

the  
**Youth's**  
instructor

AUGUST 20, 1963

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**Silent Mission**

[Sabbath School Lessons for August 24]



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by **JESSIE S. BURDICK**

ILLUSTRATION BY HARRY BAERG

## *Feathered Ventriloquist*

**B**OB WHITE—bob - bob - white” clearly came to my ears like an echo from far away as I sat waiting in an automobile in a busy residential section of an Eastern city. Before I recovered from my astonishment I was still more amazed to hear that clear call of a meadow lark, also seeming to come from far away. What interest these shy birds of wood and meadow could find in the midst of a constant rush of motor vehicles was a mystery.

As I looked out of the window I expected to see a quail peering about under the lilac bushes or scoting swiftly around the corner under the blooming wild currant beside the house. But no quail appeared. I lowered the window, put my head out and looked in every direction, and listened. A soft flutter of wings directed my attention to the interlacing maple branches above.

Then I discovered the soloist—high in the maple directly above—and he was not alone. Two birds sat closely cuddled on a branch, the very picture of contentment, two very common-looking birds with stubby tails, shimmering plumage of iridescent blue, steel-green, and purple, with here and there glints of buff-edged feathers.

There, perched in all his scintillat-

ing glory, the male starling ruffled his feathers, spread wings and tail, and sidled nearer to his indifferent mate.

I was surprised and curious. There was an impish humor about them in the way they cocked their heads, preened their feathers, and bent lovingly toward each other.

At that moment I saw the quivering throat of one of the birds silhouetted against the sky and heard him trill so softly that had I been walking beneath the tree I probably would have lost the melody. I could scarcely credit my senses. My eyes must be playing me false. Yet my ears actually heard the subdued songs.

It was a startling moment. Could it be possible that starlings were musical? As I observed them more intently I was convinced that none other than a starling was actually mimicking other bird songs.

Intermingled with the fluttering and twittering were the plaintive notes of the wood pewee—a call long-drawn-out and languid—followed by the meadow lark’s song, the staccato notes of the flicker, snatches of the goldfinch’s melody, a robin’s “cheer up,” and cardinal tones interspersed with shrill ejaculations abruptly ending with a high-pitched whistle almost beyond the

*The song of the  
meadow lark, the bobwhite,  
and the pewee came  
from the throat  
of the starling in the maple  
tree above me. I could  
scarcely believe he  
had such powers of mimicry,  
but it was true.*

# the Youth's instructor

THE YOUTH'S INSTRUCTOR is a non-fiction weekly. It is published for young adults who are capable of asking sincere questions, and who seek to know the counsels of Scripture. Its contents are chosen to serve readers who want to reach maturity—spiritually, socially, intellectually, and physically. Its staff holds that God is man's heavenly Father; that Jesus is man's Saviour; that genuine Christians will strive to love God supremely and their neighbors as themselves.

Its pages reflect an expanding objective from 1852 to 1963. First it was essentially a vehicle for providing youth Sabbath school lessons. Now it also provides many added services for a generation that should witness the literal return of Jesus and the restoration of a sinless world to the universe of God.

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range of the human ear—how mystifying!

Starlings! How I disliked the very name. Had we not destroyed their nests year after year and packed the hollow branches of the apple tree in our yard with old clothes to prevent their nesting there? To me they were rude, boisterous, and ill-mannered. They had driven many lovely birds from our yard. They confiscated the nest of a pair of bluebirds in a knothole of a cherry tree. A year or two later they had taken possession of a hollow maple branch many feet above the ground, which had formerly been occupied by a pair of downy woodpeckers. After two happy nesting seasons they were driven out by a pair of redheaded woodpeckers; then the following year the redheads were ousted by the starlings.

When family cares were over, great hordes of starlings flew in perfect unison along our winding river and hundreds of raucous voices almost rent the atmosphere.

After the manner of sandpipers flying along the beaches of lakes and oceans, the starlings fly with great precision, rising, lowering, wheeling to right or left, abruptly changing directions apparently without a leader or a commanding note for guidance.

But I had never heard his imitation of the songbirds before—and my heart began to soften.

These lovers in the maple tree, unmindful of me, continued their low whispering of sweet nothings. Their tunes were reproductions of those of many lovely songsters. After all, the deceiving music of the starling was thrillingly sweet and wild.

They put on a great recital. Occa-

sionally there would be an insertion of the original starling call—an ironical, piercing whistle with a suggestion of laughter. The song of the starling is bewildering to the most diligent bird students until they learn that he is a clever ventriloquist. His mimic notes are more subdued and exact than the mockingbird's and therefore more deceiving.

The starling actually has a love song. I heard it that glorious spring morning. As I continued to observe I thought, Surely these rusty old birds have romance in their breasts. But to think they are as good mimics as the mockingbird! It seemed incredible.

The mockingbird and catbird are real musicians. Reluctantly, I was forced to admit the starling is also. He retains a repertoire of songs in his little head long after the summer singers have migrated.

Apparently my meadow lark and my bobwhite songs and the call of the peewee all came from the same throat, whether I appreciated it or not.

I had made a surprising discovery, and at first a very disappointing one. Yet starlings are not all nuisance. It is said that they feed on Japanese beetles, cutworms, grasshoppers, and various grubs.

One man, Eugene Schefflin, imported eighty starlings and liberated them in Central Park, New York City, March 8, 1890. Since then their multiplication has been rapid; they have driven many useful birds from nesting places in hollow trees, cavities in rocks, and old buildings.

Now starlings are traveling beyond the Eastern States, looking for new territory west of the Rockies.

## patchwork

by BARBARA WEEKS BOLTON

A quilt was thrown across grandmother's bed;  
I sat down on the edge and looked at it.  
The beauty of the spread was in the bit  
Of gray between the white and brilliant red.  
I studied it awhile, and then I said,  
"You know, Gran, if you hadn't planned the fit  
So carefully, the gray could ruin it."  
Then granny smiled at me and shook her head.  
"That quilt, my dear, is like the world, you know,  
Where folks of every nature come and go;  
And sorrow seems unfair when seen alone—  
But not when the whole scheme of life is known.  
None but the One who planned the pattern knows  
The reason for each gray piece that He sews."

The Youth's Instructor, August 20, 1963

## service that satisfies

**Korea** The cover shows workers shipping books from our Signs of the Times Publishing House in Korea. This Robert L. Sheldon Photo Mart scene supplies evidence supporting the sentence from *Counsels to Writers and Editors*, page 180: "The pen, dipped in the fountain of pure truth, can send the beams of light to dark corners of the earth, which will reflect its rays back, adding new power, and giving increased light to be scattered everywhere."

**Log** The annual Amateur Radio Log appears this week. Amateurs are encouraged to save this issue for future use of the log. If preferred, the pages containing the log may be removed and backed with cardboard for use.

**Michigan** "In the May 28 issue of THE YOUTH'S INSTRUCTOR the story of 'Rafiq and the Melody' appeared—that is, it was 'First of two parts.' Since that time there hasn't been any second part that I've been able to find. We have received several issues of the INSTRUCTOR since, but so far I haven't recognized the second part or it hasn't been there. Was this the complete story and the heading 'First of two parts' an error, or what?" Mrs. W. C. HANNAH, Berrien Springs.

• It was an error. We are humbled.

**Virginia** "How much I enjoy THE YOUTH'S INSTRUCTOR. It gives helpful information and counsel—very much appreciated by the younger set. Thank you." DIANNE KNIGHT, Falmouth.

**New Zealand** "I guess 'Greenhorn' would be my choice out of the selection given in your ad for the 1963 Free Lance Pen League contest. Nevertheless, I would appreciate a copy of the brochure. When it comes to reading the INSTRUCTOR I can claim a little more experience. One of my earliest memories is of my mother reading us stories from this paper on rainy Sabbath afternoons. Now that there are three teen-agers in my own family they too appreciate the cultural and spiritual fare each week." A. P. WILTSHIRE, Christchurch.

**Hypocrisy** "It would be better for us never to have seen the light of truth than to profess to accept it and not be sanctified through it."—5T 620.

Until Jesus comes, the needs for dedicated workers will continue and expand. They will be as varied in kind as are the talents entrusted for your improvement and use.

The mission of the church is to help people everywhere become acquainted with the provisions for transferring citizenship from a society that cannot endure to one that will have no end. To introduce men to Christ their Saviour, the church employs many teams, each composed of many members with specialized skills.

The rewards of service are both immediate and long range. They are as immediate as helping a sick person to regain his health. They are as far future as that day soon when someone may fall in step with you as you travel to the New Jerusalem for a Sabbath service. He may introduce himself by telling you that it was the giving of your skill and your prayers for his recovery that opened his heart to follow the Saviour.

There are influences on all our campuses that can open your eyes to the plight of your fellow men. They can stir your heart with a passion for man's redemption that will make the excitement of the sports world collapse like a punctured balloon.

The spectaculars of this earth fade dimly in the radiant face of one man, one woman, who reaches the kingdom of heaven because you chose to serve on a gospel team. Men shout themselves hoarse in stadiums and at raceways, hoping their favorites will win. But the records and mementos of such victories are as short-lived as an ice-cream cone, compared with the exciting joy of fellowshiping with those our ministry helped save for eternity.

The only way I can understand this prospect of stars in my crown is through a man here, a woman there, who reaches Eden restored because I was faithful in yielding my life to the ministry of others. To be able to clasp hands with someone who is saved eternally, because I chose to deny self and serve the Christ of my church, will bring joy unspeakable.

You are a young adult in the Seventh-day Adventist Church. If you have not completed your education and entered into the service of the church, give thought and prayer to it now.

The lure of the world grows stronger daily. Its temptations of easy jobs and lucrative pay invite on every hand in many lands.

On the eve of Christ's return, the world makes its strongest appeals for your service. Close your door on the sights and sounds that call. On your knees before God, plead for that salve that can open your eyes to the service that satisfies.

Walter C. Crandall

## coming next week

- "BEFORE THEY CALL"—Eileen Mayberry Lantry discovered that God watches over the details of life as well as events that man considers significant.
- "I WILL TELL MY PEOPLE"—was the promise made to himself and to his Saviour by one who had found a new and better way of life. By Jairo T. Araujo.

KNIEZU—Alice Cunningham, M.D., 30 Belmont St., Brunswick, Me.—80, 40.

K1IKC—Charles Mitchell, Jr., Sterling Rd., So. Lancaster, Mass.—80-10. AM and CW. SSB.

K1JEP—Cecil Harris, Rt. 3, Newport, Vt.—80, 20, 15, 10. AM and CW.

K1KHX—Fred Dannenberger, Albion, R.I.

K1TIZ—R. G. Gadway, D.O., 80 So. Windsor St., So. Royalton, Vt.—80-10. Phone and CW. Mobile and fixed.

W1QGG—Horace W. Crandall, 4 Hillside Way, Wilmington, Mass.—80, 40, 20, 10, 6. AM and CW.

W2CSB—Waldemar A. Franke ("Wally"), 16 Pine St., Baldwinsville, N.Y.—40. CW.

WB2DMU—Karl J. Miller, P.O. Box 37, Burt, N.Y.—80-6. AM and CW.

W2ODY—George B. Suhrie, 67 Glenwood Dr., North Haledon, N.J.—75-10. Phone.

W2QID—D. R. Bainbridge, West Lake Rd., Marietta, N.Y.—6, 2. Phone.

W2RHG—Allen Learned ("Al"), RD 2, Rt. 92, Cazenovia, N.Y.—AM phone.

WA2UZF—Constance Bartle, Union Springs Academy, Union Springs, N.Y.—80, 40, 20, 15, 10. Phone and CW.

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

K3DQA—Art Robertson ("Art"), 8117 Chester St., Takoma Park 12, Md.—80, 40, 20, 15, 10, 6. AM and CW. SSB.

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 Rd., Silver Spring, Md.—Mobile.

K3LJN—Walter C. Dorn, D.D.S., 8901 Flower Ave., Silver Spring, Md.—80, 40, 20, 15, 10. CW. SSB.

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

K3LXS—Bill Hooker, 1000 Prospect Ave., Takoma Park, Md.—80, 75, 40, 20, 15, 10. AM and CW. SSB. Patch.

K3OAH—Allen R. Judefind, P.O. Box 17, Seabrook, Md.—6. AM and CW.

K3OUD—Bernard Marsh, M.D., 8106 Dundalk Ave., Baltimore 22, Md.—20, 15, 10. AM and CW. SSB.

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

K3QGS—Robert Laubach ("Bob"), Rt. 2, Millerstown, Pa.—80, 40, 20, 15. CW.

K3UZR—Jesse P. Walker, Jr., ("Jess"), 8604 22d Pl., Adelphi, Md.—40-10. AM and CW.

KN3VSR—Roger Tatum, 10706 Tenbrook Dr., Silver Spring, Md.—80, 40, 15. CW.

KN3WGJ—Leon O. Smith, 8125 Carroll Ave., Takoma Park 12, Md.—40. CW.

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

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

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

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

W3OEA—Fred L. Lawrence, 2504 Newton St., Silver Spring, Md.—80. CW. 2. Phone.

W3FL—Sydney W. Tymeson, 8118 Flower Ave., Takoma Park, Md.—40, 20, 15, 10. SSB.

W3BVZ—Eugene Wapiennik, 211 Brokaw Ave., Donora, Pa.—80-2. AM and CW. SSB.

K4CCE/3—Gerald W. White, Columbia Union College, Takoma Park 12, Md.—75. AM.

K4MUN—D. G. Anderson, 3845 Bretton Wood Rd., Decatur, Ga.—80-10. SSB.

K4RTO—W. B. White ("Will"), Shenandoah Valley Academy, New Market, Va.—80-10. AM. Traffic via phone.

K4SCP—Herschel U. Martin, M.D., 1034 E. Lakeshore Dr., Dalton, Ga.—75, 40, 20, 6, 2. AM. SSB. RTTY.

K4STD—Edward E. Mayers, 3003 Overton Rd., Richmond 28, Va.—80-6. AM.

K4TOB—Charles T. Jones, 7213 Rome Ave., Birmingham 6, Ala.—80, 40, 20, 15, 10. AM and CW. SSB. Patch.

K4UOA—V. Robert Bottomley, M.D., 508 Sevier Hgts., Greenville, Tenn.—All bands. AM. SSB. Phone patch.

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

WA4APN—Ralph C. Nobrega, Collegedale, Tenn.—80-10. Phone. SSB.

WA4ATE—C. N. McLarty, 3240 Seminole, Memphis, Tenn.—80-10. AM and CW. SSB. Phone patch.

WA4AZU—Clay Schlenker, 4013 Bianton Ln., Louisville 16, Ky.—80, 40, 20, 15, 10. SSB. Phone patch.

WA4BEL/6—David M. Northrop, 2100 Holt Dr., La Habra, Calif.—80, 40, 20, 15, 10.

# RADIO LOG



WA4BUV—Margarette Dempsey, 3107 N. Hickory St., Chattanooga 6, Tenn.—80, 40. CW.

WA4BVL—Ronald L. George ("Ron"), 617 E. Wesley Ln., Mobile, Ala.—80-6. AM and CW.

WA4CSL—F. Clifford Port ("Cliff"), Rt. 2, Box 33, Fletcher, N.C.—80, 40, 20, 15, 10. CW. SSB.

WA4DQO—Douglas M. Kopp, 4510 Mass. Ave., Orlando, Fla.—80-10. AM and CW. SSB.

WA4ETO—Herbert C. McClure, M.D., 107 N. Ann St., Mobile, Ala.—All bands. SSB.

WA4EYZ/8—John H. Rauch, Andrews University, Berrien Springs, Mich.—80-10. AM. SSB.

WA4GNE—Gary L. Anderson, Fletcher Academy, Fletcher, N.C.—80-10. SSB.

WA4JGI—Paul D. Gates, 103 Ellen Hand Cle., Cedar-town, Ga.—80-10. AM and CW. SSB. Phone patch.

W4J1Q/9—Russell Holderbaum, Jr. ("Bud"), 308 Elm Dr., Hinsdale, Ill.—75, 40, 20. AM. SSB.

W4KLD—John B. Broughton, 485 E. Bay St., Charleston, S.C.—80, 40, 20, 15, 10. AM and CW.

WN4LDD—Gil Lewis, 6916 Cherry Ln., Annandale, Va.—80, 40. CW.

W4LQP—Melvin C. Baker, Shenandoah Valley Academy, New Market, Va.—80, 40. AM and CW.

WA4LTW—Crystal Crackers Club, Shenandoah Valley Academy, New Market, Va.—80, 40. AM and CW.

W4MJZ/6—Francis M. Northrop, 2100 Holt Dr., La Habra, Calif.—80, 40, 20, 15, 10.

WA4MYJ—John G. Marsh, M.D., 530 Manor Rd., Maitland, Fla.—20. Phone.

W4STU—Barney E. McLarty, M.D., 1361 Vinton Ave., Memphis 4, Tenn.—75, 40, 20, 15, 10. SSB. Phone patch.

K5LHA—Edgar E. Reno, 2344 Village Way, Dallas 16, Tex.—75, 40. Phone.

K5UMK—Harry W. Clay, P.O. Box 836, Tijeras, N.M.—40, 20, 15, 10. AM.

K5ZEZ—Bill Harmon, 127 N. Porter, Norman, Okla. Inactive at present.

W5CVS—Lyndon DeWitt, 7052 Carroll Avenue, Takoma Park, Md.

W5GQR—Roger G. Vanderwilt, 1232 King St., Greenville, Tex.—6. Phone.

W5PX—Arthur W. Beem, Rt. 1, Traskwood, Ark.—80, 15, 10. AM. Phone.

W5QQ—Raymond M. Beem, Rt. 1, Traskwood, Ark.—80, 40, 20, 10. AM. Phone.

K6AOB—Charles E. Ingle, 144½ E. Maple, Fullerton, Calif.—75, 40, 20. AM and CW. SSB.

K6BIH—Eugene Abbott, 808 Hollister St., Woodland, Calif.—40. CW.

K6DDT—Voice of Prophecy Club, P.O. Box 55, Los Angeles 53, Calif.—80, 40, 20, 15, 10. AM and CW. SSB.

K6DSI—John R. Clough, 12108 Raley Dr., La Sierra, Calif.—80-10. Phone and CW.

KH6DVT—Richard Kimitsuka ("Rick"), 2417 Wilson St., Honolulu 17, Hawaii—40, 20, 15, 10. AM and CW. SSB. Patch.

KH6DZS—Eddie Stewart, Hawaiian Mission Academy, Box 421, Honolulu, Hawaii—40, 20, 15, 10. Phone. SSB. Patch.

KH6EFM—Gary B. Mattison, 1922 Makiki Heights Dr., Honolulu 14, Hawaii—40, 20, 15, 10. AM and CW. SSB. Patch.

K6EJY/1—J. Mallen Kootsey, c/o Physics Dept., Brown University, Providence 12, R.I.—40, 20. AM and CW. SSB.

K6EKU—James Harold Shultz, 9763 Creemore Dr., Tujunga, Calif.—20, 15, 10. AM.

KH6EMR—Raymond L. Hoe ("Ray"), 45-602 Hinanoe Loop, Kaneohe, Hawaii—40, 20, 15, 10. Phone. SSB. Patch.

KH6EMS—Lavern Lee ("Lee"), 1023 Desha Ln., Honolulu 17, Hawaii—40, 20, 15, 10. Phone. SSB. Patch.

KH6EMT—Wayne Lee, 1023 Desha Ln., Honolulu 17, Hawaii—40, 20, 15, 10. Phone. SSB. Patch.

KH6EMU—Vernon Lee ("Vern"), 1023 Desha Ln., Honolulu 17, Hawaii—40, 20, 15, 10. Phone. SSB. Patch.

K6GPW—Waldo Gepford ("Dode"), 3854 Boyce Ave., Los Angeles 39, Calif.—All bands.

K6GUW—Donald G. Turner, 1305 Payne Ave., Modesto, Calif.

K6IOR—Frank Halstead, Del Amo Gardens Rest Home, 22419 Kent Ave., Torrance, Calif.

K6ITY—Herschel L. Nieman, Star Rt., Box 27, Coulterville, Calif.—80-6. CW. SSB. 2. AM. Fixed and mobile.

K6JAI/3—Roy Steck, Brown's Trailer Park, Rt. 4, Frederick, Md.—6. Phone.

K6JLD—Melvin Chapman, 10562 Gramercy Pl., La Sierra, Calif.—75, 40.

K6LIC—Richard R. Trautwein ("Dick"), 1055 N. Richman Ave., Fullerton, Calif.—2. Phone and CW.

K6LID—Evelyn Trautwein, 1055 N. Richman Ave., Fullerton, Calif.—2. Phone and CW.

K6LOS—Bill Hullquist, 5472 Mission Blvd., Riverside, Calif.—20. SSB.

K6MIL—Genny Johnson, 76 LaVerne, Ventura, Calif.—80-2. AM. SSB.

K6MIM—Don Johnson, 76 LaVerne, Ventura, Calif.—80-2. AM. SSB.

K6MJS—Charles H. Seitz ("Mert"), 266 Twinview Dr., Pleasant Hill, Calif.—All bands. Phone and AM. SSB. Phone patch to Bay Area.

K6MUA—Joan E. Nieman, Star Rt., Box 27, Coulterville, Calif.—80-6. CW. SSB. 2. AM. Fixed and mobile.

K6PWC—Robert Pooley ("Bob"), 710 Hermosa Vista, Monterey Pk., Calif.—80, 40, 20. SSB.

K6QEF—Arthur F. Barnaby, Jr., 10402 Daines Dr., Temple City, Calif.—2. Phone.

K6RKG—James F. Alexander, M.D., 1060 N. State, Ukiah, Calif.

- K6SNP—George J. Nelson, 11414 Loma Vista Dr., Loma Linda, Calif.—80-10. AM and CW. SSB.
- K6TPU/7—Samuel T. Tani, 1431 SW Park Ave., Apt. 102, Portland 1, Ore.—6, 2.
- K6YBK—Howard Swenson, 1705 Timothy Ave., Modesto, Calif.—80-10. AM and CW. Phone patch.
- WN6AGE—Paul C. Beach, 11630 Val Verde, La Sierra, Calif.—80, 40.
- WA6AXP—Bob Jauch, P.O. Box 535, 420 Sky Oaks Dr., Angwin, Calif.—80-10. AM and SSB.
- WN6BDW—Jack Welsh, 321 E. Stanislaus, Avenal, Calif.—80, 40.
- WA6BOZ—Jack Griffith, 40137 Gadsden, Lancaster, Calif.—All bands.
- W6BUX—Walter M. Bolinger, P.O. Box 494, Angwin, Calif.
- WB6BWZ—Matthew D. Lee, 984 So. Oxford Ave., Los Angeles 6, Calif.—80, 40, 20, 15, 10. AM and CW. SSB.
- WA6CCC—Ronald Kuest ("Ron"), 1220 S. Church St., Lodi, Calif.—75-10.
- WA6COX—Wilbur R. Elliott, 11747 Campus Dr., Arlington, Calif.—80-10. AM and CW. Patch.
- WA6DCU—Ronald A. Bailey, D.D.S., 35 Washington Dr., Lemoore, Calif.—80-10. SSB.
- WA6DIG—Howard O. Marsh, P.O. Box 191, Watsonville, Calif.—80-10. AM and CW. Patch.
- WN6DQU—W. Paul Chamberlain, 2417 Kenwood Rd., Bakersfield, Calif.—40. CW.
- WA6DRZ—Larry Drayton, 459 Pearson Rd., Paradise, Calif.—80, 40, 20, 15, 10; 6, 2. SSB.
- WA6DVO—Leonard Drayton, 459 Pearson Rd., Paradise, Calif.—80, 40, 20, 15, 10; 6, 2. SSB.
- W6EDL—CME Radio Club, 1720 Brooklyn Ave., Los Angeles 33, Calif.—80, 75, 40, 20, 15, 10. AM and CW. SSB.
- WA6ELD—John Stedman, 380 MacLane St., Palo Alto, Calif.—20, 15. AM.
- WH6EZC—Billy Hoomalu ("Bill"), 2156A Alana Ln., Wailuku, Maui, Hawaii—40. CW.
- WH6FAL—Varner Leggett, Rt. 1, Box 200, Kapaa, Kauai, Hawaii—40. CW.
- W6FGO—Fred P. Beagler, Jr., 15035 Beckner St., La Puente, Calif.—Phone and CW. SSB.
- W6FTL/4—Glenn L. Foster, 808 So. Irving St., Arlington, Va.—20, 15, 10. AM and CW. SSB.
- W6FZV—Loma Linda University Amateur Radio Club, George J. Nelson, M.D., Trustee, Loma Linda, Calif.—80-10. AM and CW. SSB. Phone patch.
- WA6GKT—George D. Guernsey, M.D., 16395 H-A Rd., Lemoore, Calif.—80-10. AM. SSB.
- W6GLK—Ray Foster, M.D., 3854 Dwiggins St., Los Angeles 63, Calif.—80, 40, 20, 15, 10. AM and CW. SSB.
- W6HKH—John D. Thompson, 3730 N. Stanislaus St., Stockton, Calif.—80, 40, 20, 15, 10, 2. AM and phone.
- W6IHD—Paul T. Haney, Star Rt., Mariposa, Calif.—75, phone, AM. SSB. 2. Phone.
- WA6ILC—Lee Welsh, 1455 Calaveras Rd., Apt. 7, Milpitas, Calif.—Temporarily inactive.
- W6IMO—Lorna Allred, Box 373, Loma Linda, Calif.
- W6IZB—John D. Rogers, M.D., 286 Hill Dr., Glendale 6, Calif.—80, 40, 20, 15, 10. SSB. Patch.
- W6JGT—Paul Allred, Box 373, Loma Linda, Calif.
- WA6KCH—Franklin A. Mason, Jr., 10469 Gramercy Pl., La Sierra 5, Calif.—40, 15. CW.
- W6KTK—Morris L. Venden ("Morrie"), 1621 Trenton Ave., Glendale 6, Calif.—All bands. AM. SSB.
- WA6LEH/0—Al Johnson, 321 Broadway, Goodland, Kans.—75-10. Both.
- W6MXL—Nevin L. Otis, Hayfork, Calif.—160, 75, 40, 20, 15, 10. Phone.
- WA6NVN—Laurence W. Botimer, 5341 Sierra Vista Ave., La Sierra, Calif.—40, 20, 15, 10, 6. AM and CW. SSB.
- WA6OQR—G. Herbert Fleenor, P.O. Box 2542, Fullerton, Calif.—80, 40, 20, 15, 10, 6. AM.
- W6QPZ—Rolland Truman, 4235 Nipoma Ave., Lakewood, Calif.—20, 15, 10. Phone AM and SSB. 75, 10. Mobile.
- WA6SIN—North Mountain Fire Lookout, c/o U.S.F.S., Groveland, Calif.—75, CW. SSB. 6, 2. AM and CW. Operated from June to October by K6ITY and K6MVA.
- WA6SYA—Perry W. Beach, 11630 Val Verde, La Sierra, Calif.—75, 40, 20, 15, 10.
- WA6THS/3—Alice Steck, Brown's Trailer Park, Rt. 4, Frederick, Md.—6. Phone.
- WA6TNR—Alvah M. Kerr, 35813 County Line Rd., Calimesa, Calif.—2. Traffic.
- WA6TZH—T. W. Christiansen, M.D., 815 Haverford Ave., Pacific Palisades, Calif.—2. AM.
- WA6VBP—John Wesley Kizzar, M.D., 225 Pacific St., Bakersfield, Calif.—80-10. Phone AM. SSB.
- WA6VZW—Becky Ames, 1787 Canyon Rd., San Juan Bautista, Calif.—2 during summer.
- WA6YUS—Johnathan R. Coats, 1031 Starcrest Dr., Covina, Calif.—80, 40, 20, 15. AM and CW.
- WA6ZBQ—Gary L. Altig ("Tex"), Rt. 2, Box 367, Gridley, Calif.—80, 40, 15, 2, 2, portable.
- W6ZTY—Guy Welsh, 321 E. Stanislaus, Avenal, Calif.
- K7PAW—Don R. Cantrell, 5302 33d Pl. S.E., Auburn, Wash.—80-10. Phone and CW.
- K7PBL—Jack M. Stark, 3965 Pleasant Vw. Dr., Salem, Ore.—6.
- K7PDC—Donald P. Wertz, 2901 Academy Dr., Auburn, Wash.—80, 40, 20. AM and CW.
- K7PTQ—Louis A. Neuman, 240 Owens St. S., Salem, Ore.—40, 20, 15. AM.
- K7PZU—Kenneth G. Knoche, 510 W. Bakerview Rd., Bellingham, Wash.—80-15. AM and CW. SSB.
- K7RDO—Bruce H. North, P.O. Box 726, Clear Lake, Wash.—80, 40, 20. AM phone and CW.
- K7RSL—Lois Bigelow, P.O. Box 51, Sultan, Wash.—80. AM and CW. SSB.
- K7RWG—Tom Bigelow, P.O. Box 51, Sultan, Wash.—80, 40, 20, 15. AM and CW. SSB.
- K7RZQ—Howard Radke ("Wes"), Columbia Academy, Battle Ground, Wash.—75, 40, 20, 15. AM and CW. SSB.
- K7SFI/0—Carl L. Plinterich, Denver Jr. Academy, Denver, Colo.—80-10. Phone and CW.
- K7STK—Robert H. Haworth, 12245 N.E. Stanton, Portland 30, Ore.—80, 40, 20. AM and CW.
- K7SYE—Auburn Academy Amateur Radio Club, Auburn Academy, Auburn, Wash.—80-10. Phone and CW.
- K7TQS—Drew Pettus, 3002 Lakeway Dr., Bellingham, Wash.—80-10.
- KN7TYJ—Ken Lincoln, 1115 Crowfoot St., Lebanon, Ore.—80, 40, 15.
- K7UEB—Walla Walla Amateur Radio Club, Walla Walla College, College Place, Wash.—80-10. AM and CW.
- KN7UVR—Dick Jenkins, 6312 S.W. Lesser Way, Portland, Ore.—40. CW.
- K7VNO—Bob Seamont, 8049 800 Ave. E., Oak Harbor, Wash.—75, 40, 20, 15, 10. Phone patch.
- K7VYZ—Bob Kearbey, Milo Academy, Milo, Ore.—80, 40, 20. AM.
- K7ADR—Paul Arthur Helm, 4305 SE. Belmont St., Portland 15, Ore.—80-6. AM and CW.
- K7ATX—Ivan J. Whitehouse, 16911 SE. Foster Rd., Portland 36, Ore.—80, 40, 20, 15, 10. Phone. SSB.
- K7AZD—Dave Claridge, Box E, North Bend, Wash.—80-10. AM and CW.
- K7CIS—K. Eugene Syfert, Rt. 2, Box 124, Gresham, Ore.—80-10. AM and CW.
- K7COH—V. H. Fullerton, Laurelwood Academy, Gaston, Ore.—80-10. AM and CW.
- K7DNE—Vernon P. Mohr, 5053 Stacey Ave., Las Vegas, Nev.—80, 40. AM and CW. RTTY.
- KL7EMA—Ted Abbott, P.O. Box 101, Sitka, Alaska—80, 40, 20. AM and CW.
- K7GLA—Warren W. Watson, 1124 E. El Camino Dr., Phoenix 20, Ariz.—20. CW.
- K7HJU—Bob Reiber, 12210 N. 67th St., Scottsdale, Ariz.—80, 40, 20, 15, 10. SSB.
- K7IBQ—Bob Wresch, Rt. 2, Box 262-A, Battle Ground, Wash.—80. AM.
- K7IRB—Frank C. Trumble, 610 W. 12th St., Tempe, Ariz.—80, 40, 20. CW. SSB.
- K7KEG—Ralph E. Jacobus, Rt. 2, Box 13, Walla Walla, Wash.—80, 40, 20, 15, 10.
- K7KWA—Vernon A. Nedderman, M.D., 58 S.E. Taylor, Portland 15, Ore.—80, 15. AM.
- K7LTB—Ken Hart, 212 Sittner Hall, Walla Walla College, College Place, Wash.—80-10. AM.
- K7MCL—Wilmer Radke, 2207 E. 26th St., Vancouver, Wash.—80, 40, 20. AM and CW.
- K7MWD—Stephen Yost, III, 2516 Nob Hill Ave. N., Seattle 9, Wash.—80-10. AM and CW. Mobile and fixed.
- K7NFV—Ken James, Walla Walla College, College Place, Wash.—80-10. AM and CW.
- K7NHR—Donald L. Starkey, D.O., 6006 West Fairmount, Phoenix 33, Ariz.—80-10. AM and CW. SSB.
- K7NJM—Howard Radke ("Wes"), 2207 E. 26th St., Vancouver, Wash.—75, 40, 20, 15. AM and CW. SSB.
- K7OEX—Steven Packard, 405 W. Whitman Dr., College Place, Wash.—80, 40, 15, 10. Phone and CW.
- K7OVN—Fred L. Mason, 4611 Stone Ave. N., Apt. 3, Seattle 3, Wash.—160-10. AM and CW. 2 FM mobile.
- K7OXI—Howard Packard, 405 W. Whitman Dr., College Place, Wash.—80, 40, 15, 10. Phone and CW.
- W7AXQ—C. L. Witzel ("Cliff"), 3536 Academy Dr., Auburn, Wash.—80, 40, 20. AM. SSB.
- W7CFQ—John Spach, Box 86, Edmonds, Wash.—75, 40, 20, 15, 10. AM. SSB. Phone patch.
- W7DLT—S. R. Butterfield, 2224 SE. 50th, Portland 15, Ore.—75, 40. AM and CW.
- W7EXT—George White Allen, M.D., 6106 SE. Belmont, Portland 15, Ore.
- W7HQQ—Lloyd H. Smith, M.D., Rt. 2, Box 2263, Wenatchee, Wash.—All bands. SSB.
- W7HWR—Jerry Schoepflin, 805 SE. 69th, Portland, Ore.—20. AM. SSB.
- W7IBR—Carol R. Aimes ("Carl"), Rt. 1, Box 215, Sequim, Wash.—80, 40, 20, 15, 6. AM and CW.
- W7NVE—R. E. Stahnecker ("Bob"), Walla Walla College, College Place, Wash.—75, 40, 20. AM and CW. SSB.
- W7OHR—Bill Jensen, 1124 S. College Ave., College Place, Wash.—80-10. AM.
- W7RDU—Eugene E. Taft, Box 112, Ocean Park, Wash.—80, 75, 40, 20. Phone and CW.
- W7RPD—G. T. Chuljian, D.M.D., Port Townsend, Wash.—80-10. SSB.
- W7SZF—Michael James Perry, 335 NW. 202d St., Seattle 77, Wash.—80, 40, 20, 15, 10. Phone. AM. SSB. Phone patch.
- W7UAF—Lloyd A. Meade, M.D., 7215 SE. 118th Pl., Portland 66, Ore.—20. SSB. Patch.
- W7WUI—Stephen Yost, Jr., 2516 Nob Hill Ave. N., Seattle 9, Wash.—80-10. AM and CW. Mobile and fixed.
- VE7AFV/W7—Al Liske, 16 NE. Birch Ave., College Place, Wash.—80-10. SSB.
- VE7UN—Victor Loo, 332-38th Ave. E., Vancouver 15, B.C.—80, 40. Phone and CW.
- K8NGY/8—Jerry Fore, Andrews University, Berrien Springs, Mich.—80-10. AM and CW. 40. SSB.
- K8ZAT—Robert R. Jones, 428 Theo, Lansing, Mich.—6. AM.
- WA8AZA—Carl A. Ward, Rt. 2, Box 93, Freesoil, Mich.—160, 80, 40, 20, 15, 10. AM and CW.
- WA8AZB—George E. Ward, Rt. 2, Box 93, Freesoil, Mich.—160, 80, 40, 20, 15, 10. AM and CW.
- WA8CZS—Everett H. Jackson, Jr., 2448 Clairden Ave., Zanesville, Ohio—6. AM and CW.
- WN8EFY—Paul Klenast, Rt. 3, Box 1016, Battle Creek, Mich.
- W8FEM—Dick Sowler, 111 Mansfield Ave., Mt. Vernon, Ohio—40. AM and CW.
- WN8FEY—Don Wilson, 4300 Ravine Rd., Kalamazoo, Mich.—80, 40, 15. CW.
- WN8GGG—Clifford N. Wilson, 4300 Ravine Rd., Kalamazoo, Mich.—80, 40, 15. CW.
- W8GS—Wilton H. Wood ("Bill"), 705 Niles Ave., Berrien Springs, Mich.—80-10. CW. SSB. Patch.
- WN8IGT—Roy M. Nickless, 2719 Madison SE., Grand Rapids 7, Mich.
- WN8IJI—Charles T. Rauch, Jr., 241 George St., Oregon 6, Ohio.—40. CW.
- W8VIL—Russell D. Ruggles, Beverly, Ohio 80-10. AM and CW.
- K9GPG—C. J. Walls ("Cloey"), Star Rt., Doans, Ind.—80, 40, 20, 15, 10. SSB.
- K9JPZ/3—Bob Johnson, Columbia Union College, Takoma Park, Md.—80, 40. Phone. Mobile.
- K9ORV—William Haper, 2614 Krum St., Alton, Ill.—6. Phone. Mobile and fixed.
- K9OXN/A/2c—Austin A. Smith, 339 Park St., Gridley, Calif.—40, 20.
- K9RWA—Ronald L. Myers ("Ron"), 718 Brown Ave., Evanston, Ill.—80, 75, 40, 20, 2. AM and CW. SSB./8. September to May at Andrews University, Berrien Springs, Mich.
- WA9AMC—Oscar H. Pearson, 827 N. County Line Rd., Hinsdale, Ill.—75-10. AM and CW. SSB.
- K0GAC—Richard G. Olsen ("Dick"), 3516 Homes, Kansas City 9, Mo.—80, 40. Phone and CW.
- K0JGM—Willis Lyon, 904 W. 4th Ave., Mitchell, S.D.—75, 20, 15, 10. AM.
- K0LXU—Henry D. Darrell, 2506 N. 64th, Kansas City 4, Kans.—80, 40, 20, 15, 10. AM.
- K0WFR—Lauren Bettencourt, 5476 E. Atlantic Pl., Denver 22, Colo.—6, 2. AM, FM, and RTTY.
- K0YGG—Eleanor L. Lyon, 904 W. 4th Ave., Mitchell, S.D.—75, 20, 15, 10. AM.
- WA0AGY—Harry Moon, 775 Union Ave., Boulder, Colo.—80-10. AM and CW. SSB.
- W0BTU—Carlos W. McDonald, 1185 East Bates Pky., Englewood, Colo.—40, 20, 15. CW. SSB. 6. AM. Phone.
- 9U5IB—I. Burton ("Barry"), B. P. 1710 Usumbura, Burundi, Africa—40, 20, 15. Phone.
- W0GPL—Raymond T. Stephens, 715 N. Third Street, Clear Lake, Iowa—80, 40, 15.
- W0VCG/0—Harry C. Lloyd, Union College, Lincoln 6, Nebr.—80-10. AM and CW.
- ZE1BI—Larry Jackson, 8 Lilydale, Marlborough, Salisbury, S. Rhodesia, Africa—AM.
- VK3UZ—Ed Parow, Koonwarra Rd., Leongatha, Victoria, Australia—80, 40, 20, 15. AM. SSB.
- VR4EG—Ellis Gibbons, Kwailibesi Hospital, North Malaita, British Solomon Is.—40, 20, 15, 10. AM.
- VE6MY—Glenn F. Hudkins, 5504 Taylor Crescent, Calgary, Alberta, Canada—All bands. Phone.
- XE3RV—Colegio Linda Vista, Pueblo Nuevo, Salestahuacan, Chiapas, Mexico—20. Operated by W6JGT and W6IMO.
- ZP5IT—Ira E. Bailie, M.D., Pettitrossi 372, Asuncion, Paraguay—20, 15, 10. AM. SSB.
- ZP5JE—Clara N. Bailie, Pettitrossi 372, Asuncion, Paraguay—20, 15, 10. AM. SSB.
- VK9JA—John G. Anderson, Mission Rd., Norfolk Is., SW Pacific—80, 40, 20. AM phone and CW.

The next Adventist Amateur Radio Log will appear in an August, 1964, issue of *The Youth's Instructor*. Listings for this log must be in the *Instructor* office by May 1, 1964.

**T**HIS is Caracas, Venezuela, calling Washington, D.C., for emergency medical help!"

I was listening to the amateur radio band one Sunday morning, when this urgent plea for help caught my attention. Sensing the import of the call, I turned on my transmitting station and answered, stating that I would be glad to help if I could.

A man lay dying in a Venezuela hospital, and in order for him to live a rare type of medicine was needed within a few hours. In response to the urgent call, I checked several major hospitals in the area trying to locate the medicine, but found that it would have to be ordered directly from the manufacturers, the Eli Lilly Company of Indianapolis, Indiana. Time was important. It was Sunday, and the outlook was bleak.

I suggested to the station in Caracas that he and I take turns calling Indianapolis to see if we might find an amateur radio operator who would help us. After a few calls a ham answered. He happened to live near a man who worked at the Eli Lilly Company, and offered to telephone the worker. In a few moments the ham was back on the air, with word that the worker from the manufacturing plant would arrange with the plant for the medicine, take it to a plane himself, and see that it was routed to Caracas, Venezuela. This was done, and the medicine, contributed gratis by the manufacturers, arrived in Caracas early Monday morning.

A doctor met the plane, picked up the medicine, and rushed it to the hospital in time to save the man's life. Amateur radio had come through again! The American Radio Relay League recently cited the hams who participated in this event, presenting each with a special certificate.

If you are an amateur radio operator and happen to be listening on the frequency of 14.270 kilocycles at 1900 Greenwich Mean Time (2:00 P.M. Eastern Standard Time) any Thursday, you might hear amateur radio station K3LJP "Ed," in Takoma Park, Maryland, or W4STU "Barney," in Memphis, Tennessee, calling the Adventist Amateur Radio Net together.

The Adventist Amateur Radio Net began its operation on December 6, 1962. Elder E. M. "Ed" Peterson, K3LJP, called the net to its initial meeting, and more than sixty Adventist amateur radio operators from the

# Fellowship of the air

by **EDMUND M. PETERSON**

United States and five other countries participated. The station checking in from the farthest away was EP2AC, Elder Lyndon DeWitt, in Teheran, Iran. Since December 6, the Net has met regularly every Thursday afternoon.

The organization of the AARN has revived a great interest in the hobby of amateur radio among Adventists. Both young and old are setting up stations in order to participate in the various activities growing out of the Net. Several of our schools and institutions are establishing new stations, or reviving those that have been inactive for some time. Clubs here and there are coming to life. All this is evidenced by the scores of letters that are received regularly in my office.

As a result of the organization of the AARN, a ham who had been inactive for a number of years decided that since he would probably never operate again, he would donate his entire station to the Lord. He would either sell it and turn the money into Investment or give the set to a missionary who could make use of it.

This information was made known to the members of the AARN. Within a few days it was learned that an Adventist missionary in Peru, Charles Case, was eager to get a station. Through

amateur radio Elder Case was reached in Lima, Peru, and arrangements were made for shipping the station from Miami, Florida.

Now Elder Case has a station and is in the process of setting up an entire network in his mission area. He writes: "We need about twenty-three sets. We have several, but we are working to get more so we can set them up throughout the entire Inca Union. We here in the jungle need about twelve sets to make our network complete." Elder Case is already purchasing some extra equipment, and other gifts are coming his way. A ham in Lima, Peru, recently contributed an entire station.

This incident brings into focus one of the purposes of the Adventist Amateur Radio Net. This organization makes it possible for at-home workers to keep in touch with missionaries and workers overseas. Several overseas workers have already joined the AARN, and it is now possible for them to keep in touch with home and their loved ones by this means. With the help of the YOUTH'S INSTRUCTOR and the Radio-TV Department of the General Conference, it is hoped that there may be a closer link between the amateur radio operator in overseas mission stations and the members of the AARN in the homeland.

Many of the members of the AARN participate daily in one of three Bible Study Nets that are active each morning of the week. One is in the East under the leadership of K4YMN, Bill Asbury, of Thomasville, North Carolina. Another in the West is under the direction of W6ZTY, Guy Welsh, Avenel, California. The other one in the East—on 40 meters—is led by W4-UMZ, Web Blankenship, of Madison, Tennessee.

These Bible Study Nets have a group of amateur radio operators participating who come from all walks of life. Many have stated how their day has been brighter and more successful for having studied from God's Word before taking up their work.

The operator of the western Bible Study Net has given approximately 1,200 Bible studies over his station, asking nearly 18,000 questions, and receiving answers from amateurs hundreds of miles away. Participants have ranged from a deep-sea diver aboard his sea-going craft, to an airplane pilot more than 1,000 miles out over the Pacific Ocean.

The operator of the eastern Bible Study Net, Bill Asbury, is a member of the church as a result of participating in the Bible studies. His entire family was baptized into the church and he is now a literature evangelist. He faithfully calls the Net together on 3.855 kilocycles each morning at six o'clock, Eastern Standard Time.

The newest Bible Study Net, directed by Web Blankenship, W4UMZ, in Madison, Tennessee, is an effort to study the Bible with a group on the 40 meter band, in order to reach out over a wider area. This Net meets at seven o'clock, five mornings a week, on 7.280 kilocycles, and covers a large portion of the United States.

Members of the AARN often have experiences that prove the real value of amateur radio. Shortly after the Iranian earthquake in the fall of 1962, I heard an amateur radio operator call-

ing for the Washington, D.C., area with emergency traffic. Sensing that it might be someone trying to get an important message through, I answered the call and offered to help. The caller was an Adventist ham, W6SUH, Dallas Strawn, operating maritime mobile on board a ship in the Mediterranean Sea. He had been in touch with Lyndon DeWitt, EP2AC, a member of the AARN, who was sending a special appeal to the General Conference for aid for the stricken area.

Soon after the message was received and relayed to the General Conference, \$5,000 in cash, several bales of clothing, as well as medicines, vitamins, and other essentials were arranged for and shipped immediately to the earthquake area. Report of this action was made the following day by amateur radio to the church officers in Iran so they would know help was coming.

Elder DeWitt, pastor of the Teheran church in Iran, became quite involved in helping the stricken areas in the earthquake section. Being an avid ham, he decided to use his amateur radio facilities to invite other amateur radio operators to join him in rebuilding one of the destroyed cities, Rovani. As a result, amateur radio operators from all parts of the world have contributed to a fund that has gone toward this project. Already a large bathhouse has been constructed, completely paid for by amateur hams. Money still comes in from interested amateur radio operators and others toward other projects in the rebuilding of this city.

By the time this article is published Clarence Schilt of Columbia Union College will have spent nearly three months as student missionary for the summer of 1963 in the country of Ecuador, South America. As soon as arrangements were made for him to go to his field, contact was made with amateur radio operators in Guayaquil, Ecuador, so that periodic reports could be received from Clarence regarding his experiences, and so that he could keep in

touch with friends and loved ones at home.

Many Adventist schools and institutions are active members of the AARN, and are therefore taking advantage of opportunities to prove the worth of amateur radio. Recently the alumni of Walla Walla College held a gathering in western Washington. Robert Seamount, W7VAQ, former member of the Voice of Prophecy radio quartet, set up his station at this gathering, and for nine hours made contact with Walla Walla College graduates around the world. Many members of the AARN joined in with Bob to celebrate the occasion.

Hawaiian Mission Academy, Honolulu, Hawaii, has checked in with the AARN at different times. Recently they announced to the Net that they were having an Academy Day. A special station would be set up on the campus for this occasion. They invited members of the Net and any others to give them a call on this particular day.

The Takoma Amateur Radio Club at Columbia Union College held its annual picnic in the spring at a site about eighteen miles from Washington, D.C. Some club members took their radio stations, set them up, and operated them with emergency power in the out of doors. Those operating at the picnic site contacted fifteen different States and four other countries during the day. Many who were enjoying the picnic grounds visited the site of operation and marveled as they watched and listened to the contacts being made.

The AARN is being welded together by means of a special newsletter that is mailed periodically to members, and to anyone else who may be interested in receiving it. This newsletter will be the means of coordinating the activities of the Net, and will help others to know just what is going on within the ranks of Adventist amateur radio operators.

The most important purpose of the Net is to provide fellowship for the Adventist amateur radio operators. There are at present two official group meetings on the air—14.270 kilocycles at 1900 GMT, Thursdays, and 7.295 kilocycles at 1245 GMT on Sundays. These hams enjoy checking in, chatting with each other, handling traffic between relatives, running phone patches, or just having a good visit. Even though fellowship is the prime purpose of the AARN, it is hoped that every amateur radio operator will so conduct himself on the air that he may wield a good influence upon those with whom he communicates.

## *august field*

by BEULAH FENDERSON SMITH

My August field is winsome;  
She wears her gown with grace;  
'Tis buttoned up by clover  
And hemmed with Queen Anne's lace.

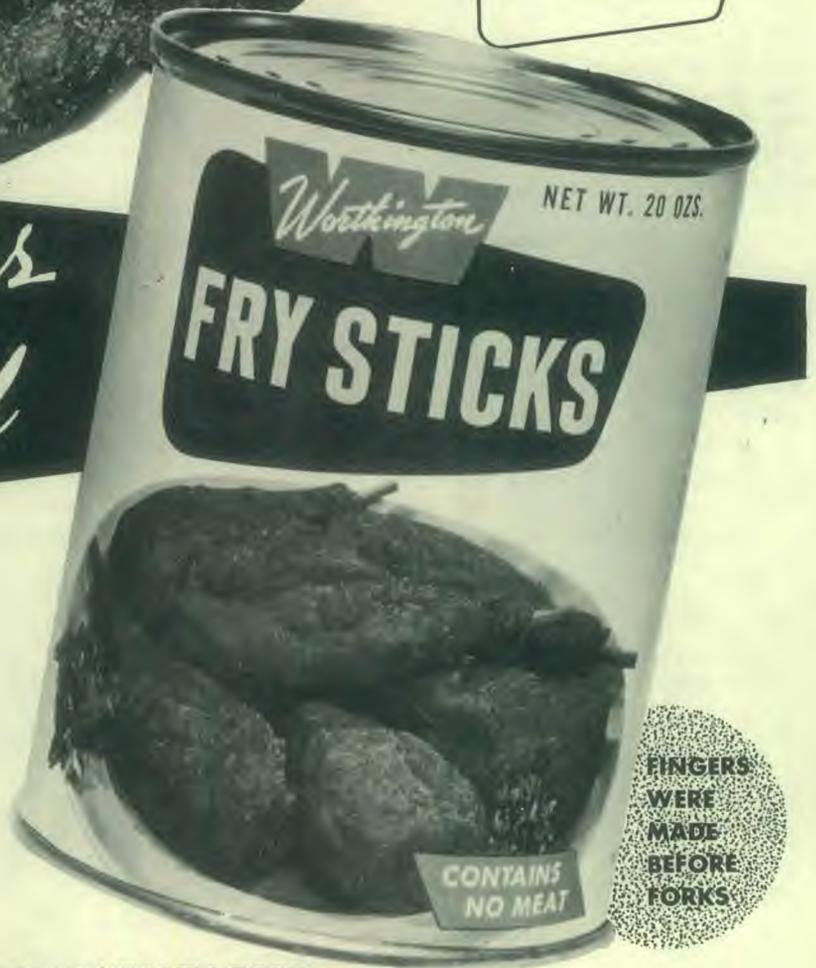


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► Close to 25 million adults, one out of every five, pursued some kind of voluntary education in the United States last year. Seventy-four per cent of the adults doing schoolwork were high school or college graduates. Fewer than half the courses taken were under the direction of regular educational institutions; more than nine million studied something related to their jobs; and more than half a million studied some foreign language on a do-it-yourself basis. UCHI

► Stretching from the snow-white beaches of Virgin Islands National Park in the Caribbean to the flame-throwing volcanoes of Hawaii, the National Park System now includes 191 areas. The system soars as high as Alaska's snow-mantled Mount McKinley and drops as low as Oregon's 1,996-foot-deep Crater Lake. National Geographic Society

► Almost half of all superhighway drivers travel at speeds between 60 and 69 miles an hour, according to a study by University of Michigan researchers. Most drivers appeared to drive near posted speed limits, with a few using speeds over 80 or below 50 miles an hour. *Automotive Safety*

► Trees that bleed are the elephant trees in the Anza-Borego Desert State Park in California. A grove of 1,000 of these is scattered along the foothills just north of Split Mountain not far from Pasadena. These trees exude a bright red sap and heal slowly when injured. IWLA

► Though not mute, the Basenji, one of the most ancient breeds of dog, is barkless. It can snarl and chortle. In its native Africa the fox-terrier-size Basenji wears bells around its neck to drive game for hunters.

National Geographic Society

► Linguists are developing a punch-card system that will tell a machine how to translate a Russian or Chinese technical journal into English in a matter of minutes. UCAL

► It is estimated that the adult robin requires about 70 earthworms or the equivalent in insect food a day. Vaco

► In Central and South America a type of catfish can travel on dry land. If the pond which the catfish inhabit dries up, they wait till night and then flop their way to another pond. *Minutes*

► Mantled by forests, Sweden and Finland together provide two fifths of Europe's newsprint. The Finns have joined their 55,000 lakes with canals to float timber from forest to mill.

National Geographic Society

► During the American Revolution the State of Rhode Island equipped and manned its own navy, and a Rhode Islander commanded the first fleet of four ships, authorized by the Continental Congress. *Ford Times*

► Oldest school of nursing in the world is *La Source* in Switzerland. It was founded in 1859 as a school "for the systematic instruction of lay and independent sick-bed attendants." Offering a three-year course, the school admits no more than 60 students each year. WHO

► At the Catskill Game Farm near Albany, New York, rare-hoofed animals are raised for sale. The 1,060-acre preserve supports probably the largest remaining herd (14) of the nearly extinct white-tailed gnu of South Africa; 12 of the 80 known Przewalski horses, only surviving species of wild horses, and the rarest of all subspecies of zebra.

National Geographic Society

► According to a Florida State health physician it is not the lack of exercise, not tension, and not cholesterol that is responsible for the increase of heart disease among the more civilized nations, but the too-efficient control of insects. His theory is that when mosquitoes and other blood-sucking insects bite, they inject powerful anti-coagulants into the blood, and thus prevent clotting and coronary obstruction. IWLA

► Tallest man-made structure in Africa is the FM Tower in Johannesburg, South Africa. The 772-foot tower was designed principally to support antennas for the South African Broadcasting Corporation. It also features four observation platforms built more than 540 feet above the ground, which have attracted more than 13,000 visitors weekly since opening late last year. From these platforms the viewer may see the famed South African gold fields and a number of South African cities. Otis

► The space "needles" of Project Westford were launched from a United States Air Force satellite into successful orbit this spring, and radar contact was made. A laboratory report stated that the fibers were in a compact cloud, centered about the dispenser package and circling the earth every 166 minutes in a near-polar orbit some 2,000 miles high at an inclination of approximately 87 degrees. The cloud is expected to fan out until the dipoles form a complete narrow ring or belt around the earth. It is predicted that the fibers will have a life span of not more than five years.

*Science*

► Five countries on the rim of the South China Sea—the Federation of Malaya, Singapore, the Sultanate of Brunei on Borneo, and the Crown Colonies of Sarawak and North Borneo—plan to join in forming a new nation, Malaysia. The proposed federation would join 10,164,000 people, nearly the population of Australia, under one government in the British Commonwealth. Target date is August 31, 1963.

National Geographic Society

► Hains Point in East Potomac Park, Washington, D.C., has been recommended as the site for the soon-to-be-built National Fisheries Center and Aquarium. The project will be more than an aquarium in the old sense of the word. It will be an institution of science and education to help people understand the world of water. USDI

► Travel and tourism is the world's largest industry. It is the No. 1 money earner in Italy, Switzerland, and France, and the third largest in the United States. In 1962 some 10 million Americans spent 23 billion dollars seeing their own country, and nearly two million Americans spent 2.6 billion dollars abroad. National Geographic Society

► The average family in the United States with an income of \$125 a week spends approximately \$25 a week for food, or 20 per cent of its income. In 1911 when the same worker earned \$11 a week, 40 per cent of that sum was required to feed his family. Carbide

► Rosewood used in fine cabinetwork comes from the jacaranda tree. One variety is almost black, with purple high lights; another variety suggests tiger stripes on a tawny to dark-red ground.

National Geographic Society

► Just 20 years after the establishment of the first nuclear reactor, there are now a total of 381 in use in the world, the United States leading with 286. BBC



**H**AVE YOU longed to place truth-containing literature in eager hands, to sell books and magazines that contain a message of hope? But are you fearful that you would not know what to say, or how to say it?

Clark Bond, a literature evangelist of Battle Ground, Washington, has no trouble remembering what to say when he meets prospective customers. He doesn't say anything. Yet during the past sixteen years he has sold books and magazines numbering into hundreds of thousands.

It isn't that he wouldn't like to tell his customers about the wares he offers, and about God's love and protection, and His guidance and plans for His children.

He would like to tell all who would listen of the One who, he is sure, guided him into a friendship with the only Seventh-day Adventist in a school of three hundred deaf students. Because of the friendship Clark learned to serve the One who will give physical perfection to all in the world to come. If he could, he would tell of the One who answered his prayer when he was arrested and falsely accused, and who oversees his everyday going and coming.

It isn't that he lacks the courage to speak up for his Lord—he has an abundance of courage—but in all of his thirty-seven years he has spoken only two words—two of the shortest words in the English language, but two of the most important words in any man's life. And these he pronounced only after endless hours of practice.

Clark, the youngest of seven children, was born deaf. He never heard his mother as she cooed endearments to her little one. Loud noises could not startle him. As he grew older he never heard the happy sounds that delight children, the laughter of playmates, the purr of a kitten. To him the animals on his father's farm were silent creatures. Not hearing sounds, he didn't learn to make them.

When he was seven years old he was enrolled in the State school for the deaf at Council Bluffs, Iowa. Here he and another student, Harold Suitzer, were drawn toward each other by that mys-

terious force of friendship that does not depend entirely upon communication. There was only one thing about Harold that he didn't understand—he went to church on Saturday instead of Sunday. Curious, Clark asked why.

Harold showed him passages in the Scriptures relating to Sabbathkeeping, but Clark's habit of going to church on Sunday was well established and he continued to attend the Lutheran church while Harold, his pal in everything else, went to church alone.

After eleven years at the school, Clark returned home to help his parents on the farm. Harold left at the same time, going to Pendleton, Oregon, to work in the Harris Pine Mills. A year or so later Clark also decided to go to Pendleton and work in the Pine Mills. There was now more time for the two to study the Bible together than when they were both busy with schoolwork. They studied deeply into the question of the seventh-day Sabbath.

Clark learned that the Sabbath is a perpetual memorial to God's creative power; that He created this world in six days and gave man the seventh day in which to rest from labor and to remember Him with reverence and love as the One who gave us life and who has the power to recreate hearts blackened by sin. He learned that Jesus honored the Sabbath while He was on this earth. He found that even after Christ's death, resurrection, and ascension, His disciples observed the seventh day as the weekly day of rest and worship.

When Clark came to believe that God wanted him to honor His Sabbath, he was baptized by immersion, as Jesus was baptized, and joined with those who keep the commandments of God and have the testimony of Jesus. One of the things that gave him the most joy was learning that Jesus is coming soon, literally, with clouds of shining angels to gather all who are ready to go home with Him.

His first impulse after learning the great truths of the Bible was to take them to others. He wrote to the publishing department secretary of his local conference and was given two large books to sell—*Daniel and the Revelation*, and *Bible Readings*. Unable to state his mission when people answered

his knock at their doors, he handed them a printed canvass containing statements about the books he was selling. This venture was unsuccessful.

"This canvass is too long," he objected to the publishing secretary. "The people get tired of reading it before they are half through it."

"Perhaps you had better try magazines," the secretary wrote on the pad they used for communication.

This line of work was successful from the start. But Clark was not satisfied to sell only magazines; he also sold hundreds of small paper-covered books. The card that he now hands to the prospective customer says little more than, "I am deaf and unable to speak, but I am helping to bring better health and peace of mind and heart to many."

There is no bitterness in his expression, only a wry little smile, when he reveals that he may sell a magazine for a few cents, and his customer, seeing a colorful display in the magazine advertising a full-sized book, or a whole set of them, sends an inquiry to the publishing house.

Then another colporteur sells the same customer perhaps one hundred and fifty dollars worth of literature. Clark only wishes that more books would be sold in this way, especially to others who cannot hear. He feels bad that many who can't hear or speak are not interested in the hope of soon meeting their Saviour, who longs to make them whole.

Clark has canvassed in a number of States, including most of the Western States, and some in the Midwest and the South, but he has spent more years working in Oregon than in any other place. It was in Portland, Oregon, that he met Lorna Mae Peterson. Through her urging, he covered her home State

feel ill at ease when meeting strangers, wondering sometimes what to say, Clark  
l, who has sold hundreds of thousands of pieces of literature, has never faced  
this problem, for his is a silent mission.

# Silent Mission

by

SHARON

BOUCHER



of Montana from corner to corner, overlooking no town no matter how small.

Lorna Mae, like Clark, had learned about the Sabbath and Jesus' soon coming from a close friend, a friend who also could not hear. Like Clark, she had followed that friend to Oregon.

But Lorna Mae had not always lived in a soundless world. Until she was nine years old she could hear as well as any child, but after a series of mastoid operations her hearing was gone. At the Montana State School for the Deaf, in Great Falls, she learned the sign language. She also developed her speech to a limited extent, but she uses spoken words only when around those with whom she feels completely relaxed.

Until they met it had been a lonely life for both of them. Clark was then thirty years old and had been a literature evangelist for almost ten years. Lorna Mae was twenty-eight. They were happy to find each other, and, best of all, they both had the same hope of a home in the earth made new where there will be no sickness, no tears, no handicaps. Together they could look forward to meeting their Saviour who has made such a hope possible.

Their courtship was necessarily a silent one, but practiced fingers flew fast

at times! It was at the wedding ceremony that Clark spoke the only two words he has ever uttered, the small but important words—"I do."

"I will pat your hands when it is time to say the words," the minister had told them both, and so, unhearing, they waited for the sign.

For the first two years, Lorna Mae was not only a marriage partner to her husband, she was also a partner in his work. Then their first child, Paula, was born.

Paula was two and a half when her parents taught her the sign language. At five and a half years she interprets for her parents and is the audible spokesman for the family. Reuben, four, finds it less necessary to speak with his hands, but he is learning. Anita, at the age of one, has not yet discovered that her parents do not hear her cries of distress or her baby chuckles.

When Mrs. Bond was asked whether she and her husband face many problems in bringing up their children that other parents do not have, she replied, "No. We read *Child Guidance* by Ellen G. White, and bring them up according to that." She "reads" stories to them from *Our Little Friend*. Paula has been taught to say grace at the table. This, of course, is done in sign language so that all the family may "hear." At worship time prayers are said with eyes open in order to make it a family togetherness time.

When the children were babies Lorna Mae did not travel with her husband from place to place as she now does. Since at present he works mostly in the business districts he covers a wide territory and is sometimes away from home for long periods of time. When his wife is with him, they set up headquarters and Clark works out from there, covering the area in all directions. When Paula starts to school Lorna Mae will again stay at their permanent home in Battle Ground.

Although Clark misses his family when he must be away from them, there was one time he was glad that they were safely at home. That was the time he spent several hours in jail.

In a small town near an Indian reservation the chief of police accosted him.

"The sheriff in the last town you went through told us to watch out for you," the chief wrote for Clark to read. "He said that you are not really deaf; that he saw you talking to someone."

"Why didn't the sheriff stop me himself?" Clark wrote on the pad provided.

## Seventh Photo Mart FOR COVER PIX



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He received no satisfactory answer; instead he was roughly treated and thrown into a cell. Two counts were lodged against him—pretending to be deaf, and canvassing in an Indian reservation.

It was Friday afternoon when he was arrested, and Clark was told that his court hearing would be the next day—Sabbath. No audible voice, not even sign language is necessary when talking with God. The falsely accused prisoner prayed silently, fervently: "Give the chief a change of heart. Make it possible for me to keep the Sabbath as You would have me to. Do not let the drunken men harm me."

All of his requests were answered. The other men did not molest the slightly built, quiet one, and at ten o'clock that evening he was released without explanation. He found out later, directly from the United States Bureau of Indian Affairs in Washington, D.C., that working inside the city limits, as he had done, was not against the law. And, of course, the sheriff had not seen him talking to anyone.

He cannot know whether or not some buy from him because they sympathize with his handicap; he only knows that doors have been slammed in his face the same as they have been, at times, in the face of any salesman. Conference office publishing secretaries do not favor him above another or give

## wit sharpeners

### God's Word on Things to Be

GRACE WATKINS

Can you tell which of the three Bible persons mentioned in each case is the correct one to whom word on things to be was given, either by God or by His agent?

- That everyone on the ship would be saved.  
a. Peter b. Silas c. Paul
- That he would eat grass like the oxen.  
a. Cyrus b. Belshazzar c. Nebuchadnezzar
- That his earthly life would be lengthened 15 years.  
a. Hezekiah b. Elijah c. Elisha
- That his descendants would be as the sand on the seashore.  
a. Jacob b. Abraham c. Solomon
- That her son would become a great nation.  
a. Hagar b. Sarah c. Rebekah
- That every place where the sole of his foot should tread would be given to him.  
a. Caleb b. Joshua c. Lot
- That he would be bound with bands.  
a. Zephaniah b. Micah c. Ezekiel
- That abundance of peace and truth would be revealed unto the people.  
a. Malachi b. Jeremiah c. Haggai
- That his two sons would die the same day.  
a. Eli b. Joseph c. Sisera
- That a man's rod would blossom.  
a. Moses b. Aaron c. Levi

Key on page 18

him extra courtesies. He must work in assigned territory as do the other literature evangelists. It takes perseverance to make a living for his family. He finds sales best in small, average towns.

"People are more friendly and more lonely there," he says. And for the same reason mountain and desert towns are good prospects. But he does not shun the large cities, for earnest souls are there too. He attempts to reach as many persons as possible. If sales are low he works stubbornly on, never becoming discouraged.

"I am always happy and full of courage at the end of the day," he maintains, for he knows that he has done his part in spreading the message of hope.

"I wonder many times, though, why people who are able to take the gospel to others neglect this work," he says, and recalls passages from the Spirit of Prophecy.

"The lost sheep of God's fold are scattered in every place, and the work that should be done for them is being neglected. From the light given me I know that where there is one canvasser in the field, there should be one hundred."<sup>1</sup> "Many are making a great mistake in not putting their talents to use in seeking to save the souls of their fellow men. Hundreds of men should be engaged in carrying the light all through our cities, villages, and towns. The public mind must be agitated. God says, Let light be sent out into all parts of the field. He designs that men shall be channels of light, bearing it to those who are in darkness."<sup>2</sup>

"Sometimes sales are low," Clark admits. "And sometimes we are almost broke financially. But God is always with us."

Mrs. Bond acknowledges that she sometimes becomes discouraged. "But I know it isn't Christian," she says. "We must keep looking up."

It takes courage for her to watch her husband leave early each morning, six days a week, and return late at night, leaving her in a silent world with most of the neighbors too busy with their own interests to give her a little companionship. At their permanent home her life is not quite so lonely, for in Battle Ground a number of the unhearing have grouped together.

Surely the God who knows all things gives part of the credit to Lorna Mae for the souls won through her husband's ministry. Clark has received letters from at least two conference publishing secretaries telling of those who have become Sabbathkeeping Christians because of the literature he sold them.

# Facsimile

by JOANNA WILSON

**W**HAT WAS it, I used to wonder, that made a certain unassuming professor very popular with the college students. Certainly it could not be his appearance; he was quite average in size and features. It could not be his ready wit; judging from what I heard of him, he seemed slow spoken and given to few words. It could not be his voice; he spoke almost in a monotone. Though apparently good-natured, he was never seen joking with the students. And he never played ball with the boys.

Let's call him Dr. Small, for his size—not his character. (It would never do to reveal his name.) One day it became necessary for me to reach a friend during the hours that she served as reader for another professor—let's call him Dr. Large—in the same department with Dr. Small. Though I disliked to do so, I telephoned the office.

"Hello," barked the voice of Dr. Large. (It would never do to reveal his name either.) "No, she's not in. She doesn't work this period." Down went the receiver. Why had I called anyway?

But I was desperate. I had to reach her. Later, when I knew Dr. Large was gone for the day, I tried again. No answer. Perhaps Nancy, secre-

tary to Dr. Small, knew her whereabouts. Nancy might possibly be working late. I would take a chance.

"Hello," answered a masculine voice. Horrors! I was bothering Dr. Small.

"Dr. Small," I stammered, tempted to hang up, "this is Joanna. I'm sorry to bother you. I need to speak to Patty and I thought your secretary might know where she is. But never mind—thank you. I'll try somewhere else."

"Just a minute. You say it is Patty that you want? Why, bless your heart, I'll see if I can find her.—No, no, it's no trouble at all. Glad to do it. Now you just hold the line, Joanna," and before I could protest further, he was gone. Minutes later, Patty was on the wire.

No wonder this gray-haired professor was often chosen senior class sponsor. No wonder the students burdened with knotty problems of every description sought out this soft-spoken friend-to-everybody. To him every individual was highly important.

He reminded me of someone else I knew, or was it someone I had read about? Suddenly I knew. No wonder everyone loved Dr. Small. He was like the Pattern.

One letter told of an Air Force man whose life was changed. The other told about a couple who enrolled in a Bible correspondence course when they made their purchase. The husband is now also a literature evangelist, winning men and women to Christ. And Clark has had the joy of seeing one of his brothers accept the faith that he holds dear.

"I do not know how many more have become interested in the Sabbath and are getting ready for Jesus to come because of my work. I will have to wait until He comes to know that."

But he is willing to wait, knowing that it will not be long. On the streets of gold, if they are faithful, both he and his companion will meet the ones

who are there because of the work they have done for their Master. They will *hear* these redeemed ones say, "I am here because of you." And may Harold Suitzer and Nadine Patterson, the ones who first told them of Jesus' soon coming, be standing beside the Bonds.

There will be no sign language in heaven—except that of the welcoming outstretched arms and the exchange of happy smiles. With opened ears Clark and Lorna Mae Bond will hear every sound, from the voice of their heavenly Father—which is as the voice of many waters—to the faintest sound among nature's ten thousand voices.

<sup>1</sup> *Colporteur Evangelist*, p. 7.

<sup>2</sup> *Ibid.*, p. 79.

by JOAN MARIE COOK



## Quotes

**W**HO TOLD me that the most important person on campus was the one most often quoted? I think it was Mrs. Little, my English major conference instructor.

I wonder how many direct quotations from ordinary conversation are remembered by the average person?

Take your own memory, for example—what does it keep in stock? I can guess. Not a few jabbing thrusts made by unthoughtfuls. These words are recalled at odd times and without effort, bringing with them the sudden pain you felt when they were first inflicted. Perhaps by now you have thought of a perfect touché and feel cheated that you cannot return the thrusts in fine form, with the same force that wounded you.

Forget those words. You have no time to feed pet rattlesnakes.

But besides withering things and flattering things, what other words stick?

For one whole hour I have been trying to remember every group of words spoken to me in everyday conversation that has stayed with me intact, word for word.

I am writing them down with strict honesty, the way they return to me, almost in the same order that they occurred to my mind. You will see that none are really eloquent or dramatic. One is rather silly. But I will leave it to you to analyze why they have lingered longer than other words spoken the same day that they were, longer than many words spoken to me since.

Shirley, deft with the poignant

phrase, listened as several of us hashed out the problem of choosing a career. She commented, "I think that what occupation we choose is not a problem if we rely on God in everyday decisions. After all, you must *be* good before you can *do* good."

We were practicing a skit for a new dorm campaign. It was our last rehearsal on the evening before the campaign's beginning. Nothing went right—props were collapsing and the other participants seemed indifferent and full of clown acts. As coordinator, I found my patience kept wearing out around the edges until finally, with the break of some last straw, I lost my temper. I shouted. Oh, the results were perfect. Everyone listened, for once. Everyone cooperated, and we got the work finished. But I felt terrible.

On the way to the dorm in the damp, soft night, my best friend, Myrna, walked beside me. She didn't try to talk about other things, or attempt to say that everyone deserved my tirade. She just said, "You were wrong and you were awful. But oh, Joanie, I've done things like that and I know just how miserable you feel." I love that girl.

Once in defense of my since-abandoned practice of meat eating, I said to Myrna, "Look. I eat animal products. That's not the best. I eat chocolate. I eat too many sweets. All pretty bad. Why should I crusade against meat?"

She answered, "Maybe what you are saying is this, 'I do many rather bad things; I may as well do one very bad thing.'" That rearranged some of my mind's furniture.

I suppose that my junior college Bible instructor has left the highest number of remembered quotes in my mind. He had the air of an apostle. He seldom condescended to the banal so that even his tongue-in-cheek remarks had a touch of the profound and ecclesiastical. One day when told of some outlandish campus scandal, he remarked, "Women are dumb; men are beastly." That quote never died. It is surprising how many situations can be summed up and totaled by those words.

This teacher's preschool-age son gave me a five-word lesson that vied with his father's convicting lectures on the power of the will. He was riding his trike back and forth along a seldom-traveled campus sidewalk when I returned from the store. I offered him some of my candy. His dark eyes never wavered as he answered simply, "I don't eat between meals." I was abashed.

To page 23

*examine  
thyself*

**D**EATH has a way of creeping into the scene of every life. The young are not exempt from its poison. Accidents, illness—the fluxations of life—take their toll daily. Sooner or later you will find yourself in the role of comforter to someone who has lost what to him was the dearest person in his life.

What to do? What to say? Unless you are in some way prepared for this tragic time, you will find yourself at a helpless standstill, wishing you were miles away because you can't seem to be the pillar of strength you wish you could be.

You cannot expect that any word of yours can erase the agony of a person whose loved one has forever taken leave. The sobs, the tears, the shaking shoulders, will be symptoms of deep sorrow even in the strongest, but it may well fall upon you to give strength and comfort in this time of shattered hopes.

In order to soften the pain of death, you will need to know God's promises concerning death, for they are truly the only glimmer of hope in the days of bereavement. Apart from God's miraculous promises there is no possible softening of the parting through death.

One of the most tender passages of the Bible is the prayer Jesus prayed shortly before He ended His mission on earth. "Father," He prayed, "I desire that they also, whom thou hast given me, may be with me where I am, to behold my glory which thou hast given me in thy love for me before the foundation of the world. . . . I will make it known, that the love with which thou hast loved me may be in them, and I in them."<sup>1</sup>

Those of us who have felt the sting of death can grasp these heavenly words and clasp them tightly to the heart, reading them over and over. They repeat the grandest theme in the universe—God's infinite love.

It is this love that struck as an arrow straight into Peter's heart the evening before Christ's crucifixion, causing him ultimately to serve more fully than he had before. Without perfect love Peter was not willing to acknowledge that One exalted should stoop to wash the

feet of those more lowly. With love, he himself was willing to stoop.

This same love caused Jesus to shed His blood and give His body to be broken in order that human beings might see this love, understand it, and find a better life because of it.

Finally, it is this love that had the power to burst open the doors of Christ's tomb and to make it possible for each of us eventually to overcome death forever.

Jesus asks us to love as He loved, for love eventually triumphs over death. The thing one who is bereaved needs most is love, and paradoxically, love is the only power that will one day bridge the loss through death.

When man was created he was a perfect human being with the potential of eternal life in him. But Adam chose deliberately to walk away from life into the pathway of death.

We must understand that Adam and Eve did not possess inherent immortality; they possessed only potential immortality. In other words, continual life was theirs only on condition that they walk in union with God. The moment they broke away from this relationship, death intercepted life. The moment man goes against God, he goes against life.

Once Adam chose to sin, our cause might have been hopeless if God were not a God of everlasting love, love so strong that it could rectify the sin committed against Him. Because Christ was willing to take the blame for man's sin, even we present sinners may obtain everlasting life. Our hope is indeed marvelous: "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."<sup>2</sup>

Paul and the early Christians preached this gospel with passionate zeal. To them it was the only hope worth clinging to. Great religious leaders such as Justin Martyr, Theophilus, Irenaeus, and Arnobius all rejoiced over the news that man has the possibility of eternal life.

Some, thinking to improve God's writ, substituted the doctrine of an immortal soul for a resurrection and sub-

# How to Comfort the Bereaved

by **ARTHUR L. BIETZ**

sequent eternal life. But if this were true, if man had really been given an immortal soul, then he would exist in his own right, an equal to God; but God alone has inherent immortality. Our immortality is given to us from God through the resurrection. This is the only way in which the Bible assures us that death will be conquered.

For those who believe in the resurrection, death is not a horrible enemy. At death all consciousness ceases, for "the dead know not any thing."<sup>1</sup> However, if death were the end, then even life would be tragic, for every enjoyable moment would be tinged with a premonition of ending. The theme of death would breathe an icy blast on all happiness, all beauty.

For those who die, time has ceased; they are not aware of any time lapse. This is truly a blessing. They are not conscious of the sorrows of their loved ones. They know nothing of the world's ills, of heartaches and pains, or of separation. Death is a peaceful rest—an instantaneous moment from the beginning of this sleep until the glorious day of resurrection.

I like to think of life as a pattern issued by God at each man's birth. When death arrives, this pattern, this divine idea which every human being is, returns to rest in God's love until the resurrection morning, when once again

## His Touch

by CECILIA STANLEY HILL

Because He said  
If He should wash me not  
I'd have no part  
In Him, I plead like Peter—  
"Lord, my hands—  
My head—  
My heart!"  
Then waiting for the cleansing  
That I need so much,  
Beneath the ministering hands  
I feel His touch.

it is issued forth in all its individuality. Our first body is a natural body, but at the resurrection we become a spiritual body. The first man is earthly, while the second man is a lord of heaven. Our identity is not in our physical being; it is in the mind of God in whom "we live, and move, and have our being." What comfort this can bring—to know that we are in God's love and always will be in God's love, even unto death.

In the Bible death is called "sleep" fifty-four times. Paul says, "We shall

not all sleep [die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. . . . The dead shall be raised incorruptible, and we shall be changed. . . . This mortal must put on immortality."<sup>2</sup>

In the final analysis love will win out. Herein lies the supreme comfort for those who have come to grips with death. The rationality of the universe demands this love. If the best and holiest achievements are forever lost, then life is not rational and man bogs down in a mire of no values.

The goodness of God makes possible everlasting life. If goodness is doomed to annihilation, then all values will cease. Many lives would end in unjust conditions, and the injustice of pain, suffering, and other tragedies would be the climax of living. Nothing would ever come out right. Everything in and out of the world would be nonsense.

When we think of an eternal God, we must think also of eternal life. God and eternal life go together, else reason must collapse.

How much easier this makes the partings we suffer because of death! Job cried out, "The breath of the Almighty hath given me life."<sup>3</sup> This same breath will return at the blessed resurrection. We need not concern ourselves with just how this will happen; it is enough to rejoice in the promise that it will happen, that love is stronger than death and will swallow death one day. Then death will never again be able to hurt anyone, and God's love will forever wipe away the tears from our eyes. Every broken heart will be mended. Those separated will find each other again in a jubilant reunion, with the prospect of spending eternity together.

Death? To be sure it is an enemy; but it is not a fatal one when we have faith in God's Word. We can face it when we know that in a little while God will wake our slumbering loved ones and take us all home with Him.

When it comes your turn to give comfort in a time of death, think of these things.

<sup>1</sup> John 17:24, 26, R.S.V.

<sup>2</sup> 2 Tim. 1:10.

<sup>3</sup> Eccl. 9:5.

<sup>4</sup> 1 Cor. 15:51-53.

<sup>5</sup> Job 33:4.

## Healer of Souls

by DAN MC BROOM

**T**HE other day I walked into a repair shop to have the soles of a pair of shoes mended, not anticipating that I was to receive a lesson that would enrich me spiritually.

As I walked into the shop I was pleased to note that the owner was an acquaintance with whom I had dealt before in another section of town. I also noticed something else, which sent a wave of pity over my heart.

There beside his stool was a pair of crutches, and as he arose to take my shoes I noticed that he had lost his entire left leg since I had seen him last.

Briefly I mentioned his handicap and extended my personal sympathy. He sadly related how he had

hurt his leg and how finally it had to be amputated. I could see the strained lines in his face, and wishing to ease his loss, I mentioned that even though we cannot see the end from the beginning, God has His purposes and if we believe, then "all things work together for good to them that love God."

Immediately he brightened, and all traces of strain left as he smiled and said, "Surely it must be so, for while I was in the hospital I led two men to Christ!"

Yes, I went into that shop with defective shoe soles, but came away with a revitalizing of my own soul. This experience will remain a source of strength and comfort for a long, long time.

key wit sharpeners

1. *c* (Acts 27:22-24), 2. *c* (Dan. 4:32), 3. *a* (2 Kings 20:6), 4. *b* (Gen. 22:17), 5. *a* (Gen. 17:20), 6. *b* (Joshua 1:3), 7. *c* (Eze. 3:25), 8. *b* (Jer. 33:6), 9. *a* (1 Sam. 2:34), 10. *b* (Num. 17:5).

# Short Wave and the Gospel

by JOHN G. ANDERSON

**M**ISSIONARY radio broadcasting is another field of radio that has a great potential. There are currently approximately thirty missionary radio broadcasting transmitters with power outputs of 50,000 watts or more, as well as lower-power outlets centered in strategic parts of the world.

The two main organizations that control these transmitters are the WRMF (the World Radio Missionary Fellowship), with headquarters at Quito, Ecuador, South America; and the FEBC (Far East Broadcasting Company), centered at radio city, Manila, Philippine Islands.

The WRMF pioneered the field of missionary radio broadcasting, beginning their first transmission as early as 1931 from HCJB, Quito, Ecuador, South America. The skeptics asked, "Who is going to listen to you?" Hardly anyone had a receiver, radio being only in its infancy. This did not hinder the vision of the founders. They gave the people receivers.

Beginning with broadcasts to the local people of Ecuador, this organization has grown until now the members broadcast to the world with powerful short-wave transmitters, transmitting in eight languages twenty-four hours a day. The gospel is beamed to strategic areas of the world, using suitable wave lengths and schedules.

In developing the facilities of HCJB (Heralding Christ Jesus' Blessings), consecrated engineers have made several contributions to the science of radio. The cubical quad

antenna many amateur operators use today was developed by them. At the present time they are building a hydro-electric plant high in the Andes to provide power for their transmitters. They are also establishing several new stations in Europe and Africa. All this is a work of faith supported mainly by the church people in the U.S.A.

The FEBC has main transmitters at Manila. The group has a number of high-power transmitters for world coverage and several medium-frequency outlets for local coverage. In fact, this is one of the main broadcasting systems in the Philippines. Using thirty-six major languages and dialects, FEBC concentrates signals on countries of southeast Asia.

Following are listed six reasons why FEBC believes in missions by radio: because Christ is the hope of the world; because the world needs this message as never before; because there are far too few who can "go" with the message; because one half of the world's population is in Asia; because approximately 35 million radio receivers in Asia would indicate a possible listening audience of multiplied millions that can be reached by FEBC stations daily; because radio waves travel with the speed of light, knowing no "curtains."

Both these organizations distribute pretuned receivers among their audience. The people gather around and listen to the gospel being beamed out on the frequency of their radio and in their particular dialect. Even

isolated jungle areas are reached. Sometimes people may refuse to accept a missionary, but they are willing to accept a pretuned radio. Before long, prejudice is broken down, and then the way is opened for the missionary.

I have followed the activities of these organizations by correspondence, literature, and constant reception of their signals. The Seventh-day Adventist Church could use this same medium to spread the gospel and the particular aspects of Adventist doctrine.

Radio can also be used as a medium of education in primitive countries. The potential of this method was impressed upon me after reading an account of a Catholic priest who had one of Colombia's mountain pockets as his post. The people were illiterate, without schools or contacts with the outside world. They had lost their incentive.

Looking for a solution, the priest thought of his hobby. Tinkering with radios from boyhood, he had become an able technician. He had a small transmitter. He procured three battery receivers and installed these in different homes. Neighbors gathered around. When he paid a small compliment—to a man on his strong healthy cows, to a woman on the neatness of her house—interest increased.

He bought more radios and turned his daily air visits toward a positive goal. He began to offer simple tools of self-improvement—reading, writing, and arithmetic. Soon he had short daily classes. The most literate man in each village would be the group leader. Following the radio, he would spell out simple words on the blackboard.

Soon little schools by radio were scattered a hundred miles around. The United Nations Education Agency heard of this and sent specialists down to study the idea. Soon radio was teaching not only the three R's but agriculture, hygiene, geography, history, et cetera. This work done by conventional ways would have taken years and millions of dollars, UNESCO said.

To me this story constitutes a challenge to use radio broadcasting: to help advance Adventist missions; to help overcome the shortage of teachers; to help evangelize countries where the door is closing. Radio knows no barriers and is a powerful force to influence people.

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# Sabbath School Lessons

Prepared for publication by the General Conference Sabbath School Department

## Youth

### VIII—Nahum, Prophet of Consolation to the Oppressed

(August 24, 1963)

**MEMORY GEM:** "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him" (Nahum 1:7).

**OUTSIDE READING:** Book of Nahum; Isaiah 36, 37; *Prophets and Kings*, pp. 349-366.

#### Introduction

Nahum was a prophet in Judah, the southern kingdom. The northern kingdom had already gone into captivity, carried away beyond the river by the cruel Assyrians. "An indication of the time of Nahum's prophetic ministry is found in the reference to the fall of No (ch. 3:8). This city (known by the Greeks as Thebes, later as Diospolis) was destroyed by Ashurbanipal, king of Assyria, in 663 B.C. Thus at least a portion of Nahum's ministry must have been after that time."—*The SDA Bible Commentary*, vol. 4, p. 1035.

"On the other hand, the destruction of Nineveh is described as an event still future (ch. 3:7). The Assyrian capital city of Nineveh was captured and destroyed by the combined forces of Media and Babylonia in 612 B.C., which is, accordingly, the latest possible date for Nahum. The prophet's vivid description of the catastrophe that had befallen Thebes leaves the impression that the event was still fresh in the memory of the people, whereas Assyria's power, although waning, was not yet near its end. Hence, 640 B.C., about midway between the two limits, marked by the destruction of Thebes and the fall of Nineveh, would seem to be a reasonable conjectural date for Nahum's prophetic ministry."—*Ibid.* (Nahum), p. 23.

"The book has one supreme theme, the coming fate of Nineveh. Because of this the prophecy is complementary to the message of Jonah. Jonah preached repentance to Nineveh, and because its inhabitants humbled themselves before God the city was saved. However, Assyria again lapsed into iniquity, and it was Nahum's burden to predict the divine sentence of its destruction."—*Ibid.*, p. 1035.

#### 1—Assyria, Once the Favored of God

**Scriptures:** Eze. 31:3-9; Jonah 1:2; 3:1-10.

##### Notes:

"When does God become a God of wrath towards a nation or towards a man? The answer to this question reveals the principle of the Divine judgment. God destroyed Nineveh after long patience. One hundred years before He had sent a reluctant prophet [Jonah] to foretell its doom. Nineveh repented, but afterwards repented of its repentance."—G. CAMPBELL MORGAN, *Living Messages of the Books of the Bible*, p. 268.

##### Questions:

1. What position did God allow Assyria to occupy for a time?
2. When, and under what circumstances had God's threatened judgments on Nineveh once been averted?

#### 2—Assyria's Sins

**Scriptures:** Isa. 37:4-6, 17, 23, 24; Nahum 3:1, 4.

##### Notes:

"Thus, there are two sins calling for the anger of God: the Godward sin of pride and rebellion, expressed finally by Sennacherib as he went forth and challenged God; the manward sin of cruelty and oppression. Those two are interrelated. We never find one without the other. A people proud and lifted up in rebellion against God is a people cruel in its treatment of men. The interrelation is inevitable and invariable. Jesus summarized all the law in the words, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself.'"—*Living Messages of the Books of the Bible*, pp. 267, 268.

"Nahum's office was not, as Jonah's to the people itself. There is then no call to repentance, no gleam of God's mercy toward them in this life. Nineveh was to perish wholly, as the habitable world had perished in the time of Noah. The only relief is in the cessation of so much violence."—E. B. PUSEY, *The Minor Prophets*, vol. 2, p. 125.

##### Questions:

3. On one occasion, how had Assyria exalted herself against God and His people?

4. A century after the destruction of Nineveh had been averted in the days of Jonah, how low had Nineveh sunk in sinfulness?

#### 3—Principles of God's Government

**Scriptures:** Nahum 1:2, 3, 8-10; 2:1, 4, 13; 3:8-10, 12-15, 18, 19.

##### Notes:

"Every nation that has come upon the stage of action has been permitted to occupy its place on the earth, that it might be seen whether it would fulfill the purpose of 'the Watcher and the Holy One.' Prophecy has traced the rise and fall of the world's great empires—Babylon, Medo-Persia, Greece, and Rome. With each of these, as with nations of less power, history repeated itself. Each had its period of test, each failed, its glory faded, its power departed, and its place was occupied by another."—*Education*, pp. 176, 177.

"With unerring accuracy the Infinite One still keeps account with the nations. While His mercy is tendered, with calls to repentance, this account remains open; but when the figures reach a certain amount which God has fixed, the ministry of His wrath begins. The account is closed. Divine patience ceases. Mercy no longer pleads in their behalf."—*Prophets and Kings*, p. 364.

"Nineveh's destruction was made complete. All that remains today of the ancient city are two great mounds. . . . So complete, indeed, were Nineveh's ruins that Xenophon scarcely recognized the site; Alexander the Great marched by, 'not knowing that a world empire was buried under his feet.' Lucian wrote, 'Nineveh is perished, and there is no trace left where once it was.' Gibbon records that as early as A.D. 62, 'the city and even the ruins of the city, had long disappeared.' The traveler Niebuhr in 1766 passed over the site without knowing it. Only since Layard and Botta identified the site in 1842 has the city begun to be recognized by the modern world."—GEORGE L. ROBINSON, *The Twelve Minor Prophets*, p. 111.

##### Questions:

5. How will God finally punish unrighteousness?
6. What other proud city of the ancient world, a short time previously, had perished in its sins?
7. How complete did God declare the destruction of Nineveh was to be?
8. In what graphic language did the prophet describe the coming destruction?
9. How would her strongholds appear, and how would her defenders act in the day of God's visitation?
10. How completely has the prophecy of Nineveh's destruction been fulfilled?

#### 4—The Judgments of God and His Care

**Scriptures:** Nahum 3:7, 19; 1:7, 15; compare Rev. 15:3; 18:9-16.

##### Notes:

"The Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet.' Nahum 1:3. Oh that men might understand the patience and long-suffering of God! He is putting under restraint His own attributes. His omnipotent power is under the control of Omnipotence. Oh that men would understand that God refuses to be wearied out with the world's perversity, and still holds out the hope of forgiveness even to the most undeserving! But His forbearance will not always continue. Who is prepared for the sudden change that will take place in God's

dealing with sinful men? Who will be prepared to escape the punishment that will certainly fall upon transgressors?"—*Counsels to Parents and Teachers*, pp. 415, 416.

"He knoweth them that trust in Him"; so as to save them; as Rahab was saved when Jericho perished, and Lot out of the midst of the overthrow and Hezekiah from the host of Sennacherib. He knoweth them with an individual, ever-present knowledge. . . . That God, being what He is, should take knowledge of us, being what we are, is such wondrous condescension, that it involves a purpose of love, yea, His love toward us, as the Psalmist says admiringly, 'Lord, what is man that Thou takest knowledge of him?'—*The Minor Prophets*, vol. 2, p. 134.

#### Questions:

11. How was the news of Nineveh's fall received by other nations?

12. When in the last days, God's judgments fall on those powers that have persecuted His people, how will they feel?

13. How was the messenger looked upon who brought tidings of the fall of Nineveh to Jerusalem?

14. During that time of great trouble where only can God's people find refuge?

#### What Is in This Lesson for Me?

The time is near when the dragon will go forth to make war with the remnant church, that organization to which I belong. Will I be able to withstand the pressure? "When the testing time shall come, those who have made God's word their rule of life will be revealed. In

summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the false-hearted professor may not now be distinguished from the real Christian, but the time is just upon us when the difference will be apparent. Let opposition arise, let bigotry and intolerance again bear sway, let persecution be kindled, and the half-hearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in days of prosperity."—*The Great Controversy*, p. 602.

your married life and bring unhappiness into your home?

#### FOR CLASS DISCUSSION

How are our lives affected by reading, by thinking, and by the things we see? What is meant by "sow a thought and reap an act"? Do we really reap in our actions what we think in our thoughts?

3. The Influence of Novel Reading on Life

READ: Isaiah 33:15, 16.

"Through the agency of novels and story magazines, Satan is working to fill with unreal and trivial thoughts, minds that should be diligently studying the word of God. Thus he is robbing thousands upon thousands of the time and energy and self-discipline demanded by the stern problems of life."—*Counsels to Parents and Teachers*, p. 121.

"Novel and storybook reading are the greatest evils in which youth can indulge. Novel and love-story readers always fail to make good, practical mothers. They are air-castle builders, living in an unreal, imaginary world. They become sentimental and have sick fancies. Their artificial life spurs them for anything useful. They are dwarfed in intellect."—*Testimonies*, vol. 3, p. 152.

"Goldsmith, himself a novel-writer, says, 'Above all, never let your son touch a novel or romance. How delusive, how destructive, are these features of consummate bliss! They teach the youthful mind to sigh after beauty and happiness that never existed, to despise the little good that Fortune has mixed in our cup, by expecting more than she ever gave.'"—*6000 Sermon Illustrations*, p. 475.

To whom is the following promise made?

"He shall dwell on high; . . . bread shall be given him; his waters shall be sure." (a) "He that walketh righteously," (b) he "that shaketh his hands from holding of bribes," (c) he "that stoppeth his ears from hearing of blood," (d) he that "shutteth his eyes from seeing evil."

What does Sister White say are the greatest evils in which youth can indulge? (a) Tobacco and liquor, (b) worldly music, (c) novel and storybook reading.

What makes novel reading so dangerous? (a) It wastes so much time; (b) it fills the mind with unclean, unreal, and untrue thoughts; (c) it stimulates the imagination and leads youth to imitate what they read.

#### FOR CLASS DISCUSSION

Why should novel-writer Goldsmith say, "Above all, never let your son touch a novel or romance?"

Do you know a novel-reading mother? What kind of homemaker and mother is she?

4. Novels as Enemies of the Christian Life

## Earliten

### VIII—Guarding the Avenues of the Soul—2 (Eyes)

(August 24)

TEXT TO REMEMBER: "For as he thinketh in his heart, so is he" (Proverbs 23:7, first part).

AIM: To show that what we read, see, and think influences the character for both this life and for eternity.

#### 1. Importance of Good Reading

READ: Philippians 4:8; 1 Timothy 4:12, 13; 1 Corinthians 10:11.

"Of no talent He has given will He require a more strict account than of our time."—*Christ's Object Lessons*, p. 342.

"Pure healthful reading will be to the mind what healthful food is to the body. You will thus become stronger to resist temptation, to form right habits, and to act upon right principles."—*Sons and Daughters of God*, p. 178.

"There are two points to remember in thinking about the good reading you will do. First, be certain that it is something that is genuinely worth your reading time. And second, be certain that the time is not taken from your most vital reading and from your time for spiritual growth. There is perhaps no need to stress that reading time must not intrude on the time belonging to other responsibilities."—*Facing Life*, p. 337.

"As an educator no part of the Bible is of greater value than are its biographies. These biographies differ from all others in that they are absolutely true to life. It is impossible for any finite mind to interpret rightly, in all things, the workings of another. None but He who reads the heart, who discerns the secret springs of motive and action, can with absolute truth delineate character, or give a faithful picture of a human life. In God's word alone is found such delineation."—*Education*, p. 146.

What principle does Paul lay down to guide us in everything we see, or read, or think about?

What does Paul admonish Timothy to be in word and in conversation?

What did Paul especially advise Timothy to give attention to?

What parts of the Bible are of special value to us? Why? How will pure and healthful reading affect our character?

#### FOR CLASS DISCUSSION

Discuss the two points to remember in thinking about reading: (1) Is it worth the time it takes to read it? and (2) Does it take time that belongs to other responsibilities?

#### 2. Listen to Inspiration

READ: Proverbs 23:7 (first part); Psalm 101:3.

"That mind is ruined which is allowed to be absorbed in story-reading. The imagination becomes diseased, sentimentalism takes possession of the mind, and there is a vague unrest, a strange appetite for unwholesome mental food, which is constantly unbalancing the mind. Thousands are today in the insane asylums whose minds become unbalanced by novel reading, which results in air-castle building and love-sick sentimentalism."—*Messages to Young People*, p. 290.

"Many of the popular publications of the day are filled with sensational stories that are educating the youth in wickedness and leading them in the path to perdition. Mere children in years are old in a knowledge of crime. They are incited to evil by the tales they read. In imagination they act over the deeds portrayed, until their ambition is aroused to see what they can do in committing crime and evading punishment."—*The Ministry of Healing*, p. 444.

#### Complete the following verses:

"I will set no ..... before  
.....: I ..... the work of them  
that .....; it shall not .....  
....." (Ps. 101:3).

"For as he .....  
so is ..... " (Prov. 23:7).

What has sent thousands to the insane asylums?

Could the reading of love stories affect

READ: Proverbs 4:23; 1 Peter 1:13.

"Love stories, frivolous and exciting tales, and even that class of books called religious novels,—books in which the author attaches to his story a moral lesson,—are a curse to the readers. Religious sentiments may be woven all through a story-book, but, in most cases, Satan is but clothed in angel-ropes, the more effectively to deceive and allure. . . .

"The readers of fiction are indulging an evil that destroys spirituality, eclipsing the beauty of the sacred page. It creates an unhealthy excitement, fevers the imagination, unfits the mind for usefulness, weans the soul from prayer, and disqualifies it for any spiritual exercise."—*Messages to Young People*, p. 272.

Why does Solomon say, "Keep thy heart with all diligence"?

Why does Peter say, "Gird up the loins of your mind"?

Why does Sister White say, "The readers of fiction are indulging an evil that destroys spirituality"?

Evaluate the practice of reading the comics.

Does the choice of comic reading reveal anything about the reader?

#### FOR CLASS DISCUSSION

Have you found this statement true? "My dear young friends, question your own experience as to the influence of exciting stories. Can you, after such reading, open the Bible and read with interest the

words of life"?—*Messages to Young People*, p. 273.

#### 5. The Influence of Reading on Health

READ: Proverbs 3:5-8; 4:20-22.

"Intemperate habits of reading exert a pernicious influence upon the brain as surely as does intemperance in eating and drinking."—*Fundamentals of Christian Education*, p. 164.

"You have indulged in novel and story reading until you live in an imaginary world. The influence of such reading is injurious to both the mind and the body; it weakens the intellect and brings a fearful tax upon the physical strength. At times your mind is scarcely sane because the imagination has been overexcited and diseased by reading fictitious stories. . . . The memory is greatly injured by ill-chosen reading, which has a tendency to unbalance the reasoning powers and to create nervousness, weariness of the brain, and prostration of the entire system."—*Testimonies*, vol. 4, p. 497.

Who said?

"My son, attend to my words. . . . Let them not depart from thine eyes. . . . For they are . . . health to all their flesh."

"The influence of such reading [novels] is injurious to both the mind and the body."

"Ill-chosen reading . . . has a tendency to unbalance the reasoning powers and to create nervousness, . . . and prostration of the entire system."

#### FOR CLASS DISCUSSION

What do you think of the following statement:

"We must choose our books as we do our friends." It's more important to know which to avoid than which to choose!

#### 6. Character and Our Reading

READ: Psalms 37:31; 119:9, 11; Revelation 1:3.

"Those who would not fall a prey to Satan's devices must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts."—*Messages to Young People*, p. 285.

"The nature of one's religious experience is revealed by the character of the books one chooses to read in one's leisure moments. In order to have a healthy tone of mind and sound religious principles, the youth must live in communion with God through His word."—*Ibid.*, p. 273.

What will keep us from sliding into sin?

What did David say would cleanse his ways and keep him from sin?

What blessing is pronounced on those who read the Bible and obey it?

What kind of character is revealed by your reading in your leisure moments?

Will you join David in praying this prayer? "Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness" (Ps. 143:10).

## "QUOTES"

From page 16

I was never privileged to sit in Elder Edward Heppenstall's classroom, but I have heard him quoted again and again. One sentence attributed to him I find enduringly interesting: "It is worse to be gospel-hardened than to be sin-hardened."

At some white elephant sale I found and bought a plaster wall-hanging. I didn't even know what to call the thing. It really wasn't good art. But it had an ancient Oriental look about it, and for some unnamable reason it was dear to me.

My roommate would not allow it to occupy even the humblest corner of our room. She took it to the college paper office for a joke. Of course, I got a good round of teasing for my offbeat taste. I wanted to explain that I knew it wasn't great art, yet I simply liked it. But I was embarrassed and a little hurt at the endless ridicule I had received since buying my object.

As I left, the person I most admired said, "I understand. I think you are neat for liking what you like whether other people like it or not." There are few nicer words than those, "I understand."

My friend Marilyn, whose life gives a solid-gold-standard value to her words, does not talk a great deal. Discouraged by repeated failures in my Christian experience, I once confided in her. Mari-

lyn said, "Do you remember how it was when you learned to play the piano? Every day you practiced, and mistakes didn't make you stop. As you progressed, a mistake even made you eager to practice more. Learning to be a Christian is like that, it seems to me."

Five years from now, or even one

year from now, how many of your words will be remembered by your present friends?

What is more important than how much or what is remembered by friends is the fact that none of our words are ever really lost. The Scriptures make it plain enough, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."\*

\* Matt. 12:37.

## For Lifted Eyes

by JANE MERCHANT

O Thou from whom our help must always come,  
Help us to lift our eyes to some tall peak  
Above the necessary tedium  
Of small recurrent tasks; help us to seek  
In lowest days assurance from some height  
Whose strength becomes our spirits' own possession,  
Lest we, with soaring values lost to sight,  
Live unaspiring lives in dull depression.

O keep us from all sullenness of mood,  
Whatever heavy burdens we must bear.  
Let us not be like those who numbly brood  
On wrongs, forgetful that the hills are there,  
Who will not lift their eyes, who will not see  
Abiding heights, nor seek for help from Thee.



# *A World at Her Finger Tips*

Literally,  
in nearly every sector  
of the globe  
there is a place  
for the Christian nurse  
who is dedicated to the healing  
of men's bodies  
and the restoration  
of men's spirits. She may serve  
at the bedside of a child,  
or among the unsophisticated  
whose simple trust bespeaks appreciation;  
she may instruct,  
improvise,  
inspire.

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the thrill of meeting  
a genuine need,  
the happiness that comes  
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