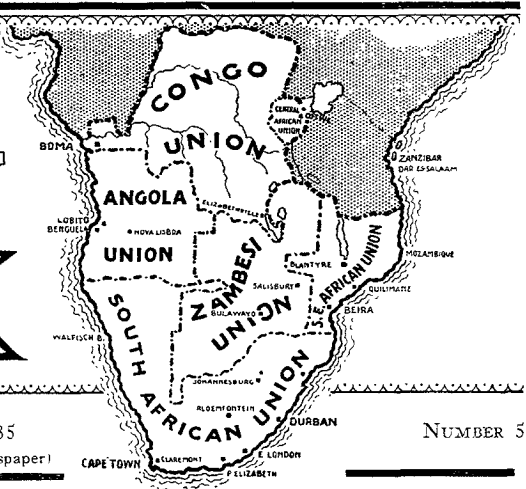


The SOUTHERN AFRICAN DIVISION OUTLOOK



VOLUME XXXIV

KENILWORTH, CAPE, MARCH 15, 1935
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NUMBER 5

Missionary Volunteer Week April 4-11

L. L. MOFFITT, M. V. Secretary, Southern African Division

MISSIONARY VOLUNTEER WEEK will soon be here. We hope that all church pastors, elders, Missionary Volunteer leaders, and church school teachers will keep the dates April 4 to 11 especially in mind for our children and youth. Mark the dates on your calendar.

pastor or some one else interested in the souls of our youth.

April 11 should be a consecration day, and opportunity should be given for the unconverted youth to surrender to Christ, and for all to renew their consecration to the Lord. This consecration service should be planned for well in advance, and be made a definite decision day for Christ.

What a challenge the following quotations bring to us at such a time as this:

"I saw that unless there is an entire change in the young, a thorough conversion, they may despair of heaven. From what has been shown me, there are not more than half of the young who profess religion and the truth who have been truly converted. If they had been converted, they would bear fruit to the glory of God. Many are leaning on a supposed hope, without a true foundation. The fountain is not cleansed, therefore the streams proceeding from that fountain are not pure. Cleanse the fountain, and the streams will be pure.

"There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church and an impenitent congregation. If Satan had his way, there would never be another awakening, great or small, to the end of time. But we are not ignorant of his devices. It is possible to resist his power. When the way is prepared for the Spirit of God, the blessing will come. Satan can no more hinder a shower of blessing from descending upon God's people, than he can close the windows of heaven that rain cannot come upon the earth. Wicked men and devils cannot hinder the work of God, or shut out His presence from the assemblies of His people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim His promises."—*Messages to Young People,* pages 131, 133.

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S	M	T	W	T	F	S		
		MISSIONARY				3	4	
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12	VOLUNTEER WEEK					18		
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26	27	28	29	30				

Church boards should meet and lay definite plans for a real spiritual uplift for the young people in their midst during M. V. week.

Lessons and suggestions for conducting the Missionary Volunteer services for the two Sabbaths appear in the March issue of the *Church Officers' Gazette* under dates of March 14, and 21.

In addition to the Missionary Volunteer societies carrying out the programmes for the two Sabbaths in their regular society meetings, other services through the week should be conducted wherever possible by the

Have Faith in God

A. C. LE BUTT

DOUBT seems to be one of the outstanding sins prevalent in the world today. The words of Jesus, spoken for the benefit of this generation in which we live, may be regarded with sorrow and alarm—"When the Son of man cometh shall He find faith in the world?" Christ, with His eyes fixed upon our day, saw the bitter conflict between truth and error, belief and unbelief, faith and doubt. He saw how that practical Christianity and simple faith and trust in God would become almost extinct, and a spirit of mistrust and doubt prevail. To doubt is the easiest thing in the world.

As we look around us and see scores of young people rushing here and there engaging in pleasures which we, as Christians, are taught to avoid, we find ourselves wondering if such young people find satisfaction in their pleasures. We say to ourselves, "How happy these young people are" and as we look at our own position, again we wonder if we are, after all, missing something worth while in this life. Oh! how easy it is to doubt and to wonder if, after all, the price is not too high and we are not missing something!

Will you, dear reader, pardon a personal experience, which I feel will emphasise the point I want to make?

I was in a certain town holding an evangelistic effort. At the private hotel in which I stayed, lived a number of young business people, who were, to outward appearances, one social party, with one long programme of pleasures that filled their spare time. After business they would, as a party, go to the theatre, or for a whist drive. On Saturday afternoon they would attend a tennis party or a football match and in the evening they would dance. At meal times the air was filled with the laughter and excited chatter of these young people.

Seated opposite to me was a young man belonging to this social group, in fact to all appearance he was the idol of the crowd. He was always full of fun and laughter and did not seem to have a care in the world. I promised myself that when the opportunity presented itself, I would speak to this young man and ask for his opinion about spiritual things and other matters pertaining to higher ideals. It was difficult to get him by himself, but I prayed that God would open the way. One evening it was bitterly cold, and as I had no meeting that night, I decided to go into the lounge and do some reading by the fire. There were several in the room including this young man. Some were talking and others were reading. The young fellow was in the latter group. I could not speak to him then, and I was too afraid to ask him to my room because I wanted to feel my way and, at the same time, not let him see that he was the object of my personal interest. He fell asleep and one by one the other people began to leave the room. At last we were alone, but he was asleep.

I poked the dying embers of the fire rather vigorously and then dropped a book. The latter had the desired effect, and he awoke. He stretched himself, looked around the room, and found we were alone. To my surprise he opened the conversation with the same thought that was uppermost in my mind.

He said, "I suppose, Mr. Le Butt, you wonder why I have not attended your meetings?" I told him I had noticed that he had not been there often, and then to my surprise he said, "Mr. Le Butt, I cannot go because I am condemned every time I think of your meetings. I know the truth as well as you do. I was brought up in the Seventh-day Adventist Church. I studied with the Sabbath school. I was a member of the Young People's Society. My mother and dad are members of the _____ church. Oh, I know what is right and what I should do." I saw that his eyes were moist and I thought, to myself, now we are going to see below the surface. He told me that he was supposed to be among the happy group and he carried a cheerful countenance around with him, but he said that he was the most miserable man in the whole crowd. "Oh," he said, "if I could only break away from it all!" And the poor man broke down and could not continue, so he hastily left the room.

I thought a great deal when I got back to my room and I prayed that God would intervene. I felt that God began right then and there, for the next evening at the table he told me he was leaving for home the next day. He said, "I have got my notice to leave." His firm had given him the choice of leaving straight away with a month's pay or working two months' notice. He decided on the former course and so was leaving the next morning. I have not seen the young man since, but I knew he was going into an atmosphere that would help him, for both his mother and dad would be praying for their wayward boy.

The point I want to emphasise is, after all, are we missing much that life holds out to us? As I watched this young fellow, full of pleasure, and, as I thought, without a care,—I found that he did not have the pleasure and happiness that appeared on the surface, but instead he had hours of torture and bitter regrets. He was of all men most miserable. He realised that he was the one who was the loser. He knew that he was missing much, and dear young people, he was missing just what we have. How thankful we should be for the message and truth that satisfies here and for the hereafter. The pleasure of this world is only temporal, but the things of God are eternal. Let us banish the thoughts of doubt and unbelief. "Have faith in God," says the Master.

Let us, young people, during this special week that is ours, turn the searchlight of deep thought upon the sanctuary of our own lives and allow it to illuminate the dark passages and show up any shadows

of doubt and unbelief that may be lurking there, and then with deep contrition of soul and spirit, and with words of prayer, watered with our own tears, confess to our Redeemer and ask Him to strengthen our faith in God. "Faith takes God at His word not asking to understand the meaning of the trying experiences that come."—"*Gospel Workers*," page 261.

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The Meaning of Christian Education

[THE following is the first of a series of brief articles, covering the Fundamentals in Education, kindly prepared by Brother Shankel. These articles will cover some of the more important principles that we must ever keep in mind. In no sphere of life does greater confusion exist than in that of education. If we are to be kept from sharing in that confusion it behooves us to look well to the foundation on which we build educationally.—Ed.]

THE term Christian Education is one that is well known to all Seventh-day Adventists. It is a term that has been used for centuries to designate a certain type of education in contrast with the popular education of the day. Just what do we mean by Christian Education? Three volumes of the Spirit of prophecy are devoted to a detailed explanation of what is comprehended in the term. The books "Education," "Counsels to Teachers and Parents" and "Fundamentals of Christian Education" are three volumes that are of vital interest to every Seventh-day Adventist parent. The reading of these three or more particularly the first two, by every church member, would instil a new conception of the vital importance to our youth of an education of this kind.

"The science of true education is the truth. The third angel's message is the truth."—*Vol. VI, p. 131*. Thus closely is true education identified with the message itself. Viewed in this way the proper education of our youth is as vital as any doctrine. It is so integral a part of our message as to be termed the truth. Christian education has been defined in various terms. "It means the acceptance in sentiment and principle of the teachings of the Saviour."—"*Counsels to Teachers and Parents*," page 936. "True education means more than taking a certain course of study. It is broad. It includes the harmonious development of all the physical powers and the mental faculties. It teaches the love and fear of God, and is a preparation for the faithful discharge of life's duties."—"*Counsels to Teachers and Parents*," p. 64.

Christian education includes then the teaching of the truth with respect to the physical, the mental, the spiritual and the practical life. Such an education is in fact the truth held before our youth under the most favourable environment. "Such an education provides more than mental

(Continued on page 4)

Strewers-week --- 4-11 April

STREWERS-WEEK sal binnekort hier wees. Ons hoop dat alle leraars, voorgangers, strewersleiers, en kerkskool-onderwysers die week van 4 tot 11 April vir ons kinders en jongmense sal onthou. Merk die datums op u almanak.

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S	M	D	W	D	V	S	
		STREWERS-WEEK					4
5	6	7	8	9	10	11	
12	13	14	15	16	17	18	
19	20	21	22	23	24	25	
26	27	28	29	30			

Kerkrade moet sonder verwyld planne beraam vir ware geestelike dienste gedurende Strewers-week.

Lesse en wenke vir die dienste vir die twee Sabbatte verskyn in die Maart uitgawe van die *Church Officers' Gazette*.

Behalwe die gereelde Sabbat-byeenkomste, moet daar, waar moontlik, ook gedurende die week dienste gehou word deur die leraar, of ander persoon wat belangstel in die saligheid van die jongmense.

Sabbat, 11 April, behoort afgesonder te word as toewydingsdag, en daar moet geleentheid gegee word aan die jongmense om hulleself oor te gee aan Christus, óf vir die eerste maal óf by hernuwing. Lank voor die tyd moet daar planne beraam word vir hierdie diens.

Die volgende aanhaling is 'n uitdaging aan ons in 'n tyd soos hierdie:

„Ek het gesien dat tensy daar 'n verandering onder die jongmense plaasvind—tensy hulle tot 'n grondige bekering kom—sal hulle moedeloos word en die hoop op die hemel opgee. Uit wat aan my getoon was, is daar nie helfte van die jongmense wat die waarheid bely waarlik bekeer nie. As hulle bekeer word sou hulle vrugte tot verheerliking van God voortgebring het. Baie steun op 'n valse hoop, sonder 'n ware fondament. Die fontein is nie rein nie. Reinig die fontein, en die stroom sal rein wees.

„Daar is niks wat Satan so vrees nie as dat die volk van God alle struikelblokke uit die weg sal ruim sodat die Here Sy Gees kan uitstort op 'n kwynende kerk en 'n onboetvaardige gemeente. As Satan sy sin moes kry dan sou daar nooit weer 'n opwekking wees, groot of klein, tot aan die einde van tyd nie. Maar ons is nie onkundig aangaande sy listige planne nie. Dit is moontlik om sy mag te weerstaan. As die weg vir die Gees van die Here voorberei is, sal die seën uitgestort word. Satan kan net so min die strome van seën belet as wat hy die vensters van die hemel kan verbied om reent op die aarde te gee. Bose mense en duiwels kannie die werk van God belet nie, of Sy teenwoordigheid in die byeenkomste van Sy volk verhoed as hulle met boetvaardige harte hul sondes bely en laat staan, en in geloof Sy beloftes toeëien nie.”—*Messages to Young People*,” blss. 131, 133.

Julle Moet Geloof in God hê

A. C. LE BUTT

TWYFEL skyn een van die uitstaande sondes van ons tyd te wees. Die volgende woorde van Jesus, gespreek tot lering van die geslag wat in hierdie dae lewe, behoort ons met droefheid en ontsetting te vervul: „As die Seun van die mens kom, sal Hy wel die geloof op die aarde vind?” Christus, met Sy oë op ons dae gerig, het die bitter stryd tussen waarheid en dwaalleer, geloof en ongeloof, vertroue en twyfel gesien. Hy het gesien hoedat praktiese godsdiens en eenvoudige geloof en vertroue in God byna uitgedoof sal word, en hoedat daar 'n gees van wantroue en twyfel sal heers. Dis een van die maklikste dinge in die wêreld om te twyfel.

As ons so om ons heen kyk en sien hoe baie jongmense plesier najaag, dinge wat ons as Christene geleer is om te vermy, dan wonder ons of hulle bevrediging daarin vind. Ons sê by onself, „Hoe gelukkig lyk hierdie jongmense tog nie”; en as ons oor ons eie posisie dink dan wonder ons soms of ons nie, na alles gesê is, iets mis wat die moeite werd is in hierdie lewe nie. O, hoe maklik is dit nie om te twyfel en te wonder of die prys wat ons betaal nie te hoog is nie, en of ons nie darem maar iets mis nie!

Verstaan my asseblief waar ek 'n persoonlike ondervinding aanhaal wat, myns insiens, die punt sal ophelder.

Ek het in 'n sekere dorp 'n poging gehou. By die losieshuis waar ek tuis was het ook 'n aantal jongmense, wat in besigheid was, ingewoon. Uiterlik het hulle almal aan dieselfde set behoort, en hulle het hul spaartyd aan plesier bestee. Na die dag se werk het hulle saam na die teater gegaan of na 'n brugparty. Saterdag middag was dit tennis of voetbal, en miskien in die aand 'n dans. Met etenstye het hulle opgewek gepraat en gelag.

Regoor my het 'n jongman gesit wat aan hierdie groep behoort het, en soos dit gelyk het was hy die liefing van die groep. Hy was altyd vol grappe en dit het geskyn asof hy geen sorg in die wêreld het nie. Ek het besluit om, as die geleentheid daar is, met hierdie jongman te praat en hom te vra hoe hy oor godsdiens en die hoër dinge van die lewe gedink het. Dit was nie maklik om hom alleen te kry nie, maar ek het die Here gevra om my die geleentheid te gee. Een aand was dit baie koud, en daar ek nie 'n diens moes neem nie het ek besluit om in die voorvertrek voor die vuur te gaan sit en lees. Daar was verskeie ander persone in die kamer, onder wie ook hierdie jongman. Party het gesels en andere het geles. Die jongman was een van die wat gesit en lees het. Ek kon nie

toe met hom praat nie, en ek was bang om hom na my kamer te nooi, want ek wou nie hê dat hy moes merk dat ek hom spesiaal uitgekies het nie. Later het hy aan die slaap geraak, en die ander het een vir een die kamer verlaat. Eindelik was ons twee alleen, maar hy was aan die slaap. Ek het die vuur in die kaggel lustig begin pook en 'n boek laat val; dit het die gewenste uitwerking gehad en hy het wakker geskrik. Hy het homself gerek, rondgekyk, en gevind dat ons alleen was. Tot my verbasing het hy 'n gesprek aangeknoop oor dieselfde onderwerp waaroor ek met hom wou praat.

Hy het gesê, „Mnr. Le Butt, u wonder seker waarom ek nog nie u dienste bygewoon het nie?” Ek het toe geantwoord dat ek hom nie dikwels daar gesien het nie, en toe het hy vervolg, „Ek kannie na u dienste gaan nie, wat elke keer as ek gaan voel ek veroordeel. Ek ken die waarheid net so goed as u. Ek het in die Sewende-dag Adventiste Kerk grootgeword. Ek het die Sabbatskool bygewoon en was lid van die Strewersvereniging. My vader en moeder is lede van die ——— kerk. Ek weet wat reg is en wat ek behoort te doen.” Ek het gemerk dat sy oë vol tranes was, en ek het gedink: nou sal ons sien wat in sy binneste omgaan. Hy het gesê dat hy die skyn verwek dat hy onder 'n baie gelukkige groep beweeg en dat hy

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gelukkig is, maar dat hy, intendeel, die ongelukkigste persoon onder die hele groep is. „O, as ek my maar net kon losskeur van alles!” Toe het sy gemoed volgeskiet en hy het haastig die kamer verlaat.

Ek het baie gedink toe ek terug in my kamer was, en ek het gebid dat God moes ingryp. Ek het gevoel dat die Here daadlik begin werk het, want die volgende aand aan tafel het hy my vertel dat hy die volgende dag sou huis-toe gaan. Hy het gesê dat hy kennis gekry het van sy werkgewers. Hy het die keuse gehad om dadelik te gaan met 'n maand se salaris vooruit, of in twee maande tyd sy diens te beëindig. Hy het besluit om die eerste aanbod te aanvaar en die volgende more te vertrek. Ek het die jongman sedertdien nie weer gesien nie, maar ek weet dat hy terug is na 'n atmosfeer waar hy hulp sou ontvang, want beide sy vader en moeder sou vir hul afgedwaalde kind bid.

Die punt waarop ek wil nadruk lê is dit: Toe ek hierdie jongman so vol lewenslus en, soos ek gedink, sonder enige sorg in die wêreld gadeslaan het, het ek in versoeking gekom om te twyfel. Ek het gedink, „Ons mis so baie van die goeie dinge van die lewe.” Maar ek het ontdek dat hy nie so gelukkig was as wat uiterlik geblyk het nie; intendeel het hy sy ure van bittere wroeging en gewetenskap gehad. Hy was die ellendigste van alle mense. Hy het besef dat hy die een is wat aan die kortste ent getrek het. Hy het geweet dat hy veel gemis het, en lieve jongmense hy het juis die dinge gemis wat ons het. Hoe dankbaar behoort ons te wees vir die waarheid wat ons hier en in die hierna-maals sal bevredig nie. Die genot van hierdie wêreld is verbygaande, maar die dinge van God is ewigdurend. Laat ons die gedagtes aan twyfel en ongeloof afskud. „Julle moet geloof in God hê,” het die Meester gesê.

Laat ons gedurende die week wat spesiaal aan ons gewy sal word die soeklig op ons eie lewens rig sodat dit al die donker hoe-kies kan verlig en die skaduwees van twyfel wat daar mag wees kan openbaar; en laat ons dan met innige berou en gebed en met trane alles aan ons Heiland bely en Hom vra om ons geloof in God te versterk.

„Geloof neem God op Sy woord; dit soek nie om die beproewings wat tot ons kom te verstaan nie.”—„Gospel Workers,” bls. 261.



The Meaning of Christian Education

(Continued from page 2)

discipline; it provides more than physical training. It strengthens the character so that truth and uprightness are not sacrificed to selfish desire or worldly ambition. It fortifies the mind against evil. . . . Every motive and desire are brought into conformity to the great principles of right.”—“Education,” p. 18. Christian education covers every phase of human life and activity. That is the reason why such an education can be secured only when the student's whole time may be controlled and directed. Such an education should begin most successfully in the home and be continued later in schools conducted according to the pattern revealed in the Spirit of prophecy.

Our schools are reformatory. They are different and must ever remain so, as long as we profess to follow the instruction of the Spirit of God. I believe that our hope for the future lies to a large extent in inculcating the principles of Christian education into the very fibre of our youth. A careful reading of “Testimonies,” Vol VI, p. 129 onward, will impress us with the vital and distinctive nature of the task that is ours at this time in the proper training of our great heritage—the youth.

G. E. SHANKEL.



Wanted

Good capable girl as house-keeper and companion. Board and lodging free. Small salary. Write: J. B. Marais, Vlakplaats, P. O. Roodekop Station, Tvl.

SITUATION wanted by Adventist, aged 32 year, on farm or in factory. Good mechanical knowledge. Twelve years' experience citrus growing and packing for export. Last position was assistant packing house manager where 300 Europeans and natives were employed. Will accept any position. Excellent references. Write J. G. Hartman, 52, Parliament Street, Port Elizabeth, C. P.

The Other Side

Look kindly on another's faults.
Give praise where praise is due.
Remember that the God of heaven
Has kindly thought of you!
Remember, too, your keenest sight
May not be all complete
There is a side to you unseen
That may be fair and sweet!

—Selected.

A Song of Gratitude

LOUISE KNIGHT WHEATLEY COOK

DEAR Lord, I thank Thee that I did not get
An answer to my prayer of long ago.
In looking back, I see I asked amiss
In praying for the things I longed for so.
I should have prayed to trust Thy wisdom
more,

To know Thy ways were better far than
mine.

How blind we are, when stubborn human
will
Obscures the perfect plan of Love's design!

I thank Thee that in spite of my mistakes
Thy hand was always there to bring me
through,

And keep me steady, when my wayward
feet

Brought me in greater danger than I
knew.

Oh, keep us from our own undoing, Lord!
So many times we might have slipped,
and gone,

So many times we might have missed the
way,

Had not Thy tender mercy led us on.

I thank Thee that a prayer which is not
right

Love does not answer; for, if what seems
best

To blind, misguided sense should have its
way,

One might be ruined at his own request!
That futile, selfish prayer of long ago

Was never prayer at all, as now I see.
Today I have but one supreme desire,
To go with joy where'er God leadeth me.

For now each hour His purposes unfold
Like flower petals smiling in the sun.

I can but lay the finger on the lip
And count my blessings when the day
is done.

Oh, well may those rejoice who, pressing on,
Come to the milestone in the journey
where

They lay at His dear throne their human
will,

And learn the reason for unanswered
prayer.

Doodsberg

SWANEPOEL.—Suster E. Swanepoel het om 7:30 v.m. op Maandag, 10 Februarie, sag in die Here ontslaap, na 'n siekbed van slegs drie dae.

Sy laat 'n eggenoot en vyf kinders na om haar heengaan te betreur. Vandat sy die waarheid aangeneem het was sy 'n getroue Sabbathouer. Haar stoflike oorskot was deur mnr. S. van der Westhuizen ter aarde bestel tot die dag wanneer Jesus sal kom om Sy kinders byeen te vergader.

W. F. SWANEPOEL.