfield, 703 E. 38th St., Vancouver, Wash.—80, 40. AM and CW.

W7EYE—Nels H. Nelson, Brickner Rd., College Place, Wash.—80, 40, 20, 15, 10. Phone and CW.

W7GTI—John Lewis, 517 S. College Ave., College Place, Wash.—75. Phone and CW.

K7GXC—Donald C. Popp, 550 W. 19th St., Tempe, Ariz.—160 through 10. Phone.

W7HQQ—Lloyd H. Smith, M.D. ("Doc"), Rt. 2, Box 2263, Wenatchee, Wash.—SSB. Patch.

K7IBQ—Bob Wresch, Rt. 2, Box 262-A, Battle Ground, Wash.—40. AM and CW.

W7IBR—C. R. Aimes ("Carl"), 417 S.W. 106, Seattle, Wash.—Phone and CW.

W7ICF—Doug Fleming, Rt. 2, Box 577, Roseburg, Oreg.—75, 40, 20, 15. Phone and CW.

K7IRB—Frank Trumble, W. 12th St., Tempe, Ariz.—80 through 10. Phone and CW.

W7ITE—Gregory B. Large, North Fork Rd., Florence, Oreg.—80, 40, 20. Phone and CW.

W7JEL—William L. Parker ("Lee"), Rt. 2, P.O. Box 590, Sandy, Oreg.—Phone and CW.

K7JKT—Paul Morrison, 1205 Poplar Ave., Hermiston, Oreg.—80, 40. Phone and CW. /7 Laurelwood Academy, Gaston, Oreg.

K7JUK—Gordon E. Simkin, 1599 Austin Ave., Idaho Falls, Idaho—Phone.

KN7KBP—John E. Schoengart, Rt. 4, Box 112, Port Orchard, Wash.—40, 15. CW.

K7KEG—Ralph E. Jacobus, Rt. 2, Box 13, Walla Walla, Wash.—75, 40, 10. AM and CW.

K7KGM—Rager G. Eno, 510 Idaho Ave., Provo, Utah—AM.

KN7LTV—Ronnie Conley ("Ron"), 811 Palmer St., Miles City, Mont.—80, 40, 15. CW.

W7NAB—Gerald Brooker ("Jerry"), 12337 S.E. Henderson, Portland, Oreg.—75. Phone and AM.

KN7NCC—Dick Rentfro, Jr., 1707 62d St., Everett, Wash.—80, 40, 15. CW.

K7NHR—Donald L. Starkey, D.O. ("Don"), 1950 Indian School Rd., Phoenix, Ariz.—80 through 10. AM and CW. Patch.

K7NJM—Howard Radke, 2207 E. 26th St., Vancouver, Wash.—80, 75, 40. Phone and CW. /7 Columbia Academy, Battle Ground, Wash.

K7NOJ—Dave Combes, 1205 McKinney Ln., Boise, Idaho.—80, 75, 40, 20, 2. Phone and CW.

K7NZF—Thunderbird Academy, 13401 Scottsdale Rd., Scottsdale, Ariz.—80 through 10. Phone. Donald C. Popp, trustee.

KN7OVN—Fred L. Mason, 4611 Stone Ave., Apt. 3, Seattle 3, Wash.—80, 40, 15. CW.

W7PCJ—Irvin Fried, 2820 S.W. 216th, Aloha, Oreg.—75. Phone.

W7QHR—William G. Jensen ("Bill"), 510 S.E. Fourth St., College Place, Wash.—80, 40, 20, 15, 10. AM.

W7RPD—G. T. Chuljian ("Chuck"), 1305 Washington St., Port Townsend, Wash.—AM.

W7SZF—Michael James Perry ("Mike"), 335 N.W. 202d St., Seattle 77, Wash.—80, 40, 20, 15, 10. AM. SSB. Patch.

W7TPF—David E. Martin ("Dave"), 9247 S. Sheridan, Tacoma, Wash.—75, 40, 20, 15, 10. Phone and CW. SSB. Patch.

W7TYE—Raymond Riffle, 608 N. Florence Ave., Sandpoint, Idaho—All bands. Phone and CW.

W7VVX /6—Tom Spindle, 1525 Ridgecrest Way, Monterey Park, Calif.

K8CWE—Richard Nimbach, 1882 Eaton Rd., Berkley, Mich.—75, 40, 20, 15. Phone and CW. /8 Andrews University.

W8FEM—Richard Sowler ("Dick"), 111 Mansfield Rd., Mount Vernon, Ohio.

K8GJS—Mal Rausch, 17861 Juliana, E. Detroit, Mich.—80 through 6. AM and CW. Mobile and fixed. AREC/RACES R.O.

K8IVN—Zane Faurot, New Knoxville, Ohio.—6. Phone and CW.

K8JER—Russell Holderbaum, Jr. ("Bud"), Rt. 3, Dowagiac, Mich.—80, 40, 15, 6. CW.

K8PME—Jerry Smith, 107 Pennsylvania Ave., Nutter Fort, W. Va.—20, 15, 10. Phone. SSB.

K8UAZ—Jess W. Conlon, 3221 Badger S.W., Grand Rapids, Mich.—75, 40, 6, 2. Phone.

YN8WH—William Shea, M.D., Seventh-day Adventist Hospital, La Trinidad, Nicaragua.

K9CKZ—A. L. Gooch, Sr., 1228 Avon St., La Crosse, Wis.—75, 40, 20, 15, 10. CW.

K9PG—Cloy J. Walls, Star Rt., Doans, Ind.—Phone. SSB.

K9HYB—N. R. Thornton, Rt. 1, Versailles, Ind.—All bands. Phone and CW. SSB.

K9IBT—Nesbit A. Boyles, 414 N. Walnut, Hartford City, Ind.—80 through 10. AM. Patch.

K9JPZ—Bob Johnson, Box 206, Withee, Wis.—80 through 10. Phone and CW. MARS AA9JPZ.

W9KNV—Martin Carlson, 9122 30th St., Brookfield, Ill.—20. AM. SSB.

K9LBY—A. L. Gooch, Jr., 1228 Avon St., La Crosse, Wis.—75, 40, 20, 15, 10. Phone and CW. /9—Wisconsin Academy, Columbus, Wis.

W9NSN—James T. Jones ("Jim"), Rt. 3, Vincennes, Ind.—75, 10. Phone and CW.

K9ORV—William Haper ("Bill"), 2614 Krum St., Alton, Ill.—80, 6. Phone.

W9OUD—L. E. Leffler ("Loren"), 707 Poplar St., Waukegan, Ill.—80 through 2. AM and CW.

W9RJH—Bob Forman, 107 N. 9th St., Monmouth, Ill.—6. AM and CW.

K9RWA—Ronnie Myers ("Ron"), 718 Brown Ave., Evanston, Ill.—40, 15, 6, 2, 1/4. Phone and CW. /9—Wisconsin Academy, Columbus, Wis.

K9SXN—Dave Simo, Box 168-T, St. Charles, Ill.—20, 10. Phone; 40, 20, 15. CW.

K9URS—Fred A. Boyles, 414 N. Walnut St., Hartford City, Ind.—6. CW.

W0BTU—Carlos W. McDonald, 1185 E. Bates Pkwy., Englewood, Colo.—40, 20, 6. Phone.

W0EMM—James Y. Nakamura, M.D. ("Jim"), Deer River, Minn.—20. SSB. Patch.

K0LFK—James E. Martin, Jr. ("Jim"), 1314 N. Lorraine, Wichita, Kans.—AM.

K0LXU—Henry Darrell, 2506 N. 64th, Kansas City 4, Kans.—75, 40, 20, 15, 10. AM. Patch.

W0YOF—James Herrington ("Jim"), 920 Murray, Wichita 12, Kans.—80 through 10. Phone. SSB. Patch.

AFRICA

OQ5DG—Marlow H. Schaffner, M.D., P.O. Box HG 100 Highland, Salisbury, S. Rhodesia.—20, 15, 10.

AUSTRALIA

VK3RX—James Morton Gillespie ("Mort"), 1 Seaton St., Glen Iris (Melbourne), Victoria, Australia.—AM.

CANADA

VE6AEW—John Bidulock, College Heights, Alberta, Canada—All bands. CW.

VE7ZL—Robert Kyte ("Bob"), 459 Glenwood Ave., Kelowna, B.C., Canada—80 through 10. AM. SSB. Patch.

DENMARK

OZ7GM—G. Reinhardt Miller, Stromgade, Ostervraa, Denmark—80, 40, 20, 15, 10.

DOMINICAN REPUBLIC

H18AJS—Alvin J. Stewart, Apartado 1500, Juan Sanchez Ramirez 24-A, Ciudad Trujillo, Rep. Dominicana—40, 20, 15, 10. Phone.

GHANA

9G1CY—Wesley Parker, Box 45, Bekwai, Ashanti, Ghana, West Africa—All bands. Phone. SSB.

HAWAII

KH6CWQ—Matthew Douglas Lee ("Matt"), 1428 Cauluwela Lane, Honolulu 17, Hawaii—80 through 10. AM and CW. SSB.

NEW ZEALAND

ZL1AKL—Earle H. Eagle, 26 Gordon Rd., Western Heights, Rotorua, New Zealand—80. AM and CW.

ZL1ASK—H. D. Jenkinson ("Dave"), Gt. St. Rd., Ohaupo, Waikato, New Zealand—80. AM and CW.

ZL2TP—Ernie J. Pascoe, 11 Daphne St., Gisborne, New Zealand—80-20. AM and CW.

PITCAIRN

VR6AC—Floyd McCoy, Pitcairn Island, S.P.O.

SOUTH AMERICA

PY1BSG—Ennis A. Meier ("Alfred"), Ave. Almirante Barrozo-90 7° and., Rio de Janeiro, Brazil—AM. SSB. Patch.

CX2CX—Clarence M. Laue, Casilia 286, Montevideo, Uruguay—Phone.

WEST INDIES

KS4BC—Ron Maples, Swan Island, W.I.—40-15. QSL VIA K4DWU. (See K4DWU USA.)

The next Youth's Instructor Radio Log is scheduled for publication in August, 1962. Listings must be in the editorial office not later than June 1, 1962.

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demnation, but with a door of mercy swung wide open before him. More reassuring than any words to Peter was the meaning of Jesus' smile.

Before they left the supper room, Jesus had spoken special warning in Peter's behalf. And after all this, Peter had denied his Lord with wicked oaths. That compassionate look from Jesus was more than a look. It was the sunlight of divine revelation. It drove dark doubts from Peter's soul. No wonder it is that Peter "went out and wept bitterly."

In the Master's forgiving look Peter may at last have seen the true essence of Christ's kingdom. He may have seen that by seeking material rewards he had denied the principles of that kingdom. While rejecting the new wine of a spir-

itual kingdom he had insisted on the dregs of material reward. His sword thrust in the garden, as well as his oaths in the courtyard, had been destructive of those principles for which Jesus was about to be crucified.

While Judas, like Esau, was seeking a way of repentance and finding none, Peter made his way back to Gethsemane. On the very spot where Jesus had prayed that His cup might pass from Him, humbly and sorrowfully Peter drank from his own cup.

"And when thou art converted . . ." In the dense darkness of that night there came to Peter a spiritual illumination that prepared him to see more glory in the cross than in the crown. He became prepared to learn that as rewards for faithfulness the persecutions

are more precious than houses and lands.

We have most comforting proof of Peter's transformation. Only weeks later he stood in renewed peril of sharing the Saviour's cross. This same Caiaphas, with other priests and rulers, had learned that Peter still taught in the name of Jesus. And Peter, in the sight of people, had healed a cripple in His name. Caiaphas had cause to fear, not merely for his office, but for his life. With both heart and hands stained with Jesus' blood, Caiaphas demanded of Peter by what power he had performed such a miracle.

With the fullest possible knowledge of his peril, Peter made bold to answer. No one could know better than Peter the deadly malice of the priesthood. And in these most terrifying circumstances his confession of his Lord was the ultimate in fearless completeness.

"Be it known to you all, and to all the people of Israel," Peter proclaimed, "that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by him this man is standing before you well. This is the stone which was rejected by you builders, but which has become the head of the corner. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved."

Peter did not spare his judges. He was not deterred by the fact that they sat empowered and anxious to silence him as they had silenced his Lord. Straight at terrified guilt he pointed the accusing finger: "Whom you crucified," he declared. And for proof that Caiaphas had crucified innocence, Peter took no note of human witnesses. He answered every argument by proclaiming that the very God whom these judges pretended to serve had raised Jesus from the dead. Thus God Himself had testified to Jesus' innocence.

And now for double proof that this Life-giver did still live, that He had been raised up by God Himself, this former cripple "is standing before you well." So the court of Caiaphas stood repudiated by the miracles of resurrection and of healing, even as Peter's rashness had one time been repudiated by the restoration of a severed ear.

In the white light of this spiritual illumination in Peter's life there remained no place for shadows.

The Organ Recital

by ROBERT H. PARR

MY FRIEND, the pastor, was convalescing in a sanitarium. Each day he felt his strength slowly returning, and each day he felt more thankful that soon he would be able to resume his normal duties.

One sunny afternoon he encountered his doctor on the lawn. "You look much better," the doctor said. "You may go to the organ recital tonight if you like."

"Organ recital?" asked the pastor. "Organ recital? Since when have they had an organ in this hospital? Has it just been installed?"

"Oh, no," the doctor replied with a smile, "not that kind of organ. What I meant was that, instead of taking to your bed before the sun sets, you could sit up for a while in the parlor this evening. There you will hear the organ recital that is given every night."

"Old Mrs. X will tell you of the removal of part of her stomach, Major Y will regale you with the medical history of his liver, Miss Z will give you a recital of her ills and the various organs of hers that don't give satisfactory service, and so on. One by one they will all harp on their organs, and thoroughly enjoy themselves doing so."

Needless to say, the pastor sought other entertainment in the evening. He did not want to add to the dreadful cacophony.

This is one feature of us humans that

sharply distinguishes us from the lower orders of life. We love—I'm ashamed to admit—to talk about our ills and ailments, our operations, and our indispositions. *Our* case is always the worst the doctor has seen, *our* scar the largest the matron has ever observed, *our* operation the most difficult, *our* medical history the most interesting . . . and so on, ad infinitum, *ad nauseam*. Especially *ad nauseam*.

All of which brings me to the point; the above merely serves as an excuse to bring to your notice a fine little prayer I read the other day. All of us, whether we have a cold in the nose or are in the vicious grip of some malicious disease, ought to commit this prayer to memory. The name of the author of this prayer I do not know; all I know is that, when he wrote it, he was very ill indeed. This is the prayer:

"Seal my lips on my aches and pains—they are increasing, and my love of rehearsing them is becoming sweeter as the days go by. I ask for grace enough to listen to the tales of others' pains. Help me to endure them with patience."

One thing I might point out: it is the fact that this type of "organ recital" is not confined to elderly patients.

But take another look at that prayer, will you? There is something in it for the more robust of us too. Those last two sentences, for instance,

¹ *The Desire of Ages*, p. 591.

² *Ibid.*, p. 712.

³ *Ibid.*, p. 713.

⁴ *Ibid.*, p. 710.

Sabbath School

Lesson

Prepared for publication by the General Conference Sabbath School Department

XI—Jesus and His Departure

(September 9, 1961)

LESSON SCRIPTURES: John 14:1-27; 15:1-8, 26, 27; 16:7-14, 33.

MEMORY GEM: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

OUTSIDE READING: *The Desire of Ages*, chapter 73; *The Acts of the Apostles*, pp. 37-56.

Introduction

"In His parting conversation with His disciples on the night before the crucifixion, the Saviour made no reference to the suffering that He had endured and must yet endure. He did not speak of the humiliation that was before Him, but sought to bring to their minds that which would strengthen their faith, leading them to look forward to the joys that await the overcomer. He rejoiced in the consciousness that He could and would do more for His followers than He had promised; that from Him would flow forth love and compassion, cleansing the soul-temple, and making men like Him in character; that His truth, armed with the power of the Spirit, would go forth conquering and to conquer."—*The Acts of the Apostles*, p. 23.

1 A Parting Word

1. Of what three things did Jesus want His disciples, and us, to be sure?

"Let not your hearts be troubled: you believe in God, believe also in Me. In My Father's house are many homes. If this were not so, I would have told you. For I go away to prepare a place for you. And when I have gone and have prepared a place for you, I will come again and take you along to Myself so that where I am, you also will be" (John 14:1-3, Berkeley).

NOTE.—"The object of Christ's departure was the opposite of what the disciples feared. It did not mean a final separation. He was going to prepare a place for them, that He might come again, and receive them unto Himself. While He was building mansions for them, they were to build characters after the divine similitude."—*The Desire of Ages*, p. 663.

"Jesus is today in heaven preparing mansions for those who love Him; yes, more than mansions, a kingdom which is to be ours. But all who shall inherit these blessings must be partakers of the self-denial and self-sacrifice of Christ for the good of others."—*Testimonies*, vol. 5, p. 732.

2. How did Jesus say men will get this glorious inheritance?

"I am the Way and the Truth and the Life; no one comes to the Father except through Me" (John 14:6, Berkeley).

NOTE.—"Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend. If in our ignorance we make missteps, Christ does not leave us. His voice, clear and distinct, is heard saying, 'I am the Way, the Truth, and the Life.' John 14:6."—*Christ's Object Lessons*, p. 173.

3. How did Jesus endow His disciples with power?

"I assure you that the man who believes in me will do the same things that I have done, yes, and he will do even greater

things than these, for I am going away to the Father. Whatever you ask the Father in my name, I will do—that the Son may bring glory to the Father. And if you ask me anything in my name I will grant it" (John 14:12-14, Phillips).

NOTE.—"By this Christ did not mean that the disciples' work would be of a more exalted character than His, but that it would have a greater extent. He did not refer merely to miracle working, but to all that would take place under the working of the Holy Spirit."—*The Desire of Ages*, p. 664.

2 The Comforter

4. How did Jesus promise the disciples to supplement His own ministry to them?

"I will ask the Father and He will give you another Comforter to stay with you forever, the Spirit of Truth. . . . He . . . will be within you. I shall not leave you orphans; I will come to you." "If I go, then I will send Him to you" (John 14:16-18; 16:7, Berkeley).

NOTE.—"Before offering Himself as the sacrificial victim, Christ sought for the most essential and complete gift to bestow upon His followers, a gift that would bring within their reach the boundless resources of grace. . . .

"At all times and in all places, in all sorrows and in all afflictions, when the outlook seems dark and the future perplexing, and we feel helpless and alone, the Comforter will be sent in answer to the prayer of faith."—*The Desire of Ages*, pp. 668-670.

5. What did Jesus say about the Holy Spirit's mission to the church?

"He will teach you everything and will remind you of all I have told you." "He will testify regarding Me." "He will guide you into every truth; for He will not speak on His own account but will say whatever He hears—and He will make known to you what is to eventuate. He will glorify Me, for He will take from what is Mine and will announce it to you" (John 14:26; 15:26; 16:13-15, Berkeley).

NOTE.—"To all who have accepted Christ as a personal Saviour, the Holy Spirit has come as a counselor, sanctifier, guide, and witness. The more closely believers have walked with God, the more clearly and powerfully have they testified of their Redeemer's love and of His saving grace."—*The Acts of the Apostles*, p. 49.

6. What did Jesus say about the Holy Spirit's mission to the world?

"He will convict the world regarding sin . . . sin on the one hand because they do not believe in Me; regarding righteousness on the other, because I go to the Father and you see Me no more; also regarding judgment because the ruler of this world is judged" (John 16:8-11, Berkeley).

NOTE.—"Having brought conviction of sin, and presented before the mind the standard of righteousness, the Holy Spirit withdraws the affections from the things of this earth, and fills the soul with a desire for holiness. 'He will guide you into all truth,' the Saviour declared. If men are willing to be moulded, there will be brought about a sanctification of the whole being. The Spirit will take the things of God and stamp them on the soul. By His power the way of life will be made so plain that none need err therein."—*The Acts of the Apostles*, pp. 52, 53.

3 Union With Christ

7. What work is essential for fruitfulness in the human life?

"I am the true Vine and My Father is the Tiller. Every branch in Me that bears no fruit He prunes away, and which ever bears fruit, He cleans so that it may bear more fruit. . . . Just as the branch cannot bear fruit by itself without staying on the vine, so you cannot without staying in Me. I am the Vine, you are the branches. He who remains in Me—and I in him—bears rich fruit. Apart from Me, though, you can do nothing. . . . If you remain in Me and My words remain in you, then you may ask what you want and it will take place for you. My Father is honored in this, that you produce rich fruit; then you will be My disciples. Just as the Father has loved Me so I have loved you; continue in this love of Mine. You will remain in My love, if you observe My instructions, just as I observe My Father's instructions and remain in His love" (John 15:1-10, Berkeley).

NOTE.—"Jesus with solemn tenderness explained the purpose of the husbandman. The pruning will cause pain, but it is the Father who applies the knife. He works with no wanton hand or indifferent heart. . . . The husbandman prunes away the harmful growth, that

the fruit may be richer and more abundant."—*The Desire of Ages*, p. 677.

"The life of the vine becomes the life of the branch. So the soul dead in trespasses and sins receives life through connection with Christ. By faith in Him as a personal Saviour the union is formed. The sinner unites his weakness to Christ's strength, his emptiness to Christ's fullness, his frailty to Christ's enduring might. Then he has the mind of Christ. The humanity of Christ has touched our humanity, and our humanity has touched divinity."—*Ibid.*, p. 675.

Quizangles

1. On what basis did Jesus invite His disciples, and us, to believe in Him? (1)
2. Where is He planning to take us? (1)
3. How only does one get to the Father? (1)
4. What did Jesus say of the scope of the Holy Spirit's ministry? (2)

5. What will be true of one who remains in Jesus? (3)
6. What can we do apart from Him? (3)
7. How does Jesus love us? (3)
8. What is a sure mark of remaining in His love? (3)
9. What does Jesus do with His Father's instructions? (3)

NEXT WEEK, September 16, 1961—Lesson title: "Jesus and His Father." Outside reading: *The Desire of Ages*, pp. 685-694; *Testimonies*, vol. 5, pp. 737-746; *Fundamentals of Christian Education*, pp. 431-433. Memory gem: John 17:3.



Question *How can one read portions of the Old Testament and yet think on things "pure and lovely and of good report"? Should we leave out those parts that do not measure up to this standard?*

Counsel I think the best answer to your query is found in the Bible itself. Paul in writing to young Timothy gave this judgment, "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure" (Titus 1:15).

You see, purity, like happiness, we may find in our attitudes toward outward things and circumstances. The lover of roses finds pleasure in the beauty and fragrance of the blossoms, and although he recognizes that every rosebush has its ugly thorns, he does not concentrate attention upon them.

The Old Testament is a faithful record of God's dealings with both good and evil men, with righteous nations and rebel tribes, and it would betray its purpose if it presented only the pleasant experiences and good deeds of men and failed to show their wretched failures and gross sinfulness.

A pure mind prefers the good and beautiful and true, but it must also learn to recognize and abhor evil. The true gardener must not only love flowers, he must hate weeds. For him to refuse to become acquainted with weeds and pests would soon warp his efficiency as a grower of flowers.

It is when we gloat over evil and enjoy the salacious that we show ourselves impure. The emphasis of a book always shows the author's purpose, and

the emphasis of both Old and New Testaments is on the exceeding sinfulness of sin and the nobility and reward of a life with God.

Sometimes the greatest lessons in purity are found in a frank portrayal of the sordidness and ugliness of a sinful experience. The greatest proof of the wholesome influence of the Bible is the fact that no one has ever traced his downfall to the reading of its sacred pages.

For an inspiring understanding of one of the most misunderstood books of the Old Testament, read *The Lily Among Thorns* by William Elliot Griffis (Houghton Mifflin Co.), a beautiful presentation of the Song of Solomon. It will help you with your problem too.

Question *What view does the church take of those who witch for water with a forked willow stick? My husband and I think it is spiritism.*

Counsel In dealing with unknown quantities it is impossible to make a hard-and-fast statement. This matter of "witching" for water seems to be something about which we do not have enough information to make a firm decision.

It is easy to attribute directly to God or directly to the devil those things we do not understand. Only a few decades ago electricity was considered the product of some supernatural power. If we were natives of certain cultures we would imagine that the picture that came from a camera would be the soul or spirit of the person photographed. To make a decision on

that which seems supernatural to us when we do not have all the facts is not wise.

The Bible does not discuss this problem, nor does the Spirit of Prophecy. God, in His desire that we become mature in mind as well as in spiritual things, has left many things to our own minds to figure out. Therefore this question of water witching must be held until we arrive at a fuller understanding of its nature or source, for it is entirely possible that this is a natural phenomenon.

There are, however, some types of "witching" that appear to be easily classified in the category of clairvoyance. The process is similar to that of crystal gazing. An example of this would be "witching" by means of a map, as some men claim to do. The person merely looks at a map and is impressed where the best place to dig would be. This is, to me, beyond question forbidden by God, in such places as Deuteronomy 18:10-12. If this is the case, of course, it would be a practice Seventh-day Adventists would not want to participate in.

On the other hand, I am acquainted with intelligent, godly men who claim the ability to discover water by a method of "water witching." It is not my desire nor within my province to discredit the ability or Christianity of such. We wish we could give you a more complete answer to the problem, but at present there does not seem to be any.

The services of THE YOUTH'S INSTRUCTOR Counsel Clinic are provided for those for whom this magazine is published, young people in their teens and twenties. Any reader, however, is welcome to submit a question to the Counsel Clinic.

The answer will represent the considered judgment of the counselor, but is not to be taken as either an official church pronouncement or, necessarily, the opinion of the editors. Every question will be acknowledged. Problems and answers of general interest will be selected for publication, and will appear without identification of either questioner or counselor.

(1) Submit only one question at a time. (2) Confine your question to one hundred words or less. (3) Enclose a self-addressed and stamped envelope for the reply. (4) Send your question to: THE YOUTH'S INSTRUCTOR, Counsel Clinic, Review and Herald Publishing Association, Takoma Park, Washington 12, D.C.



Key to source abbreviations published January 3, 1961.

► A meteorite that fell in France a century ago has just been subjected to modern analysis. It has been found to contain chemical compounds closely akin to the chemicals in the living processes of plants and animals on earth. One hydrocarbon found in the meteorite is a chemical cousin of a sex hormone, and another is a chemical cousin of cholesterol. Scientists have termed the discovery the first physical evidence of life forms beyond the earth.

The Arsenal

► The nose section of a jet transport was hit with a charge of 1.5 million volts in a test to prove its resistance to lightning. The charge was split and absorbed when it hit the nose radome of the plane. Application of four foil strips cemented in place before antierosion coating is applied, then grounded to the structure, will completely absorb the static discharge, the test proved.

Aerospace

► South African industry earns more than \$1.4 million a year from inventions by the Council for Scientific and Industrial Research. About 45 inventions have been accepted for development and exploitation, one of them a tellurometer, a unique instrument for measuring distance by radio waves, now being exported to about 60 countries. *ISSA*

► The chemistry of nerves and muscles is being studied with the help of a tiny thermometer that measures temperature in millionths of a degree. These infinitesimal temperature variations, plotted during a fiftieth of a second, give some indication of the sequence of chemical events that occur during nervous activity. *UCAL*

► Izalco, a volcano in El Salvador, once was known as "the lighthouse of the Pacific." It erupted regularly about every eight minutes, and sailors could see its fires and smoke from far out at sea. *NGS*

► Of the approximately 78,000 tons of stainless steel used in 1960 by the auto industry, about 85 per cent was used to make bright trim. *Steelways*

► Catherine the Great was the first person in Czarist Russia to be inoculated against smallpox, a daring act intended to encourage her subjects to follow her example. She gave her British doctor 10,000 pounds sterling, plus a 500-pound yearly bonus and the title of baron. *NGS*

► The National Aeronautics and Space Administration has awarded a research contract to a Rochester, New York, company for development of procedures for the sterilization of space craft components. The problem is to keep space-probe vehicles completely free from earthly contamination and to keep celestial neighbors pure for biological study. *Science*

► Foresters predict that hybrid tree strains will be as common in some 20 years as hybrid corn is today, with the same assurance of the trees' quality control as the progressive corn farmer now has. Grafting and progeny testing will be methods used, with the expectation that hybrid trees will grow to harvest size in half or even a third of the time required by a good nonhybrid tree. The effort promises greater timber output for more than 5,000 tree-derived products. *Outdoor America*

► Observations of varying solar radiation unaffected by passage through the earth's atmosphere should make possible quite accurate weather forecasts for 16 days ahead. Dr. Charles G. Abbot, former secretary of the Smithsonian Institution in Washington, D.C., has long maintained that periodic variations in solar heat are largely responsible for the earth's weather. Difficulties in making adequate observations would be eliminated if systematic satellite observations could be arranged. *Smithsonian*

► Only two often-impassable stretches remain to be conquered along the 19-nation Pan American Highway system. Construction is being pushed on one of the gaps in Costa Rica and western Panama, with the expectation that all-weather transport will be possible by the end of 1962. Preliminary work is also under way on the second and tougher section that lies beyond in the jungles and hills of the eastern Isthmus of Panama and northwest Colombia. The highway reaches 19,000 miles from northern Alaska to southern Chile. *NGS*

► Piloting a submarine may soon be like steering the family car down a highway. A new electronic device, known as contact analog, or CONALOG for short, displays a simulated highway on a TV-type screen, giving the effect of looking through a windshield at a road. As the submarine cruises below the waves, the skipper or diving officer feeds information on the desired course, speed, and depth into a display generator. This information is then transformed into a picture on a TV-type screen, and the "pilot" sees a "highway" with a "floor" and "ceiling," which simulates the proper course and the bottom and surface of the ocean.

Naval Research Reviews

► The farthest-north outpost of the United States is a group of trailers clustered together on a barren four-by-nine-mile island of ice in the Arctic Ocean. The island is actually a giant iceberg remnant of an ice shelf that split off from an island near Greenland. It drifted around the polar sea for many years, but since the spring of 1960 it has been grounded at a point about 80 miles northwest of Point Barrow, Alaska. It is 150 feet thick; it is fresh-water ice and remains firm. *Friends*

► Autumn fog can be a romantic mist drifting over a meadow—or a throat-rasping killer. The smoke-impregnated vapor of London may have contributed to the deaths of some 4,000 people in 1952. Fog is simply a cloud near the ground. It consists of a great swarm of minute drops of water condensed from and suspended in the air. The droplets are so small that it would take 7 billion of them to make one teaspoonful of water. *NGS*

► Kimberley's "Big Hole," the biggest man-made crater in the world, was visited by 40,000 people last year. The "Big Hole" is all that remains of Africa's fabulous Kimberley Diamond Mine. It has a diameter of 1,500 feet. If the Empire State Building were laid across it, there would be 352 feet to spare. *ISSA*

► Forty per cent of the total United States apple crop, or 34,500 carloads of apples, comes from the State of Washington. Half of this crop, or an average of 18,000 carloads yearly, is grown in the vicinity of Wenatchee, properly called the Apple Capital of the World. *Seventy-Six*

► Many dairy cattle are poisoned every fall by eating acorns. *Dairy Digest*

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