

ELMER LEE

A Korean's Confession of Faith



OUTLOOK

THE EASTERN DIVISION

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ABOUT THIS ISSUE

Focus on Youth

Although much of the information printed each month in *OUTLOOK* concerns the young people of the Seventh-day Adventist church in the countries of the Far East, this special issue is entirely devoted to a youthful audience. We've sought and selected articles by young people and for young people, keeping in mind our largely Asian readership.

It was last July when the idea for this special issue developed. Pat Horning, English teacher at Far Eastern Academy, Singapore, was working part-time in the division communication department during the three-month school holiday. As a former associate editor of *INSIGHT* magazine, Pat gave much expert direction to the content of this issue, not to mention the dozens of letters she typed to potential authors around the Far East. Every union youth director was requested to solicit stories from his field, college English teachers were asked to submit material, certain authors were contacted, and of course, when we were looking for a Bible-topic article, she went to her old friends at *INSIGHT*, and requested permission to reprint "The Grasshopper Complex" (page 5).

The articles started coming into the office about the time Pat had to return to a daily schedule of English I,

II, III, and IV at FEA, so I took over from there. Some of the articles needed editing, some needed illustration, and there were also many details of design and production to be completed.

A lot of decisions had to be made in producing this special issue. Should we retain the *OUTLOOK* format? Should we come up with a totally different publication? Should it contain entirely doctrinal material? All news? All narratives? A combination? Who should receive this issue? How big should it be? How much color shall we use?

As you can see, we decided to retain the *OUTLOOK* format, which was convenient because of government publication regulations. We decided on a combination of doctrinal, news, and narratives. We felt that all of our regular *OUTLOOK* readers would be interested in this issue, but we also ordered a larger-than-usual press run so that extra copies could be made available to a large number of youth in the Far East.

When it came to designing the cover, we thought of only one artist, Elfred Lee of Washington, D.C., the son of Far East missionary parents and a graduate of Far Eastern Academy. Elfred has graciously donated several designs for Far East publications, and again he agreed to help

with this special project for the young people of this division. We thank him for the professional touch which his illustrations of the cover story have added to this publication.

And to each of the authors, who receive nothing more than complimentary copies for their efforts, we also say Thank You, for without your contributions we just couldn't have done it. — *Jane Allen, editor*

IN THIS ISSUE

Min Byung Woo (cover story) is a student at Korean Union College, and is studying dairy science.

Lowell Hagele (page 3) is head of the education department at Japan Missionary College (Saniku Gakuin College).

Jon Dybdahl (page 9) teaches Bible at Southeast Asia Union College, Singapore. Prior to this assignment, he spent six years as an evangelist among the Mao tribes of Thailand.

Morris Venden (page 5) is pastor of the Pacific Union College church in Angwin, California.

Cyndee Johnston (page 12) is a senior at Far Eastern Academy in Singapore. Her father is president of the Sarawak Mission.

Jane Allen (page 16) is associate director of communication for the Far Eastern Division of the Seventh-day Adventist church.

Mishael Sarsosa (page 18) is a student at Mountain View College, South Philippines.

Pham Kow Seng (page 22) is the pastor of the Dunman Road Seventh-day Adventist Church in Singapore.



Lowell Hagele reporting

Mission: Paraguay

ASUNCION *

When you think of student missionaries, you probably don't think of two young Japanese men traveling to Paraguay, South America, to open a Japanese elementary school. But that's what Kizo Kubo and Shozo Kishida of Japan Missionary College did. They have just recently completed a two-year volunteer stint in Asuncion, the capital city of Paraguay.

Approximately 7,000 Japanese live in Paraguay, most of them having immigrated in the 1940's and later, so their children are growing up in a Spanish country. Their school language is Spanish, their playmates are Spanish, and their habits are a blend of Spanish and Japanese. Kubo and Kishida say that one of the most difficult situations for them to grasp was that they were working with Japanese children with a Spanish background.

"I would look at a classroom of Japanese children," says Kishida, "expecting them to behave like Japanese and to think like Japanese, but they did not." He found it most difficult to teach Japanese culture and behavior.

This is the same problem their Japanese parents are facing too, and

many want their children to receive a Japanese education. It was this idea that sparked the call for two students from Japan Missionary College to open a Japanese school in Asuncion, Paraguay.

There wasn't much to begin teaching with, not even a school building, so the first project was to construct the school, though it was a simple structure without electricity, save that available from an extension cord from the nearby church building. The books had come from the Ministry of Education in Japan, regular textbooks used in the schools of Japan.

Students

There seemed to be no lack of students, for every Japanese child in the city of Asuncion was enrolled, approximately 90 children in grades one to six. Some of their parents were associated with large Japanese firms in Asuncion such as Toyota and Mitsubishi, but several of the youngsters came from the Japanese colonies in the Paraguay countryside, and lived in a dormitory in the Seventh-day Adventist church. This is also where Kishida lived. Kubo, on the other hand, spent the first year of his service living and working in a Japanese colony about 150 kilometers away from Asuncion. During the week he taught Japanese, and on Sabbaths he held church services.

When asked to relay some interesting experiences as a student missionary, Kubo thought of one Sabbath when he and some other men were visiting a colony 400 kilometers away from Asuncion. Just as they approached the colony, a Japanese man came running toward the truck, and it was obvious that he was upset about something. A man in the colony had been gored by a cow, was badly injured, and needed medical treatment immediately. So a couple of men loaded the injured man onto the truck, and headed back to Asuncion where they would take the man to the Paraguay Adventist Sanitarium and Hospital. But about half way back the truck stalled, and would not start again. It was late, they were on a small road 200 kilo-

meters from Asuncion, and there were no cars passing. The man was severely injured, and if he did not get medical treatment soon, he would die. Kubo and the other men prayed that God would help them, and soon after the prayer, they could see the lights of a vehicle coming down the road. However, it was going so fast, Kubo was afraid it would not stop. It was a dump truck, and the driver did see the stalled truck. He stopped and then took the wounded man to the hospital.

"I am sure God directed us to that colony that afternoon," says Kubo. "That man probably would have died if we had not been there."

The second year Kubo taught in the Japanese school in Asuncion part-time and worked in the colonies part-time.

Kishida and Kubo found the South American Japanese to be very cheerful people, though rather hesitant to the Gospel. However, the young missionaries came up with an idea to get the children to come to Sabbath school. They simply invited them to come to school on Sabbath mornings, and like obedient Japanese children, they did what the teacher asked. When Kishida and Kubo left Asuncion, approximately 80 children were attending Branch Sabbath School every week.

Replacements

Since their return to college in Japan, two other students have gone to Paraguay to continue the work of the Japanese school and to assist in evangelistic outreach in the Japanese colonies. Japan Missionary College does not officially send students to Paraguay, so they are not actually classified as "student missionaries," but rather volunteers supported by individual donors. Tuition charged by the Japanese school also helps pay teachers' expenses.

Did Kubo and Kishida find their

"I would look at a classroom of Japanese children . . . expecting them to behave like Japanese and to think like Japanese, but they did not."



experience in South America to be rewarding?

Ask them, and they'll say Yes.

"I wanted a wider vision of the world, and the work of the church," says Kubo, "and this experience gave me what I wanted. I have matured in the past two years, and I see a lot of things differently than I did before I went away."

Kishida says the experience has given him a better understanding of God's love and of the needs of other people. Also, he says, "It's not just what we say that is important, but how we live" that counts when we are working for other people.

The young missionaries are now continuing their studies at Japan Missionary College. Kishida, 26 years old, is studying education and plans to be an elementary school teacher, while Kubo, 23, is studying theology and hopes to go into self-supporting evangelistic work.



THE GRASSHOPPER COMPLEX

Morris Venden

I am going to list some names from your Bible and I want you to identify them: Shammua, Shephat, Igal, Palti, Gaddiel, Gaddi, Ammiel, Sethur, Nahbi, and Geuel.

Do you know who they are? Maybe if I add two more names you will know. Caleb and Joshua.

The reason that we are not familiar with these first ten names is because they were victims of the grasshopper complex. And anyone with the grasshopper complex is not going to be heard of very long in God's book.

In fact, the public career of these men was really only about six weeks long. Then they died in a terrible plague. But now I am getting ahead of the story.

It all began with a special espionage project

involving twelve secret agents. Israel, it seems after two years of tramping through the Sinai peninsula, came up against the borders of the Promised Land. Then the people came to Moses with an idea.

"We're not sure we can take the land," they said. "We'd better send a committee to look it over." So the twelve were chosen, one from each tribe, and they examined the land for six weeks. They came back with a big bunch of grapes and called a meeting of the congregation of Israel to present their report.

The people were all excited and expectant and looking forward to the conquest of Canaan. I don't know how many people were there, but I've heard estimates of as many as two million. At any rate, it was a large congregation.

From the platform came the report, with the majority report first. It was duly noted that Canaan was a land flowing with milk and honey, that the fruit was wonderful, and that it was an exceptionally attractive place.

But among the twelve there was apparently a sharp divergence of opinion as to whether or not they could go in and take the land. The ten spies who sponsored the majority report had their doubts.

"Tremendous place," they were saying. "Nevertheless, the people who live there are incredibly strong. The cities are walled and very great. Not only that, but wait till we tell you about the Amalekites and Hittites and Jebusites and Amorites we saw there, to say nothing of the children of Anak."

In the middle of the majority report, one man on the platform named Caleb couldn't keep quiet any longer, because he could see the effect the report was having on the congregation.

So Caleb jumped to his feet, interrupted the report, and took the floor. "Let us go up at once and possess it," he burst out, "for we are well able to overcome it."

But the majority spokesman interrupted Caleb and said, "The people of Canaan are much stronger than we are. There's no way we can go up against them. As we were saying, you should just see those people! They are all men of great stature. We saw giants there, along with the sons of Anak, who come from the giants. We looked like

grasshoppers next to them.”

Right there the congregation began to cry. Everybody at once. I don't know what it would be like to hear two million people crying, but it must have been a terrible sound. They didn't just weep quietly in their handkerchiefs, either. They wailed. And evidently their crying went on into the night.

As they cried they began to say certain things that sounded something like prayer. One of them was, “Would God we had died in the wilderness.” And God heard that and He answered that prayer. It's a Bible example of a prayer answered against God's will.

As the wailing and noise of discontent goes on in the camp, you see two men there who do not have the grasshopper complex. Caleb and Joshua. You see them running around among the tents, and you hear them shouting above the tumult, “If the Lord delights in us, then He will bring us into the land and give it to us.” After all, wasn't it the **promised** land?

“Don't rebell against the Lord,” they continued to shout, “and don't be afraid of the people. They are powerless against us because the Lord is with us.”

Unfortunately, the people got a little upset at Caleb and Joshua. “Stone them!” they began chanting. Like some mindless lynch mob, they all grabbed stones and raised their arms to let Caleb and Joshua have it. But suddenly there was a brilliant flash of light and they stopped in their tracks.

Everything got deathly silent. They looked toward the tabernacle and there was obvious evidence that Someone who had beheld the whole scene was manifesting His glory in the camp. There was nothing to say now. They had already said too much.

The ten spies with the grasshopper complex, crouching low, began to creep toward their tents. The people held their breath. A plague broke out in the camp and the ten spies were the first to go. But not Caleb and Joshua.

Forty years passed and finally the children of

Israel decided that maybe Caleb and Joshua were right. “Yes,” they said, “now we're going to go up and do what God said. We're going to take the land. We're going to fight the inhabitants.”

But they were wrong. God never told them to fight. It was the land of **promise**, and you don't have to fight for something that's promised. That's one of the big lessons we still need to learn today, isn't it?

We don't have to fight for something that's promised. Has God promised you and me victory—personally and individually? How many of us are still fighting for it? Could it be that that's the secret of our defeat?

“Yes, we'll go up and fight,” they said. And so they went up—a great, disorganized, unwieldy band of people. “We'll overpower them by our great numbers,” they told themselves. and they rushed at the enemy but came back bruised and bleeding. The next night the whole camp cried, except for those who were lying still on the field of battle.

Now thousands of years have gone by and we, God's people, are again at the borders of the Promised Land. Do you believe that? We are. And evidently we've been on the borders now for about 130 years.

Someone says, “But Christ is not going to come and we'll never see the Promised Land until 'the character of Christ is perfectly reproduced in His people.' ” Then they take a look at the people and say, “Relax, there's plenty of time.”

Someone else says, “He will never come until the gospel is taken to all the world.” Then we come along with the statistical report of population growth versus the work that's being done and we think, Relax.

And someone else says, “He will never come until the majority of the people in the church get busy.” And they take a look and say, “Ten percent is not a majority. Relax, we have plenty of time.”

Listen, friend, I'd like to remind you that if you'll study carefully you'll discover that Jesus is going to come again whether we do our work or not. It's



nothing but ego that has led us to believe that the whole thing hinges on us!

God certainly has other ways of having a majority on His side than waiting for a majority to get on His side. All He would have to do to make a majority is to cut down the total number. Is that right? And as I read it, God has a way called "the shaking" that is going on right now, that will cut the total number down so there will be a majority.

And as for the people who are going to have God's character reproduced in them, our misconception has been to think that two million people are going to have this experience. That's not necessarily so, is it?

The children of Israel finally went in to the Promised Land, not because of anything they had done or because of anything that they had become. They went in, in spite of themselves, and because the people of the land of Canaan had filled up their cup of iniquity. And let me ask you, has this world just about filled up its cup of iniquity?

"Oh," someone says, "it sounds like maybe Christ's coming is a little closer than I thought it would be. How can I get ready?" And so we take a look at our lives and we see giants.

We see things in our lives and in our hearts that are stronger than we are—pride, love of the world, impurity, temper, gossip, impatience, bad habits. We look at them and the more we look at them the bigger they get. They look like giants.

We lash away at them in futile efforts and find they are stronger than we are. And so we begin to develop the grasshopper complex in our own personal experience. I don't think the story in the Old Testament was written just as a history lesson. I think it's something for us in our own lives today.

You feel in your own sight like you're a grasshopper? Stop looking at the giants! Stop looking at the things that have troubled you? Stop looking at your own weaknesses!

When you look away from the giants and begin looking instead at Jesus and His power, the grasshopper complex begins to fade away. After you look at Him, the giants begin to look small.

A lot of people today are terribly discouraged because they are looking at the giants. But let me ask you, has God promised you and me victory through the power of Christ in our lives? Has He? "Thanks be to God, which giveth us the victory."¹

"But," someone protests, "we have nine volumes full of rebukes of sin. We ought to work on those sins," No! The only reason that God rebukes His people for their sins is to humble them and lead them to seek His face. God doesn't get after us for our problems and faults to get us to work on our problems and faults.

God never revealed the giants of Canaan to His people to get them to fight the giants. He showed them the giants so they would be driven to their knees to seek His power to overcome them.

And it was Joshua who spent the night on the floor of his tent praying before the battle in which God hailed down great hailstones and gave them the victory. So let's get down on the floor on our knees like Joshua.

"Oh, but I'm a freshman here this year and I'm sure I'm going to flunk." That's the way I felt my first year. I was certain I'd flunk out the first semester. Go to your knees! Stop looking at the giants!

"But what about that person across the aisle from me? He did me wrong and I can't forget it." Stop looking at the giants. God never invited you to look at them.

"But you see, I'm dying of a terrible sickness." Stop looking at the giants!

"I'm lonely. I've lost a loved one." Stop looking at the giants!

"My family is breaking up, and I can't seem to stop it." Stop looking at the giants!

Sure, they are bigger and stronger than you are. But God is stronger than all of them. "I can do all things," Paul says. How? Through trying hard? No. "Through Christ which strengtheneth me."²

Down with the grasshopper complex!

¹ 1 Corinthians 15:57.

² Philippians 4:13.

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gymnairs for christ

Young people of Philippine Union College have been demonstrating the influence of Christianity by public appearances. Taking their cue from Andrews University Gymnics and the success of the Japan Missionary College singing group of a few years back, they have organized the Gymnairs for Christ.

Their witness took them recently to the U. S. Subic Bay Naval Base in the Philippines. Here they gave their first performance before an American audience, and the audience was the crew of the aircraft carrier *USS Midway*.

The public affairs office of the *Midway* issued a release reporting the performance.

"Thirty-two young gymnasts from the Seventh-day Adventist Church-sponsored Philippine Union College in Manila performed on the carrier's hangar deck," the release reported. They did so at the invitation of the *Midway's* Protestant Chaplain, Lt. Herman L. Kibble.

"Under the leadership of trainer and performer David Gouge," the story continued, "the Gymnairs entertained the crowd of sailors with skits, songs and acrobatics designed to impart a message of healthful living and Christianity.

"Fifteen girls and 17 boys, whose ages range from 14 to 25, constitute the Gymnairs for Christ. The majority are undergraduates at Philippine Union College."

After the one-hour performance aboard the *Midway*, the Gymnairs departed to begin a tour through the southern Philippine Islands.





Jon Dybdahl

ASIA'S MISSION TO ASIA

A man without a mission is like a fly on a hot afternoon. A lot of buzzing may go on, but landing places and flight patterns are haphazard and impossible to judge. No real purpose is served by the fly's actions. The youth of Asia (and the world, for that matter) must find their mission, their cause to live and die for, or else be like the fly—flitting aimlessly from one elusive meaningless goal to another.

Viewed from the perspective of the Bible there is only one mission—that of following the command of Jesus to bear His good news to all the world. For us, this means telling Asia. All the four gospels—Matthew, Mark, Luke and John—plus the book of Acts, make this mission plain.¹ No command of Jesus is clearer or more oft repeated. The main thrust of Jesus' 40 days on earth after His

resurrection was to impress upon His disciples the need of spreading this message. If we love Him, we need seriously consider obeying this command.

This then is our mission to take the good news of Jesus to Asia—in this generation. Let us now turn our attention as to why Asia and we are important.

First, Asia is your goal because of her great need of Christ. There are six main populated continents in the world—Africa, Asia, Australia, Europe, North America and South America. The work of God is not finished in Europe, North America, South America and Australia. However, these countries are all heavily Christian (at least nominally) with a long history of Christianity. Revival could easily sweep them. Momentous things are now happening in

Africa. Throw away your idea of Africa as a vast pagan area where, against stupendous ignorance, debilitating climate and health danger, missionaries are laboring to plant the flag of the cross.

As of 1970 Black Africa south of the Sahara had 100 million Christians affiliated with the various churches. There were another 30 million whom their governments consider Christians, but which no church claims. This is about one third of the population of this major area of Africa. Even though baptized membership does not reach the figure, Seventh-day Adventists can count more than one million adherents there. If the present trends continue, by the year 2000 the churches will have 300 million members with another 95 million whom the churches do not claim, but the government

counts. Adventists will number over three million members (more than the present total world membership). Africa will be about half Christian—as Christianized as any Western land. The retreat of colonialism has accelerated rather than decelerated growth. If Jesus Christ were to delay His coming (and I do not think He will) I foresee the day when Africans will begin to go as missionaries to Europe and other Western lands—to revitalize a decadent state church.²



Biggest Land

This leaves Asia—our home. It has the largest land area of any continent and over half the population of the world. It is also the only continent where Christianity is not the dominant religious force. No one religion dominates Asia and some areas have strong Christian minorities, but overall it offers a challenge—to win the largest, most populous, most ancient, and earliest civilized continent to the gospel. What a cause to have a part in bringing Asia to bow the knee to Jesus as Lord!

Second, we should have a new consciousness of our mission to Asia because of her ancient and rich

Christian heritage. Christianity was born in Asia. All the first Christians were Asians. Although within the first century Africa and Europe were entered by missionaries, Asia was the cradle of Christianity. The church's first leaders and missionaries were Asians. The first churches arose on Asian soil. Later because the ascendancy of the Roman bishop later to become the Pope, and the great growth of Christianity toward the West among the roving pagan tribes, who were the forerunners of modern European nations, Christianity began to be looked upon as a Western religion. This view gained more credence in the eighteenth, nineteenth, and twentieth centuries because of the advanced technological and colonial bent of Western nations which are largely Christian. Church theology and history have been written from strongly Western viewpoints which enhance this view even further. This is unfortunate. Let us take a few minutes to write a small part of Christian history from an Asian viewpoint.

Heritage

India and other Asian nations have a very ancient and rich Christian heritage, but due to the lack of space and the nature of our audience, let us rather consider China.

An early Greek classic entitled *Periplus* (The Voyage), written in the year A.D. 60 mentions voyages made to Ceylon, Malaya, and China. China is mentioned as difficult to reach, but it was visited and known in the first century. Chinese official records of A.D. 166 mention a visit of men who seem to be from the empire of Marcus Antonius—a Roman emperor whose subjects by that time included many Christians.³ We have no evidence that missionary work was done at this early date, but it certainly is possible that some took place on a small scale.



In A.D. 1625, workmen digging a trench in Shenshi province in north-western China came upon a stone tablet seven feet long and three feet wide. Most of the characters were in Chinese, but a few were in Syriac. The message was so shocking that many at first doubted its authenticity, but it is now universally accepted as genuine. The message had three parts. The first was a general statement of Christian doctrine and the teachings of Jesus. The second contained a history of Nestorian Christian missionaries. They began their work in Shenshi in A.D. 635, and the history continued until the time of the stone engraving in A.D. 781.

Missionary

The third section was a poem in praise of the "illustrious religion" (Christianity), and an eulogy of several Chinese rulers who had favored this religion. These Christian missionaries were Asian from Syria, who had traveled two to three years overland through rugged bandit-ridden areas to reach China. Under the leadership of one named Olopun, they translated the Bible and converted many people, including influential rulers. After 150 years of growth, a period of suppression came in which 3,000 Christian religious leaders were forced to return to secular pursuits.⁴ This number certainly denotes a large community of believers.

What a missionary Olopun must have been. He probably never had a furlough! He was an Asian missionary to China centuries before any Western missionaries came. Remnants of these early Chinese Christians were probably still in existence when the first Western missionaries came 400 to 500 years later.

One of the first songs composed by Christians was based on the song of the angels in Luke 2:14, "Glory to

God in the highest." Translated into Syriac it was carried to China by these early missionaries who translated it into Chinese. In the dry climate of northwest China, a copy of this song survived 1200 years, and was discovered. Here is a hymn from the earliest period of church history in beautiful Chinese verse—written seven centuries before America was discovered, and seven centuries before the same hymn was translated from Latin into English.⁵ Hymns to God's glory were sung in Chinese centuries before they were in English. People with names like Huang, Chu, Wong, Tan, and Wu were calling Jesus Lord long before Scandinavians with names like Jacobsen, Dybdahl, and Aaen were.

The needs of Asia are great and the Christian heritage lies long and deep in Asia. This must be understood by Asians. The youth of Asia need a new consciousness of their cause—their goal—because they are the ones who know Asia, its peoples, its cultures, and its languages. They are the best fitted for ministry among its millions. May God's Spirit awaken such a new consciousness and sense of mission in Asian breasts that when His call comes, "Whom shall I send and who will go for us?" a whole chorus of voices will answer, "Here am I Lord! send me."⁶



¹Matthew 28:16-20; Mark 16:14-16; Luke 24:44-49; John 20:19-23; Acts 1:6-8.

²For a fuller discussion of Christianity in Africa see Tippet, Alan R. (ed.) *God, Man and Church Growth*, (Grand Rapids, Michigan: Eerdmans, 1973), pages 396-413.

³Foster, John, *The First Advance*, (London: SPCK, 1972), pages 6 and 7.

⁴Barnes, Lemuel Call, *Two Thousand Years of Missions Before Carey* (7th ed.). (Philadelphia: American Baptist Publishing Society, c. 1900), pages 1-7-115.

⁵Foster, *op. cit.*, page 165.

⁶Isaiah 6:8.

Detour to Sarawak

Cyndee Johnston



"Rub some of this all over the baby's body and don't wash him for at least 24 hours." Though this may sound like a wild witch doctor's cure, it is actually a routine treatment prescribed by Doctor Soo Khee Chee for a skin infection called scabies.

Although he has completed the educational requirements, "Doctor" Soo is not (at the time of this writing) really a full-fledged doctor. Let me share his background with you, and explain the reasons for this.

Khee Chee is originally from Penang, Malaysia. Health and technology have been emphasized a great deal in that area, so while in secondary school he was strongly encouraged to take medicine or engineering. For the practical reason that he wasn't so good at working with his hands, he decided on medicine. He had the choice of taking his training in Australia, the United States, Kuala Lumpur, or Singapore. He eventually chose the University of Singapore when he heard that he could finish in a shorter period of time. Although he knew of an Adventist girl who had been there before and gotten along very well, he was later to regret his decision.

The first three years at the university were relatively problem-free except for the lack of Adventist friends to associate with and one instance when the headmaster threatened to expell him for not attending a biochemistry practical lab scheduled weekly on Sabbath. Providentially, the headmaster took a leave of absence for six months and Khee Chee was able to make special arrangements with the assistant head to do his experiments on Mondays.

The fourth year a final exam was scheduled on Sabbath, and when he approached the dean concerning the trouble, he received nothing less than a flat refusal for help. The dean felt that he was following a higher principle than God's law by never setting a

precedent. But in spite of having to skip one test, Khee Chee was able to take a borderline oral examination instead and still pass.

His entire final school year was overshadowed by the dread forboding that one of his last exams would be held on a Saturday. At the end of the last term he looked for the exam notices to be posted, and sure enough, his premonitions had come true. In fact, there were two tests scheduled for Sabbath—obstetrics and gynecology, and medicine. Again he missed the tests, realizing at the same time that this might result in failure, and all his years of study would have been in vain. He later discovered that he had passed in medicine even without credit for the test, but had received a failure in obstetrics and gynecology. It was quite a blow, but his future prospects were brightened by the possibility of taking the tests sometime later when all failures are given a second chance. Since then, he has been hoping and praying that God will influence the university faculty to schedule the exams for some other time than Sabbath. After all, with God, anything and everything is possible.

Then Khee Chee met an old friend he had known in Penang, Warren Hann, a volunteer aircraft mechanic, who was going to work in the Sarawak Mission. In the course of their conversation Warren mentioned the great need for medical help in Sarawak, and it wasn't long before Khee Chee was seriously considering the possibility of working there.

Within a month the possibilities had become reality and he found himself in a totally different environment from anything he was accustomed to. He was flown in the mission plane to longhouses all over the jungles of Sarawak. At each place he spent a few hours conducting a medical clinic, and the villagers came streaming in with their needs

and complaints. The needs Warren had spoken of were only too real, and Khee Chee's limited time and supplies were so inadequate to meet them! The people were afflicted with malaria, scabies, worms, dysentery, typhoid, tuberculosis and other infectious diseases. Others with crumbling, rotting teeth came begging for dental care. Though he had no qualified training, he bravely attempted, and quickly learned from experience, the art of pulling teeth!

When longhouses were not easily reached by plane, "Doctor" Soo set off by bus, longboat, or on foot, with his 25-pound pack of medical supplies and dental equipment. At times he had to forge through the jungle, knee-deep mud, swampy rice fields and over slippery logs. But he felt
[See page 23.]



A Korean's Confession of Faith

Min Byung Woo

On top of Mt. Halla I can see God. I can laugh and sing merrily as alone I climb that peak. I see His power and feel His love in nature. . . Nature, which depends wholly upon God's will and obeys Him completely. Could I be like that? Depend wholly upon God's will? Obey Him completely? Me? These are the things I thought about every time I trekked to the top of Mt. Halla.

It was in November, 1974. The coldness of winter had already set in, with snow capping Mt. Halla. But I didn't have equipment for climbing in the cold and snow, so I headed for Sokipo, a colorful clean port town decked with dozens of bright tangerine farms. It was a beautiful scene of green and yellow, white and blue: green trees; yellow tangerines; clean white buildings; and blue sky and sea. The warm sunshine intensified the colors and invited me to stay a few days in this friendly town.

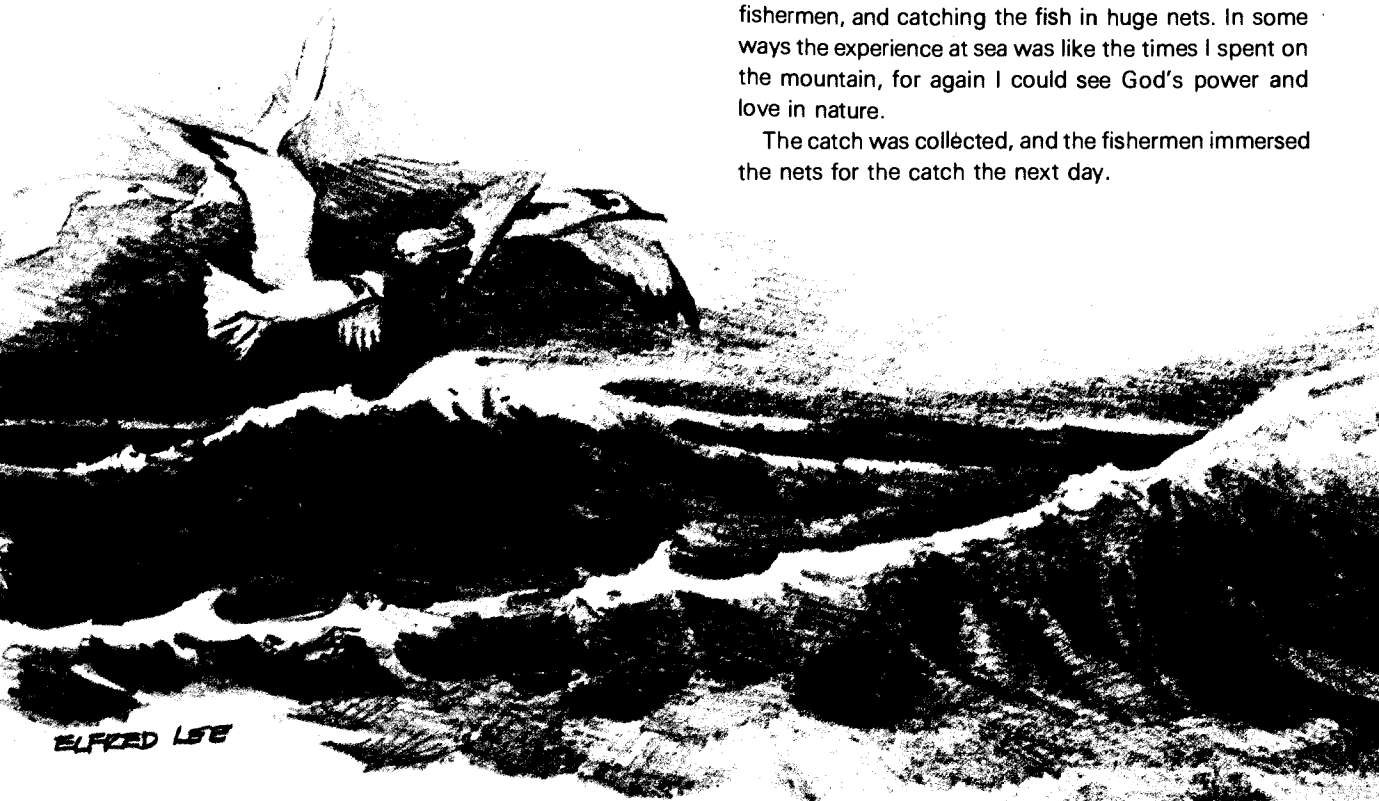
After a while I went down to the port harbor where heaps of yellow tangerines were being loaded into boats for shipment to Seoul. The tang of the fruit vied with the pungent smell of sea creatures on the fishing boats.

I introduced myself to the captain of one of the fishing boats, and started asking him lots of questions about fishing and the life of the fisherman. He listened kindly, and answered everything I asked, then offered to give me a ride in his boat. Of course, I agreed. We sailed out where I could see the scene of the port from the sea, and it was beautiful. At the end of our conversation, he promised to take me to the fishing banks the next morning and show me how to catch fish.

I had never been to a fishing bank before, and the anticipation of this adventure didn't let me sleep well that night. I needed to be at the port by five o'clock in the morning, or I'd miss the boat. At four o'clock I decided to get up and walk down to the port. The sky was still twinkling with stars, and the town was very calm at that early hour. The sea brought her sound to my ears, her personal smell to my nose, her moist breathing to my face. And I welcomed all these with pleasure.

The captain arrived after a few minutes, and we were on our way out to sea before daylight. For two hours the large boat, with a capacity of five tons, sailed on the calm mirror-like sea. The men soon began to catch fish. They caught a lot of big, big fish, almost as tall as I! I was very interested in everything—the voyage, the fishermen, and catching the fish in huge nets. In some ways the experience at sea was like the times I spent on the mountain, for again I could see God's power and love in nature.

The catch was collected, and the fishermen immersed the nets for the catch the next day.



Until this time I had been watching the fishermen, and none of us realized that a storm was coming. We had no radio on board so had heard no warning, but we could feel the waves becoming bigger and bigger and the winds stronger and stronger. I was a little afraid, but my fears were comforted by the fishermen's faces, on which I never found any fear of the sea.

The last net was immersed into the sea by ten o'clock.

As the fishermen were working on that net, suddenly a big wave hit the face of the boat, turning the craft in a complete circle so the net wound around the propeller. Next the engine stopped, and without its driving force, the boat tossed on the sea looking like a fallen leaf on a raging river.

Fear rushed into the faces of those brave fishermen. We all grabbed the sides of the boat and held with all our might as the big waves and strong winds dashed the boat about in the sea.

My mind swirled and pounded. It was the first time in my life that I was in such confusion. I have never experienced such confusion on a mountain. I have never lost my mind like that in any other situation.

There was not anything to believe in and to depend upon as the fearful winds churned the sea. There was nothing we could do but hold on and await our destiny. Suddenly and abruptly the boat met a reef, and I was tossed into the cold waves. I fought my way up to the top of the water until I could see the sky overhead, and struggling against the force of the storm, I swam to the reef where the four fishermen had already sought refuge. Then the waves drove the boat toward the reef

again. If it came over us, we would all be killed. So we fought against the boat until it was forced away from the reef.

There was no relief in the storm. Giant waves smacked against our bodies as we held tightly to the rock. But the waves were too strong, and one of the fishermen was swept off, drifting helplessly out to sea. Then the captain saw his boat sinking, and in desperation, left the rock and swam toward it. Only three of us remained on the rock and fought the waves continually.

It was so cold! I was frozen and was gradually losing my strength until I too was swept away by a strong wave. I battled the waves and reached for the rock just as another wave passed over my head, but my hand touched the rock. Then I noticed that one of the others had been forced off the rock too. I saw him struggling to reach us, but with the waves rushing and rushing against his tired body, he couldn't stretch far enough. At last he lost all of his strength, a big wave thundered over him, and I never saw him again. For the first time I realized that I was in the face of death, too! A wave could suck me up just as it had my companion. I had never feared death before, but now I was afraid.

I thought of Jesus Christ, His power, His love, and I knew that I had not depended wholly upon His will and I had not obeyed Him completely. Therefore, His rewards could not be mine. I could not meet Him in heaven. I had not done anything good to be called His son—only His prodigal son!

How I wished for another opportunity. Then I could be called a good son of Jesus Christ. I would live for others instead of myself. "Oh, God, one more chance!" I cried with tears streaming down my wet face.

But how could I pray for God's help? My sins said to me, "You are a great sinner who can never be forgiven

[See page 24.]



MISS CHOI

Jane Allen



Juniors don't like to be kept waiting. Whether they're suntanned South Americans, towheaded Swedes, black Americans, or almond-eyed Koreans, juniors around the world tend to get restless when they have to wait.

That was the case with several Korean juniors who were waiting for Miss Choi Soon Sim to begin her meeting. It wasn't that the young woman was late, but those juniors had arrived early because they didn't want to miss any part of the meetings she held every Monday and Thursday for them.

"Look, here she comes!" shouted one of the boys.

All the other juniors looked up to see Miss Choi and her younger sister coming down the road. The boys and girls ran to meet them.

"Hello, hello!" Miss Choi laughed and began waving to them when she heard their squeals and laughter.

"Oh, Miss Choi," said one chubby-faced little girl, "we were afraid you might not come."

"Of course I wouldn't disappoint you," she reassured her and reached out for her hand.

When they arrived at the little meeting place they all crowded to be the first inside the door.

"Just a minute," Miss Choi cautioned. "We can't all go through the door at one time."

The children then stood back and let her go in first. Without many windows the room was dark, so her sister lit lamps. Miss Choi is blind so it made no difference to her whether there were lamps in the room or not, but she knew the juniors would enjoy the meetings more if they could see better. She had raised melons on her father's farm to pay for the lamps.

There was no furniture in the room, but the lamps glowing in the room full of smiling Korean juniors made the place look cheerful and cozy. They all knelt down and sat

back on their heels as is the custom in Korea, and waited for the meeting to begin.

Miss Choi hadn't always been a Seventh-day Adventist. Her sister had attended Sabbath school when she was a junior, and would retell everything that happened when she came home each week. Choi Soon Sim would ask her sister to repeat the stories over and over. She wanted to know more about the Bible, but she had been blinded by chicken pox when she was four years old, so could not read. At one time she paid her brother five cents for every page he would read to her from the Bible.

She began going to church and Sabbath school with her younger sister, and when she became a baptized member of the Seventh-day Adventist Church she wanted to do something special for Jesus. Since she liked junior-age youth, she decided to hold Bible meetings just for juniors twice a week. That was when she found this little building not far from her father's farm.

With everybody properly seated, Miss Choi told how Jesus chose his disciples beside the Sea of Galilee. He called them to be fishers of men. Many people in Korea are fishermen, so the juniors knew about boats and nets and rugged fishermen.

"Would you like to be fishers of men?" Miss Choi asked as she ended the story.

"Yes," they all chimed, raising their hands high.

"Well, you're going to have a chance to be real fishermen for Jesus," she announced.

They didn't understand what she was talking about, but they listened as she explained.

"You have been coming here every Monday and Thursday to hear about Jesus. Next week we are going to begin an evangelistic crusade."

These Korean juniors didn't know what an evangelistic crusade was,

but if Miss Choi was in favor of it, they knew it would be all right. So they listened as she told them to invite their parents and neighbors.

"We'll have some new stories, so you won't want to miss any of these meetings either."

As they left, the children promised they would bring their parents the next week.

Miss Choi spent many hours preparing for the meetings. Some of the church members volunteered to help too. She had to have someone read the Bible aloud to her so she could memorize her talks. She studied hard every day. And she prayed that many parents would come to the meetings.

On the opening night of the crusade Miss Choi and her sister arrived at the meeting place early with some of their friends from church who had come to help. They wanted to be sure that all the lamps were lit and that everything was set for the crusade. They wondered who would come.

Soon Miss Choi could hear people coming. She was delighted to hear adult voices mingled with those of her juniors. Her sister whispered that many parents had come. The room was almost full of people.

"Yes, I can tell," said Miss Choi. "I can hear the room getting full—almost bursting its sides."

A lump swelled up in Miss Choi's throat. She had never spoken to such a large group before, and she had always worked with juniors, not adults.

"Dear God," she prayed, "please help me."

"It's time to begin," reported her sister. "Everyone is seated now."

The first meeting went by very quickly. As the juniors and their parents left the meeting many stopped to say how much they enjoyed the sermon and promised they would be back the next night.

EVANGELISM

Cornerstone of MVC

Mishael Sarsosa

More than 2,000 have learned of Jesus in the past two years through the witness of young Christians at Mountain View College in the South Philippines.

Ministering to the needs of people both inside and outside the college, students and teachers enthusiastically walk hundreds of miles for Bible study and Branch Sabbath Schools every week. Despite the threat of difficulties, the members of the ministerial seminar courageously continue their work, opening the Gospel to all kinds of people.

The Mountain View College ministerial seminar, which is the focal point of the school's evangelistic outreach, had only a few members when it was first organized in 1953, but today more than 200 students and faculty representing all departments of the college are actively involved in evangelism, which reaches out to 94 districts. Led by senior and junior ministerial students, seminar members work in groups of two, five, ten, and sometimes more. They hike on foot or ride in jeeps, buses, cars, or airplane. Yes, even the college airplane has gotten into the act by transporting a few students to places where land transportation is almost impossible. It is a delight each Sabbath morning to witness these vehicles filled with happy, healthful, young Christians leaving the campus, reaching out to people who have not experienced the love and saving power of God.

With this missionary spirit, students held 32 evangelistic campaigns in 1974, resulting in the baptism of 1,143 persons and the

construction of 15 new churches. The 1975 summer school of evangelism alone resulted in 717 baptisms, and it is expected that when the numbers are tallied baptisms in 1975 will far exceed the 1974 record.

Another approach of the ministerial seminar is mission schools. Mountain View College began mis-



LEFT: Maria, the sister of a Manobo datu surrenders her mortar for crushing betel nut to Eben Aguirre, student missionary. LEFT CENTER: Sammy Napigkit and his team preach in the new nipa church in Kiharang. LEFT BOTTOM: Hundreds of Bible studies are given each week in the 94 villages surrounding the college. RIGHT CENTER: Jon Tuburan preaches in the town hall of Tandakol. Today a lovely new nipa church serves the people of this remote village. RIGHT BOTTOM: Student Missionary Ashur Himbing teaches village children to make brooms.

sion-school evangelism in 1973 when James Zachary, head of the theology department, and Napoleon Saguan, agriculture department supervisor, discovered a poverty-stricken village of unlettered and little-known tribal people, the Manobos. Living in the thick forest of Bukidnon, a province on the island of Mindanao, the Manobos have their own primitive government and religion, with a datu or chief holding the highest post in the village.

Imagine how these natives must have felt when they first saw Elder Zachary's white face and blue eyes smiling at them. And imagine too

how thrilled they must have been to learn that a school would be built for them. Thus the mission school began.

Sammy Napigkit and Abraham Carpena, ministerial students, answered the call to teach the Manobos of Dampaan, the first place where a mission school was built. Soon their lives and teachings caused an influence that persuaded the natives to choose Jesus as Lord. The people also discovered that good changes were made to better their lives. Other villages of the same tribe noticed the change in Dampaan and they wanted mission schools for their people too.

They pleaded with the student missionaries from MVC, "Please send us a teacher to teach us in our own place."

The request was answered. Another school was established in another village, followed shortly with a third school in another village. Today four mission schools are operated by the college with student teachers teaching and reaching out to the primitives of the mountains, showing them Jesus and His love. Nearly 200 have been baptized through the mission schools, and 31 students have served in these schools in the past three years.

If the students of Mountain View can reach people of the mountains, they can also reach the people in the valleys. With this challenge, in 1975 three ministerial students went to Cagayan de Oro to do city evangelism. For one year the students will work with laymen in various ways of evangelism, including door-to-door visitation. They are working in cooperation with civic and religious organizations in giving health lectures and conducting cooking schools. Already more than 1,000 people have enrolled in the Voice of Prophecy Bible correspondence course.

[See page 23.]





Bible Conference



In the night campers watched Nero's soldiers drag a Christian from his home. And when the believer refused to worship the emperor, they watched flames consume the effigy that represented the "traitor." The leader of Cabin 6 then appealed to the campers to pledge their faithful-

ness to the Lord of heaven: "A great time of trouble is coming upon the earth. Each one's faith will be tested."

This is one of the scenes that took place during a campfire program at the first Bible Conference held in the Philippines. Other campfire scenes

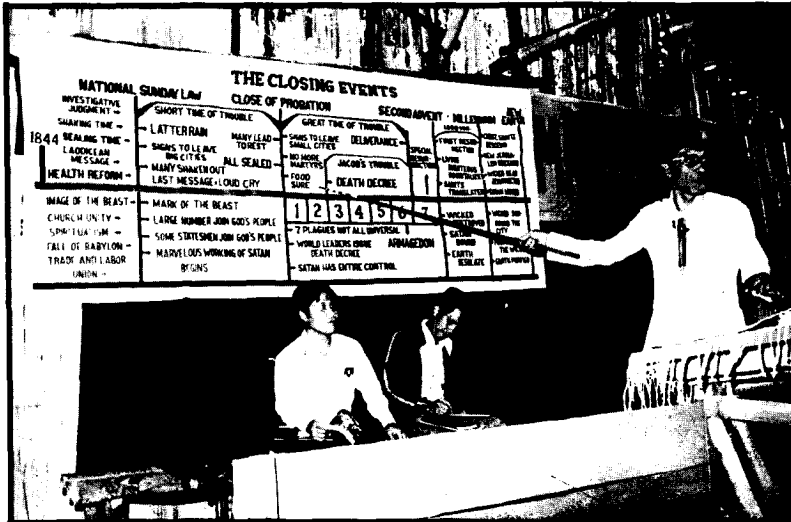
portrayed the Waldensians copying Scriptures, and their persecution by Rome.

Mountain View College, in cooperation with the Central and South Philippine Unions sponsored the Bible Conference, which aimed to draw youth leaders to a closer relationship with Jesus Christ, and foster intensive Bible study. A total of 130 college and academy students attended.

"To know Him, and to make Him known," was the theme of the five-day conference. Bible studies were presented by professors B. M. Atiteo, S. S. Paypa, and J. H. Zachary of the college theology department. They selected topics with the goal of helping the young leaders to know more about the time before Jesus' second coming. Pastor Atiteo outlined the nature and work of the Holy Spirit. Pastor Paypa dealt with eschatology—last-day events. He also led the conference in a consecration service Friday evening. Pastor Zachary led discussions in another important area, "Righteousness by Faith." After each lecture the young people divided into small groups for further discussion. Time was also set aside for prayer bands to meet three times each day during the conference.

The camp where the conference was held is located on the property of Mountain View College, near the site of the school's new hydroelectric plant. Campers went to sleep each night to the singing of the nearby river and the wind swishing through the bamboo trees. Amidst these lovely surroundings of nature, campers were able to study both the written and the natural books of God.

L. S. Lascon, youth director of the South Philippine Union, and N. L. Ornopia of the Central Philippines, directed the camp, assisted by eight young leaders. Plans are already under way for another Bible Conference in 1976.



TOP: Bible Conference participants depict a scene described in *The Great Controversy*. BOTTOM: S. S. Paypa of the Mountain View College theology department, explains closing events of earth's history.

A Different Kind of MOTHER'S DAY

Pham Kow Seng

Corsages, specially prepared cards, kisses for mothers, and other affectionate expressions are the ways that a youth who has been exposed to Western practices, may find as appropriate on Mother's Day. But to the Asian youth who has not learned these Western-oriented modes of self-expression or to mothers who are non-Christian and are typically Oriental in thought and practice, these tokens of love and appreciation are not only inappropriate, but very embarrassing. Traditions and culture may have taken such deep roots that both youth and mothers may find themselves very inhibitive by Western standards.

Therefore, as one who has found that the more Western expressions of love for Mother's Day are inappropriate and embarrassing, I have personally found other ways of expressing appreciation to non-Christian mothers. These ways are effective especially when our mothers have suddenly decided to put up a communication barrier when we first become Christians.

Appreciative

The key in expressing appreciation to the Asian non-Christian mother, especially the Chinese, is respect. To the Chinese, one must show the greatest love and respect to one's parents. Even God, the Chinese parents argue, should take second place.

Therefore, wherever possible, Seventh-day Adventist youth should

manifest respect for their parents. It is customary, for example, for Chinese parents to expect their children to inform them when they leave or return home, and to address them before they partake of a meal. These practices can be followed with no conflict with allegiance to God. (But, in order that we get our priorities right, we should address our parents after we have offered the blessing for the food.) Our non-Christian mothers would be more appreciative and more at home with these expressions than a Mother's Day kiss!

Responsible

Another factor that features very prominently in the Chinese parents' minds is the financial responsibility of the youth when he begins working. The working youth is expected to contribute financially towards the family budget. Thus, if the Seventh-day Adventist youth wants to express love towards his mother, then his faithful and regular contribution to her budget would be the best token of love for her. (In keeping with most Oriental family structures, the housewife is responsible for the family budget.)

Traditionally, most Oriental mothers have been expecting their working children to hand over their entire paycheck. The parents in turn, give their children a certain amount for expenditure. Therefore, an arbitrary contribution will not be well received by these mothers, who

would consider a youth as selfish or irresponsible if he withheld more than what is necessary for himself. It would help for the Adventist youth to tell his mother about his tithing practice and the offerings which he gives to the church. Otherwise, his mother may misunderstand. The explanation may initially bring about some problems; but in the long run, his mother will commend him for his honesty and responsibility to his family, in spite of his financial commitment to the church.

Unselfish

Furthermore, the Adventist youth should refrain from selfish indulgences that would cut down his financial contribution to his family. It is very difficult for the frugal Asian mother to understand the necessity of spending large amounts of money for bowling, skating, excessive makeup, or other extravagant pursuits.

It is not uncommon for Asian mothers to have to constantly remind, if not beg their children to give their share to the family budget. Thus, the Adventist youth who makes it a point to give his best contribution to the family *without being asked or reminded*, is giving his mother a better gift than the most expensive Mother's Day card on time!

Respectful

You could probably add many other ways of expressing appreciation for a non-Christian mother. But, in short, the constant and seemingly unimportant attention to the Asian-oriented expressions of love, respect, and responsibility towards our non-Christian mothers and families *all year round* is the best way of saying Thank You. This may pave the way for those whose mothers are not Christian to accept Christ in the future.

MISS CHOI, from p. 17

Every night the parents returned with their children. Miss Choi had decided that on the last night she would ask them to give their hearts to Jesus. She was going to ask them to stand up.

"Wouldn't you like to give your heart to Jesus?" she asked at the close of her final sermon. "Wouldn't you like to become a Christian?" Even though she couldn't see, she felt there were some people in the audience who wanted to say Yes.

"If you want to accept the love of Jesus and be baptized, please stand." Her voice was steady and smooth.

The room was painfully quiet, and Miss Choi felt a pang of failure when she heard no movement.

Then from the back she heard someone getting up. She couldn't tell whether the person was standing or was going to leave. Then another person near the front stood up, then another and another until her sister counted 24 adults and 50 juniors standing.

"Praise the Lord," exclaimed Miss Choi, her heart bursting with thanksgiving.

After a prayer of dedication, arrangements were made for individual Bible studies, and the crusade was over. But the junior meetings continued twice a week in the little room with the lamps bought from the profits from the melon patch.

"I must be leaving you soon," Miss Choi announced one day.

"Oh, no," protested one of the youngest girls.

"While I am gone, you should go to church and Sabbath school regularly," she told them. "And you must continue to be fishermen for Jesus. I will come back some day, and we will hold another crusade."

"Why," wailed another disappoint-

ed junior, "Why do you have to go away?"

"As you know, I am blind. I always have to depend on others to read my Bible to me. But now I am going to a special school where I will learn to read with my fingers, and one day I will be able to read the Bible for myself."

When they realized how much it meant to her, the juniors were glad to know that she could go to school, though they would certainly miss her.

"Tell us just one more story," pleaded one of the older boys who always sat near the back of the room.

"O.K. Would you like to hear about a man who lived in the belly of a fish for three days and three nights and . . ."

SARAWAK, from p. 13

that the gratitude of the people he was able to reach was reward enough for his efforts. As he said himself, "Medicine is really the main entering wedge of the gospel. The people become more receptive to Christ when you have helped them physically."

Reflecting on his travels, Khee Chee says that he was greatly impressed by the dedication of the Adventist workers he met. But in spite of their hard work, there are so many villages requesting teachers and medical help that it is impossible for them to keep up with the opportunities. He feels that there are some very common basic needs among all the people of the area. First and foremost, they need the gospel of Christ, which really involves and supplies all other needs, since God is so vitally concerned with every aspect of life. But change does not come automatically and the villagers need to be educated to understand and accept the Christian way of life. Their diet is inadequate and sanitation practically non-existent in some places, so that instruction in the

areas of public health and agriculture is a practical necessity. In nearly every village Khee Chee visited, he strongly urged the community leaders to select one or two young people from their longhouse and send them to Ayer Manis School, a secondary school about 35 miles from the capital city of Kuching. There they could be educated and then sent back to their homes to teach their relatives and friends. For "how are they to believe in Him of whom they have never heard? And how are they to hear without a teacher?"¹

Soo Khee Chee has returned to Singapore to review for his exams again, but he hopes to return to Sarawak some day if he can. Although he had no noble motives of service when he first decided to take up medicine, he believes that God has definitely directed his life and will continue to do the same in the future.

¹Romans 10:14.

EVANGELISM, from p. 19

In order to broaden the outreach of the Mountain View College ministerial outreach, youth leaders from all over the Central and South Philippine Unions attended the first Filipino Bible Conference held at the college August 5-9. (See pages 20-21). After the five-day conference the young people are better prepared to tell others about Jesus.

All of the college's evangelistic outreach is not directed outside the school. S. S. Paypa of the theology department has organized a friendship class for non-Adventist students. As a result of this effort an average of 50 students are baptized each school year.

Evangelism is the cornerstone of Mountain View College. Students and faculty both are energetic soul-winners, and working together they are spreading the news of Jesus' love throughout the hills and vales of Mindanao.

CONFESSION OF FAITH, from p.15

by anybody! Are you going to ask for God's help now! Oh, you have plenty of cheek!"

Then I heard the last fisherman ask me, "Can you swim?" But I couldn't answer. My mouth was frozen in an unuttered prayer. The fisherman didn't wait, but began swimming toward an island about 300 meters away, and I followed. My strong companion fought the waves bravely, but with no success. His burly body bobbed uncontrollably and he drifted away from the reef and the island.

Whether I could get to the island or not, I didn't know, but I threw myself on a big wave and tried to swim. For five minutes I struggled, but it was of no use. It was impossible for me to swim against the 10-foot salty waves which slapped against my head until I nearly lost consciousness and could no longer struggle. I turned onto my back, closed my eyes, and slowly but weakly, kept my feet and hands in motion. Surely the storm would carry me out to sea. I prayed.

"Oh, my Father! I can do nothing by myself anymore. Father, I am not prepared or ready to die now. I will give you all of me completely! Please do to me as You will."

Not only did I feel a burden lifted from my heart, but my body felt as if I were being lifted above the water and carried, not out to the sea with the wind, but to the edge of the island. Gently, without any effort of my own, I was washed ashore.

There I waited until a rescue boat came to take me back to Sokipo. The boat also picked up the men who had drifted in the storm. I praised God for saving my life, and thought more of the decision I had made a few hours earlier. One of my first decisions was to attend a Christian college, and devote my life to service for others. My choice was Korean Union College in Seoul.

Upon returning home, I began to

prepare for the entrance examination. However, I had only six weeks to prepare for the exam. Generally that is not long enough, but I didn't worry about it because I believed God would help me if I depended wholly upon Him.

Other problems arose to discourage me from going to a Christian college. I had only one year until graduation at Kyung Hee University, and if I changed schools, I would have to begin all over again and have to depend on my parents to help pay for my education. They were already assisting my younger sister and brother, and were counting on my financial support after I graduated from the university because my father's business was not making a good profit.

I still determined to take the entrance examination for Korean Union College, believing that God could work out the details. And He certainly did. With His help, I passed the exam with a scholarship! So from the top of a giant wave in an angry sea, I found myself in the calm lake of Korean Union College where I can learn more of my Lord in a peaceful lovely atmosphere with other young Christian men and woman.

Really, I want to be a good servant of His, and witness to others of His love as I have experienced it. Now this is the confession of my faith.

"It is peace that you need. . . Money cannot buy it; intellect cannot procure it; wisdom cannot attain to it; you can never hope, by your own effort to secure it. But God offers it to you as a gift."—Steps to Christ, page 53.

"Operation Comeback"

Challenged by the recent report that the Adventist church annually loses 50,000 members, the youth department of the Central Luzon Mission (North Philippines) is launching "Operation Comeback" as part of an evangelistic outreach for former Adventist youth. The purpose of this project is to let young people know that their church still cares.

As a part of "Operation Comeback" plans are already made to make the annual youth Week of Prayer, March 6 to 13, an effective evangelistic outreach. This particular week has been set aside as a time when a special thrust is to be made in all churches of the mission to strengthen the spiritual life of Adventist youth and to reach the young people who have left the church.

"Ancient Prophets Speak to Modern Youth" is the theme of this year's Week of Prayer. A special program of youth-oriented messages and a suggested format for the week will be sent to local churches. March 6 is the kickoff day for the Week of Prayer with the morning worship hour devoted to youth emphasis, and during the week special meetings and study groups for youth are scheduled.

Friendship teams are to be organized to reach the young people too. With hearts overflowing with Jesus' love, the members of the friendship teams hope to befriend the former church members, and through kindness, courtesy, tenderness, and Christian love persuade them to return to Christ.

Yet another aspect of "Operation Comeback" is the distribution of the little book, *Steps to Christ*. Copies will be given to former Adventist youth along with a note saying that they have been remembered and missed from church fellowship. It is possible that a discussion of topics in the book will lead the former members to a new interest in the church.

Malaysia Youth Hear Dangers of Drugs



"I'm glad you have come to our school and disclosed to us the harmful effects of ganja smoking and drug taking," remarked a student club president at one of the government secondary schools in Kuala Lumpur, Malaysia.

He is one of some 40,000 students and teachers who have attended health education classes by Jonathan Ng, youth director of the West Malaysia-Singapore



Mission (pictured).

Ng secured permission from the State Education Department to conduct his anti-drug abuse campaigns in the government secondary schools, and he has found these to be an effective means of informing the general public of the work of the Seventh-day Adventist church and its concern for the youth in today's society.

Fellowship is Key to Student Movement

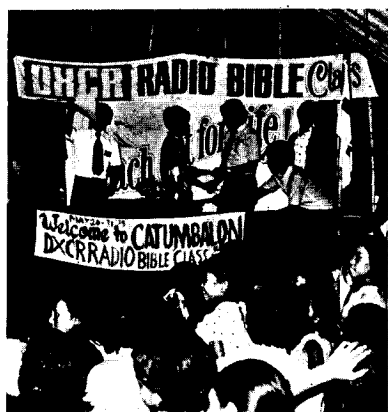
It may sound like a reactionary organization, but the Movement of Adventist Students (MAS) is actually a very peaceful group designed to bring together students enrolled in non-Adventist colleges and universities in the Greater Manila area.

First organized in 1972, MAS has sponsored such group activities as spiritual retreats, excursions, song festivals and cultural programs. Among its many projects the MAS sponsors a regular student forum for all medical, dental, medical technology, radiology, and nursing students the first Sabbath of each month.

The MAS aims to keep the young people's witness bold and positive, and to foster a spirit of mutual concern for each other.

Any Seventh-day Adventist college student enrolled in a non-Adventist school in the Greater Manila area may qualify to join the MAS.

Radio Station Tries Unique Approaches



DXCR, the radio voice of Mountain View College on the island of Mindanao, Philippines, is not only an excellent training

school for religious broadcasters, it also serves as a vital soul-winning agency.

The station has some unique approaches to evangelism.

On Friday evenings the DXCR staff holds Reach Out for Life rallies in the local villages—each Friday night a different village. The week preceding the rally, announcements are made over the air that radio personalities from the station will be at the rally. Then at the close of the Friday-night rally, all those present are invited to enroll in the DXCR Reach-Out-for-Life Bible class, which begins the next morning and continues for two months with classes held on Friday nights,

Sabbath mornings, and Sabbath afternoons. A ministerial student spends weekends in the village conducting systematic Bible classes.

Just recently the station began a new adventure. The Quiet Hour radio broadcast in the United States helped secure 54 radios, all tuned only to DXCR. These sets are being distributed in homes surrounding the school, with the understanding that everybody in the villages is invited to hear the college broadcasts.

DXCR has a potential audience of more than one million and there is very little competition from other radio stations in the area.



Hong Kong Youth Turn Quotations into Folk Tunes

You probably have been inspired from time to time by the colorful and vibrant language used by Ellen White when describing various themes of salvation.

Two young people at South China Union College, Hong Kong, are writing music in the form of catchy folk tunes to lines and thoughts expressed in the Spirit of prophecy. Gordon Shingley and Stephen Guptill feel it is really a simple way to memorize portions of Mrs. White's writings and keep some of the beautiful promises fresh in mind.

"Once we got started it began to snowball. As we would be reading for devotions or studying our Sabbath School lessons, a particular passage would stand out. We'd copy it down and then try to set it to music." That's how the project began they say, and it is still how most of the lyrics are chosen for their folk songs.

"Adjusting rhythm and meter to prose sometimes calls for unusual time signatures, but the main idea is to produce a melody

that is easily singable," says Stephen. "Often the words seem perfectly matched and it's just a matter of putting it all together."

People have asked what they plan to do with the songs they have written. "Sing them," is the most common reply. But if enough are written they may edit a small song book. At present the songs are being used by the Good News Singers, a group of about 12 college students at South China Union College. The group shares its faith at the various branch

Sabbath schools held for children in villages near the college campus.

Recently the Good News Singers visited the Dodwell's Ridge Vietnamese Refugee camp in Hong Kong and presented an open-air concert in a grove of trees at the camp. Between selections various members of the group told of their love for Christ, and the Good News of salvation they had found. The people were warm in their appreciation, applauding each song (to the embarrassment of the group) and after the program, several camp members thanked the students for their witness in song.

"Those who have particular passages from the Spirit of prophecy which they feel might be set to music should send their suggestions to us," said Gordon Shingley. "This would widen our selection of Spirit of prophecy 'gems' and give us an idea of quotations which others value."

The song printed on the back page of this issue is just one of several songs produced from Spirit of prophecy quotations, which the authors wish to share with OUTLOOK readers.



prayer is

E F#m B

Prayer is the opening of the heart,

B7

Prayer is the opening of the heart,

E7 A F#m

Prayer is the opening of the heart to

E B7 E

God as to a friend