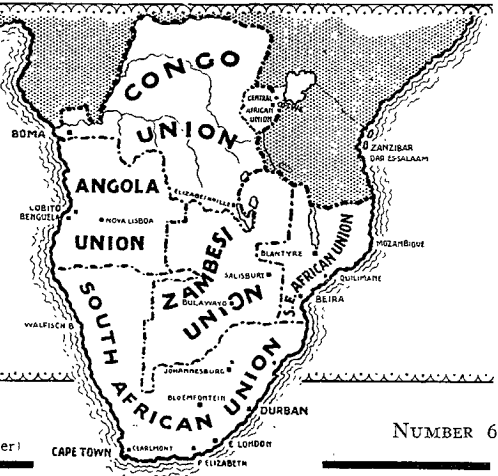


The SOUTHERN AFRICAN DIVISION OUTLOOK



VOLUME XXXIII

KENILWORTH, CAPE, APRIL 1, 1935
(Registered at the General Post Office as a Newspaper)

NUMBER 6

The Dominion of Sin Broken

T. E. BOWEN

"SIN shall not have dominion over you." Rom. 6:14.

This is the blessed promise of God. And the promise is made unto us, His believing children. How comforting the thought that even though sin reigns well-nigh supreme about us, it is the assurance given us of Heaven that sin shall not have dominion over that son, that daughter of God whose life is "hidden with Christ in God."

This is not saying that we are without sin. No man can truthfully say this. We are instructed not to say that we have no sin. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8. But there is a vast difference between being overtaken in an error while striving to do God's will, and occupying that place where sin claims dominion over the soul. The word "dominion" has a deep, far-reaching meaning. Webster defines it as relating to some power controlling the lives of men and women in these words: "Sovereign or supreme authority; the power of governing and controlling; independent right of possession, use, and control; sovereignty; supremacy."

Thus to the one who in love and sincerity has given himself to Jesus, has truly come unto Him to walk with Him, to such a one the dominion of sin has been broken. Sin's sovereignty, its supremacy, over that soul has been set aside, over-ruled by the Lord Jesus. Sin is no more to be the governing and controlling power in that life. Satan's "right of possession, use, and control" can now no longer be held over his captive, so long as this ransomed one looks unto Jesus, abiding in Him by obeying and serving Him. The Mighty One, Christ Jesus the Lord, has delivered His "purchased possession" from the strong man, so that the enemy can now no longer

cruelly dominate in his life. Satan's slave is emancipated, and by the compassionate Son of God is now set free. Sin is no longer to "have dominion over" this soul. Its tyranny is now broken. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36. The believing and contrite one has now been delivered "from the power of darkness, and hath [been] translated" "into the kingdom of" God's "dear Son." Col. 1:13.

If by any means this delivered one shall be enticed into sin, in his endeavour to sin not, he now has "an Advocate with the Father, Jesus Christ the righteous," who "is the propitiation" for that sin. 1 John 2:1, 2. As he confesses His sin, Jesus is "faithful and just to forgive," and to cleanse His trusting child "from all unrighteousness." 1 John 1:9. Blessed transaction! Blessed deliverance! His per-

fect life is by His grace made to cover the repentant one's transgression.

"For by grace are ye saved through faith: and that not of yourselves; it is the gift of God." Eph. 2:8. No one can earn it. No, this gift of grace, this wonderful deliverance from the "dominion of sin," is not achieved by the Lord for us for any goodness of ours, because of anything we may have done. Rather it comes as the free gift of God's love and grace. The very next words are, "Not of works, lest any man should boast." And no man shall ever boast before God that it is by his own merit and power that he is saved.

And why is all this so freely done for us by the Lord? "That in the ages to come He [God the Father] might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." Verse 7.

It is said of John Knox that one day as he was preaching, a noted criminal was being taken past to the place of execution. The great preacher stopped and sadly watched the doomed man as he passed, then turning again to the congregation said, "There goes John Knox but for the grace of God."

It is a horrible pit of sin from which we are all delivered. Speaking of both Jews and Gentiles, Paul wrote: "For God hath concluded them all in unbelief, that He might have mercy upon all." And then in contemplating what this great deliverance from the dominion of sin means to all God's chosen, repentant, believing children, the apostle bursts forth in exclamation, "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments; and His ways past finding out."

"It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunk. Our hearts are evil, and we can not change them. . . . Education, cul-



He Cares

NATHANIEL KRUM

ALTHOUGH God's hand you do not see
In trials great and small,
If you'll but place your trust in God
He'll guide you through them all.

He watches o'er His tender flock,
He knows them all by name,
And when one errs and from Him strays,
He loves it just the same.

ture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behaviour, but they can not change the heart; they can not purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God. . . . The idea that it is necessary only to develop the good that exists in man by nature, is a fatal deception. . . . Of Christ it is written, 'In Him was life; and the life was the light of men,' the only 'name under heaven given among men, whereby we must be saved.'"—*"Steps to Christ,"* pages 20, 21.

The glory of our deliverance from the dominion of sin ever belongs to Jesus. Let us give it to Him now. And He alone hath power to keep us delivered from its galling yoke. So even now with the apostle we may say, "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." Jude 24, 25. Yes, "Unto Him be glory in the church by Jesus Christ throughout all ages, world without end. Amen." Eph. 3:21.

Angola Union

C. W. Curtis ——— Superintendent
P. Stevenson ——— Secy.-Treas.

Bongo Mission, Lepi, Angola

Unfolding of the Knowledge of God's Word

E. A. BUCKLEY

THE Advent Movement gives that message, predicted by prophecy, which is to warn the world regarding the second advent of Christ. When therefore the great timepiece of God struck the hour, there began to germinate, grow, develop and expand, a message destined to go speedily around the circle of the globe.

Prophecy foretold many signs and wonders, which were to transpire immediately before the return of our Lord, among which were the increase of knowledge and running to and fro of men upon the earth. It has been a source of interest and encouragement to us, to see the working out of some of these signs in Angola. Let us notice just two instances in which we can see the outstretched arm of God leading the way, and making it possible for the message to go quickly.

More than half a century ago, when various protestant missionaries began to enter this province, and penetrate into the in-

terior, no railways were in operation, and the vast network of splendid roads, which now connect every district in the colony, did not then exist. These brave people made long and tedious journeys into the hinterland, covering distances which took them months, and which we can now do in a few days. Moreover, they were in constant danger, for the native tribes at that time, and for decades afterwards, waged relentless warfare among themselves, and also against the government. They stood in further danger of wild beasts, and, the worst of all tropical enemies, the dreadful malaria mosquito. In spite of all this, however, they established at various strategic points, strong educational and evangelical centres. They soon mastered the main languages, and translated the Bible and certain hymn books into these languages.

When the time came for this message to be given in Angola, and the Bongo Training School was established, our pioneer workers found that they were able to procure hymn books and Bibles, already translated into the Umbundu language, from these missionaries. Thus, the truth, as we teach it, could be given without delay to this tribe. Furthermore, some trained boys from other missions entered the school, and were among our first converts and teachers. These boys were our first representatives in the village schools, and their students are now filling some of the many calls pressing upon us.

Shortly after the Bongo Training School was opened, our workers felt the urge to press further into the interior. They could only do part of the journey by train, and the remaining 200 miles had to be covered on foot. This journey resulted in the founding of the Luz Mission. Now this whole journey can be done by train and motor respectively. Surely they would not find the Bible in the language of this wild people, where the arm of the law was only now beginning to hold sway! How the hearts of Elders Anderson and Bredenkamp must have filled with joy to find here the translated Bible and hymn book. In this way, the message could also be given to the Chokwe tribe, without delay. As the language of the tribe, at Lucuse, where Brother and Sister Bredenkamp are now located, is similar to that of the Chokwe, these same Bibles and hymn books can be used.

This year there has come into existence, another mission station, in the north of Angola, in the Malange district. The tribe here is only now beginning to live peaceably under the law. We did not expect to find the translated Word of God in this part of Angola. Not long ago, however, a missionary of the Methodist Church in Malange, offered us a hymn book in the Kibundu language, to see if these natives could understand the words. We were delighted to find that the two languages are so closely related as to make no material difference. Today, for the first time, some

of the gospel hymns are floating on the Ka Xinga air. Soon we will get some Bibles and when school opens in April, the Xinga people will learn to read the Bible in their own tongue.

As we hear the distant rumble of war clouds, which herald the last momentous struggle just before us, we cannot but realise that the time left for us to work is short. God will finish his work quickly upon the earth. Let us keep pace with the onward march of the movement.

✻ ✻

Why Support the Native Work?

J. HUDSON STOCKIL

PERHAPS no branch of our world-wide denominational activities is subjected to more severe criticism than our native mission programme. We find the spirit of criticism is not confined to those outside our faith, but often emanates from within our own ranks. Very often this attitude is due to a lack of understanding of the significance of this branch of our work, and a failure to appreciate its motives and aims.

The primary and fundamental reason for the mission programme as Seventh-day Adventists know it, is found in the simple straightforward instruction given by Jesus to His followers, "Go ye into *all* the world and teach *all* nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. The true spirit of service does not call for detailed explanations, but accepts its orders unquestioningly. The Author and Finisher of our faith saw the necessity for carrying the Good News to black as well as white, and His infinite wisdom, and our faith in His guidance in this respect should be sufficient authority for us to carry out our "marching orders" unhesitatingly.

Efficiency—speed—thoroughness, is the key-note of all successful twentieth-century endeavour, and these factors must be considered when discussing the problem of presenting the great and wonderful message with which we are entrusted.

In the native work perhaps the greatest factor to be considered when presenting the truth in its initial stages is a drawing influence. The native, owing to his inherent mistrust of European ideals, will seldom come of his own free will for religious instruction. There is, however, a desire for secular education, which is constantly increasing as the spirit of modern education and competition spreads to the heathen peoples. It will be seen that if proper advantage is taken of this drawing factor, we are immediately able to gain a hearing from hundreds where ordinarily we would number our audiences by tens. This is the principal advantage of our out-school system and was the first reason for its establishment. As our member-

ship commenced to grow, the value of the out-school as a medium for the Christian education of our believers' children was also apparent, and consequently we find the out-school the centre of our church work in the native reserve areas.

In order to maintain the kraal or out-school system and provide for very essential expansion, the training schools were inaugurated, and are of necessity an integral part of the programme. Teachers there must be and they must be well-trained. And while it is true that many native students who attend our training schools do not enter the work, we must bear in mind that it is not possible to foresee how students will develop. It is no doubt because of this, that the Spirit of prophecy speaks against the selection of those students who are to be privileged with facilities for specialised training in our schools.

Thus we find that while the mission scheme may have some material drawbacks, it undoubtedly holds an important place in the Seventh-day Adventists' work of preaching the three angels' messages, and at the same time is serving a noble purpose in guiding the thoughts and aspirations of a people struggling for social uplift.

Sir Herbert Stanley, newly appointed Governor of Southern Rhodesia, speaking to a gathering of some ten thousand natives in Bulawayo, urged the fullest support of the mission work of all societies because of its great and undeniable social benefits to the African races. He brought out the thought that upon the European races rests a great responsibility to lead out in the education of the native peoples. The black races are waking up to their need of education and are determined to acquire it, and no power on earth can stem that great tide of a people's unanimous desire. Consequently it only remains for the European peoples to direct that desire for national betterment into the correct channels.

Another aspect of the question, which is often overlooked when considering this question, is its influence on the spiritual life of the church. The short missions talk on Sabbath mornings serves to keep ever before us the needs of our work, our responsibilities to those less fortunate than we are, and the ever present call for personal sacrifice. That same spirit of sacrifice led the Son of God to the cross. Around that one word is wrapped the great and wonderful plan of redemption for white, yellow, red, brown and black. In South Africa we have the call of white and black, and only by the spirit of sacrifice, (be it of service, means or influence) can we effectively discharge our responsibilities to our Leader and to our fellow men.



"It matters not what credentials you carry, the ability to do the thing, with or without credentials is what counts."

What a Tract and a Hymn Book Can Do

J. L. BROWN

IN one of our churches in Buenos Aires, Elder Pedro Brouchy, president of the Buenos Aires Conference, told the following interesting incident in a home missionary meeting. The story illustrates vividly what God can do through a bit of missionary effort—it may be a tract sent to some unknown person or a hymnal given or a booklet lent. God cares for the seed sown. Brother Brouchy said:

"One of our sisters of the Chaco sent

a hymnal and a tract to a person whom she did not know. This lady, on receiving and reading this literature, became interested and ordered a Bible and some time later wrote to the Book and Bible House requesting a visit and studies from a worker.

"When the missionary arrived he found that God's Word had done its work because not only was this lady anxious to learn more about the truth, but also a number of others desired to hear. The neighbours and interested people were invited to gather night after night to study

(Continued on page 6)

TITHE BULLETIN, No. 10

From Adam to the End of Time

"The tithing system reaches back beyond the days of Moses. Men were required to offer to God gifts for religious purposes before the definite system was given to Moses, even as far back as the days of Adam."—*"Testimonies," Vol. III, p. 393.*

DIVINE IN ORIGIN

"All may take hold of it in faith and courage, for it is divine in its origin."—*"Testimonies," Vol. III, p. 388.*

INTENDED TO IMPRESS A GREAT TRUTH

"The system of tithes and offerings was intended to impress the minds of men with a great truth,—that God is the source of every blessing to His creatures, and that to Him man's gratitude is due."—*"Patriarchs and Prophets," p. 525.*

"Not until God ceases to bless His children will they cease to be under bonds to return to Him the portion that He claims."—*"Acts of the Apostles," p. 339.*

"All the tithe . . . is the Lord's: it is holy unto the Lord." Lev. 27:30.

"Of all our income we should make the first appropriation to God."—*"Testimonies," Vol. IV, p. 474.*

A CURSE PRONOUNCED

"But while He pronounces a blessing upon those who bring in their tithes, He pronounces a curse upon those who withhold them. Very recently I have had direct light from the Lord upon this question, that many Seventh-day Adventists were robbing God in tithes and offerings, and it was plainly revealed to me that Malachi has stated the case as it really is. Then how dare any man even think in his heart that a suggestion to withhold tithes and offerings, is from the Lord?"—*"Testimonies to Ministers," p. 60.*

ACCORDING AS THE LORD HATH PROSPERED

"According to the amount bestowed will be the amount required. The larger the capital intrusted, the more valuable is the gift which God requires to be returned to Him. If a Christian has ten or twenty thousand dollars, God's claims are imperative upon him, not only to give his proportion according to the tithing system, but to present his sin-offerings and thank-offerings to God. The Levitical dispensation was distinguished in a remarkable manner by the sanctification of property. When we speak of the tithe as the standard of the Jewish contributions to religious purposes, we do not speak understandingly. The Lord kept His claims paramount, and in almost every article they were reminded of the Giver by being required to make returns to Him. They were required to pay a ransom for their first-born son, for the first fruits of their flocks, and for the first gathering of the harvest. They were required to leave the corners of their harvest fields for the destitute. Whatever dropped from their hands in reaping was left for the poor, and once in every seven years their lands were allowed to produce spontaneously for the needy. Then there were the sacrificial offerings, the trespass-offerings, the sin-offerings, and the remission of all debts every seventh year. There were also numerous expenses for hospitalities and gifts to the poor, and there were assessments upon their property."—*"Testimonies," Vol. IV, p. 467.*

Southern African Division's New Office Building

J. F. WRIGHT

WE have delayed placing a brief statement in the *OUTLOOK* relative to the new office building for the Division, until we could present a picture. We are pleased to show a picture of the completed building in this issue of our Division paper, together with a statement as to the reason for this new building.

The new structure has been erected on property adjoining the Claremont church. A church hall forms a part of the new building, which, aside from being used for Division committee and council purposes, is also available for the use of the church for gatherings, programmes and the overflow Sabbath school classes.

In the erection of this new building, every care has been exercised to make it simple and modest, and yet make it fill a long-felt need in this field. In fact, a new office building was one of the advance moves which Elder Branson hoped to see materialise during his administration. Therefore the erection of this building is not something of just recent consideration.

Why This New Building?

But possibly some will ask, "Why this new building?" We would answer, "There are several good reasons!"

Firstly.—In the old building we had no committee room, so had to hold our annual meetings and councils in the church. For this we have been criticised by some who felt in their souls that the church should not be used for such purposes.

Secondly.—We had no library or reception room. When people came to the office there was no place to which we could invite them, and this made matters awkward and unpleasant.

Thirdly.—The old building provided no vault, or fire protection for our files and documents. Also, we did not have sufficient space for our files, and so had to send some of our things down to the Sentinel Publishing Company for storage.

Fourthly.—We had no real protection

against burglary. The old building has been broken into, and on one occasion we found our files and documents thrown around the floor, and things in a general upheaval. If we had a vault or strong room, we would have been better protected against this sort of trouble. Of course the thief was caught, but that did not save the damage done.

From the foregoing, one can see that there are a number of needs and safeguards provided for in the new building which we lacked in the old dwelling house which we used as an office building for a number of years.

Counsel Sought Before New Building was Erected

First of all we sought counsel as to what it would cost to remodel the old building so as to provide for some of our most outstanding needs. We found it would cost approximately £600 to do the remodelling. Consequently we were advised not to pursue such a plan, for it would not be sound business to do so. It was then that we gave consideration to the new plan.

We feel we had very good counsel indeed. Aside from talking to certain business men not concerned in the plan, we took up the matter with Elder C. H. Watson, president of the General Conference, during his recent visit to Africa. We went into the matter with him very carefully. After due consideration he favoured our proceeding to build. In fact he made several suggestions regarding the plan. He felt with us that it would be a far wiser course to erect a new building than to spend so much in re-constructing the old one. Also, it was made clear that the old building, even remodelled, would never fully meet the needs of the Division. Hence, while Elder Watson was with us, it was voted by the Division Committee to proceed with the erection of a new building, and we feel that the building has been erected according to the best counsel we could secure.

How is the Cost of the Building Being Met?

In reply to this question we wish to

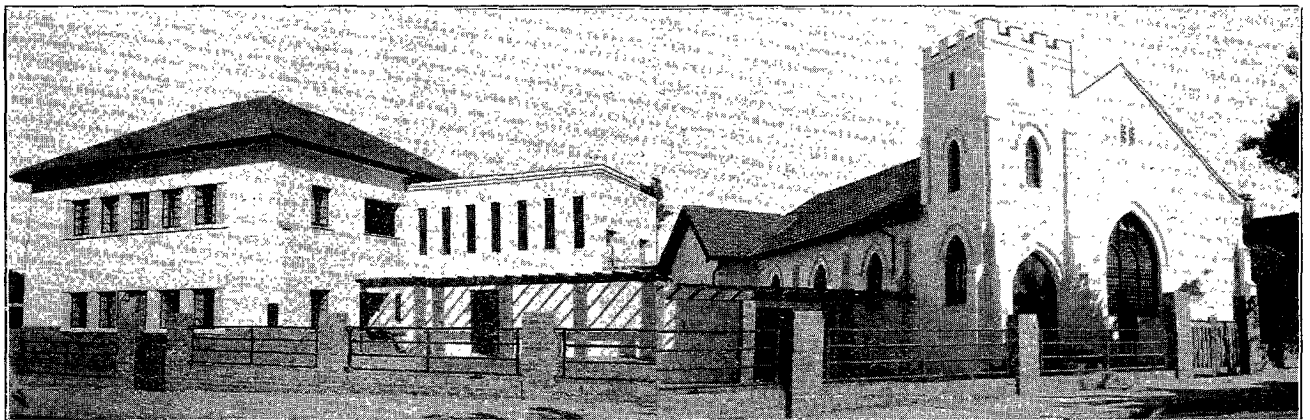
say that the old office property is being sold. This, together with what we have laid aside from our Division Homes' Rent Fund, and with what this rent fund will net us in the near future, will enable us to cover the cost of the new property. We have not asked the General Conference for any appropriation (which would have been in order); nor are we cutting appropriations to any field or institution to pay for this building. We want to make it clear that no funds available for evangelical or mission work have been drawn upon. *Not at all!* The sale of the old property will cover the major portion of the cost of the new property, and the balance will be provided for through our rent funds.

Most of our workers and lay members who have seen the building have spoken of it with appreciation. They feel that a right step has been taken in the matter and that the new office will not only facilitate our work, but will more properly represent our cause at headquarters. Of course there has been a little criticism on the part of a very few. This we naturally expect for it is impossible to please all. On the whole, however, the comments relative to the building have been most favourable. We feel the counsel we had concerning the building from Elder Watson, and others in a position to give counsel, was sound.

And now we are pleased to be in our new quarters. We have every confidence that that which has been done, will tend toward the strengthening of our work in its onward march within this large and ever-growing Division field.



"THE first thing a young man needs to learn is that his greatest asset in life is character. Money, position, or intellectual power is of little value in comparison. As Horace Mann said, 'Fame is vapour; popularity an accident; riches take wings; those who cheer today will curse tomorrow; only one thing endures — character.'" —Kern.



SOUTHERN AFRICAN DIVISION HEADQUARTERS AND S. D. A. CHURCH, GROVE AVENUE, CLAREMONT, CAPE.

Nuwe Kantore van Suidelike Afrikaanse Divisie

J. F. WRIGHT

ONS het eers gewag vir 'n foto alvorens ons hierdie korte beskrywing van die nuwe kantore van die Divisie plaas. Nou dat die gebou voltooi is, doen dit ons genoë om 'n foto te plaas, asook 'n opsomming van die redes waarom die nuwe gebou opgerig is.

Die gebou is langs die Claremontse kerk opgerig. 'n Deel van die gebou is ingerig as 'n kerksaal wat ook sal dien as die raadsaal van die Divisie. Dit kan gebruik word vir byeenkomstes, programme, ens., en vir Sabbatskool doeleindes.

ONS het gestreef na 'n eenvoudige gebou, wat terselfdertyd sou voorsien in 'n behoefte wat alreeds lank bestaan. Om die waarheid te sê was dit die plan van Leraar Branson, nog in sy tyd, om so'n gebou op te rig. Dus is die oprigting van die kantore gladnie 'n nuwe idee nie.

Waarom 'n Nuwe Gebou?

Daar is miskien diegene wat sal vra, „Waarom dan 'n nuwe gebou?” Ons antwoord, „Om verskillende redes!”

Eerstens.—In die ou gebou was daar geen raadsaal nie, derhalwe moes ons ons jaarlikse vergaderings in die kerk hou. Sommige het ons hieroor kwalik geneem, want hulle het in hulle hart gevoel dat die kerk nie vir sulke sake moes gebruik word nie.

Tweedens.—ONS het geen biblioteek of ontvangkamer gehad nie. As daar besoekers kom, het ons geen plek gehad om hulle te ontvang nie en dit het baie maal onaangenaamheid veroorsaak.

Derdens.—Daar was geen brandkamer in die ou gebou om ons boeke en lêers teen brand te beskerm nie; ook het ons nie genoeg bēreplek gehad nie, en moes party goed elders stuur vir bewaring.

Vierdens.—ONS was ook nie beskut teen inbrekers nie. Daar was ingebreek by die ou gebou, en eenkeer het ons al ons lêers en papiere op die vloer gevind, en alles was omgekrap. As ons 'n brand- of bewaarkamer gehad het, sou ons teen hierdie soort moeilikheid beskerm gewees het. Die dief was gevang, maar dit het nie die skade vergoed nie.

Hieruit kan mens sien dat die nuwe gebou, vergeleke met die oue, voorsiening maak vir baie behoeftes en geriewe verskaf wat daar in die ou gebou, wat ons vir jare gebruik het, nie was nie.

Inligting en Advies was eers Ingewin

ONS het eers inligting ingewin ten opsigte van die onkoste om die ou gebou te verbreek en te verander om in die nodige behoeftes te voorsien. Ons het bevind dat dit £600 sou kos om dit te bewerkstellig. Derhalwe was ons aangeraai om af te sien van so'n plan as onprakties. Toe eers het ons gedink aan 'n nuwe gebou.

ONS voel nou dat ons van baie goeie raad

bedien was. Behalwe sekere vakmanne te raadpleeg, het ons die saak met Leraar C. H. Watson, president van die Wêreldkonferensie bespreek, tydens sy onlangse besoek. Na ons die saak deeglik bestudeer het, het hy homself ten gunste van 'n nuwe gebou uitgelaat, en het ook waardevolle wenke aan die hand gegee in verband met die ontwerp van die gebou. Hy het saam met ons gevoel dat dit baie verstandiger sou wees om 'n nuwe gebou op te rig as om die oue te verbreek en te verbou. Daar was ook op gewys dat die ou gebou, al sou dit ook verbou word, nooit ten volle in die behoeftes van die Divisie kon voorsien het nie. Toe Leraar Watson dus nog met ons was, het die Divisiekomitee besluit om oor te gaan tot die oprigting van 'n nuwe gebou, en ons voel dat die gebou opgerig is volgens die beste raad wat ons kon kry.

Hoe sal die Gebou Betaal Word?

In antwoord op hierdie vraag wil ons graag sê dat ons die ou gebou gaan verkoop. Die oprings daarvan, tesame met die bedrag in die Divisiewonings-huurfonds, en wat die fonds nog in die nabye toekoms sal opbring, sal ons maklik in staat stel om vir die nuwe gebou te betaal. Ons het geen toekenning van die Wêreldkonferensie aangevra nie (wat ons wel kon gedaan het); en nog minder maak ons besoeiings ten opsigte van enige sendingveld of inrigting om daarvoor te betaal. Ons wil almal graag duidelik laat verstaan dat daar geen fondse wat vir evangelie- of sendingwerk kan gebruik word, aange- raak sal word nie. *Geheel-en-al nie!* Die bedrag wat ons sal ontvang vir die ou gebou, sal die grootste gedeelte van die koste dek, en die balans sal uit die huurfonds kom.

Meeste van ons werkers en leke wat die gebou gesien het, het hulle waardering dienaangaande uitgespreek. Hulle voel dat dit 'n stap in die regte rigting is, en dat die nuwe kantore nie alleen ons werk baie sal vergemaklik nie, maar ook ons werk in die regte lig sal voorstel aan ons hoofkwartiere. Daar was natuurlik 'n bietjie kritiek uitgeoefen deur 'n paar, maar dit moet ons verwag, want dit is tog onmoontlik om almal tevrede te stel. Nogtans was die opmerkings aangaande die gebou oor die algemeen baie gunstig. Ons voel dat die raad waarvan Leraar Watson en andere ons bedien het, heeltemal gesond was.

ONS is baie bly om in ons nuwe kwartiere te wees, en ons voel dat wat gedaan is, daartoe sal bydra om die vooruitgang van ons werk in hierdie altyd groeiende divisieveld grootliks te versterk.



“It is true that disappointments will come; tribulation we must expect but we are to commit everything, great and small, to God. He does not become perplexed by the multiplicity of our grievances, nor overpowered by the weight of our burdens.”

Die Heerskappy van die Sonde Verbreek

T. E. BOWEN

„DIE sonde sal oor julle nie heers nie.” Rom. 6:14.

Dit is die belofte van God. En hierdie belofte is gemaak aan ons, Sy gelowige kinders. Hoe vertroostend is die gedagte dat, hoewel die sonde hoogty vier om ons heen, ons die versekering van omhoog het dat die sonde nie sal heers oor die seun en dogter van God wie se lewe „saam met Christus verborge is in God” nie.

Hiermee sê ons nie dat ons sonder sonde is nie. Niemand kan dit met waarheid sê nie. Ons word beveel om nie te sê dat ons sonder sonde is nie. „As ons sê dat ons geen sonde het nie, mislei ons onself en die waarheid is nie in ons nie.” 1 Joh. 1:8. Maar daar is 'n hemelsbreë verskil tussen die persoon wat 'n fout maak terwyl hy trag om Gods wil te doen en die man wat onder die heerskappy van die sonde is. Die woord heerskappy het 'n diepe, verreikende betekenis. Dit word gedefinieer as: Soewereine of hoogste gesag; die mag om iemand te regeer en oor hom te heers; onafhanklike reg van besitting, gebruik, en beheer; soewereiniteit, oppergesag.

Die een wat dus in liefde en opregtheid tot Jesus kom, wandel in der waarheid met Hom, en in die geval van so iemand is die heerskappy van die sonde verbreek. Die sonde se sowereiniteit en oppergesag oor daardie siel, is vernietig deur die Here Jesus. Die sonde heers en regeer nie meer oor daardie lewe nie. Satan se reg „van besitting, gebruik en beheer,” is tot niet solank as die vrygekoopte siel op Jesus sien en in Hom bly deur Hom te gehoorsaam en te dien. Die Magtige, Jesus Christus die Heer, het Sy „vrygekoopte besitting” verlos van die sterk man, sodat die vyand nie meer meedoënloos kan heers oor sy lewe nie. Satan se slaaf is vrygestel deur die Seun van God. Die sonde heers nie langer oor sy siel nie. Die dwinglandy van die sonde is tot niet. „As die Seun julle dan vrygemaak het, sal julle waarlik vry wees.” Joh. 8:36. Die gelowige, boetvaardige siel is „verlos uit die mag van die duisternis en oorgebring . . . in die koninkryk van die Seun van [Gods] liefde.” Kol. 1:13.

As dit sou gebeur dat die verlose siel verlei word tot sonde, waar hy trag om nie te sondig nie, het hy „'n Voorspraak by die Vader, Jesus Christus, die Regverdige,” wat „'n versoening” is vir daardie sonde. 1 Joh. 2:1, 2. As hy Gods Seun bely, Jesus is „getrou en regverdig om . . . te vergewe” en om Sy kind „van alle ongeregtigheid te reinig.” 1 Joh. 1:9. Ge-seënde verlossing! Deur die genade bedek Sy volmaakte lewe die die boetvaardige siel se oortreding.

„Want uit genade is julle gered, deur die geloof, en dit nie uit julleself nie—dit is die gawe van God.” Efe. 2:8. Niemand

kan dit verdien nie. Nee, hierdie gawe van die genade, hierdie wonderbare verlossing van die „heerskappy van die sonde,” word nie deur die Here vir ons volbring omdat daar iets goeds in ons is, of omdat ons iets kan doen om dit te verdien nie. Dit is 'n vrye gawe van Gods liefde en genade. Die woorde wat onmiddellik volg is, „Nie uit die werke nie, sodat niemand mag roem nie.” En geen mens sal ooit voor God kan roem dat sy eie verdienste en krag hom gered het nie.

En waarom skenk die Here dit alles so vry aan ons? „Sodat Hy in die eeue wat kom, kan betoon die uitnemende rykdom van Sy genade en goedertierenheid oor ons in Christus Jesus.” Vers 7.

Dit word vertel van John Knox dat hy eendag besig was om te preek, toe 'n berugte skelm daar verby gelei word na die plek waar hy sou tereggestel word. Die groot prediker het stilgebly en sy blik het weemoedig op die gevonnisse gerus. Toe keer hy hom weer tot die gemeente en sê, „Daar gaan John Knox, as dit nie vir die genade van God was nie.”

Dit is 'n aaklige kuil van sonde waaruit ons verlos is. Paulus praat van beide Jode en heidene waar hy sê: „Want God het hulle almal in die ongehoorsaamheid ingesluit om almal barmhartig te kan wees.” En toe die apostel die grote verlossing van die heerskappy van die sonde betrag en wat dit beteken vir die kind van God, het hy in verrukking uitgeroep: „O diepte van die rykdom en wysheid van God! Hoe ondeurgrondelik is Sy oordele en onnaspeurlik Sy weë!”

„Dit is onmoontlik vir ons om uit onself te ontsnap uit die kuil van die sonde waarin ons versink is. Ons hart is boos, en ons kan dit nie verander nie. . . . Opvoeding, kultuur, die beoefening van die wil, menslike pogings het almal hul regmatige plek, maar hier is hulle magteloos. Hulle mag 'n uiterlike fatsoenlikheid bewerkstellig, maar hulle kan die hart nie verander nie; hulle kan nie die „oorsprong van die lewe” reinig nie. Daar moet 'n krag van binne werk, 'n nuwe lewe van omhoog, voordat die mens kan verander word van sondigheid tot heiligheid. Daardie mag is Christus. Sy genade alleen kan herlewing bring in die siel en dit tot God trek. . . . Die gedagte dat 'n mens eenvoudig die goeie neigings wat in hom is moet ontwikkel lei tot noodlottige selfbedrog. Van Christus is daar geskrywe: „In Hom was lewe, en die lewe was die lig van die mense,” die enigste naam onder die hemel wat onder die mense gegee is, waardeur ons gered moet word.”—„Steps to Christ,” bls. 20, 21.

Die eer van ons verlossing van die heerskappy van die sonde kom Jesus alleen toe. Laat ons Hom nou die hulde bring. En Hy alleen kan ons bewaar van die vernederende juk. Ons kan dus nou saam met die apostel sê „Aan Hom nou wat magtig is om julle vir struikelinge te bewaar en julle sonder gebrek voor Sy heerlikheid te stel met gejuig, aan die alleen

wyse God, onse Verlosser, kom toe heerlikheid en majesteit, krag en mag, nou en tot in alle ewigheid.” Judas 24, 25. Ja, gee „aan Hom die heerlikheid in die gemeente in Christus Jesus deur alle geslagte in der ewigheid. Amen.” Efe. 3:21.



Wat 'n Traktaatjie en 'n Liederboek Kan Doen

J. L. BROWN

In een van ons kerke in Buenos Aires het Leraar Pedro Brouchy, president van die Buenos Aires Konferensie, die volgende interessante voorval in 'n buurtsending vergadering vertel. Dit toon hoe God 'n bietjie sendingwerk kan gebruik—dit mag in die vorm wees van 'n traktaatjie wat ons aan 'n onbekende persoon gestuur het of 'n liederboek of boekie wat ons vir iemand geleen het. God sorg vir die saad wat ons saai. Broeder Brouchy het gesê:

„Een van ons susters van die Chaco het 'n liederboek en 'n traktaatjie gestuur aan 'n vrou wat sy nie geken het nie. Toe hierdie vrou dit ontvang het sy dit met belangstelling deurgelees en 'n Bybel bestel. Later het sy aan die Boek en Bybel Huis geskrywe en versoek dat iemand haar moes besoek en studies gee.

„Toe die sendeling daar kom, het hy gevind dat Gods Woord gewerk het, want nie alleen hierdie vrou nie, maar ook 'n aantal ander mense was begerig om meer van die waarheid te hoor. Hy het toe die bure en belangstellendes genooi tot 'n reeks opelug dienste, daar geen plek groot genoeg beskikbaar was nie, en hulle het aand na aand die waarheid studeer.

„Onder die toehoorders was die vrou wat benewens 'n Bybel ook 'n beeld genoem „Santa Lucia” besit het. Hierdie beeld was geslag na geslag vereer en mense het van heinde en ver gekom om tot die beeld te bid en geloftes te doen. Die besitster het sorg gedra dat die beeld altyd pragtig gekleed was en dat groot kerse gedurig op die altaar gebrand het.

„Met verloop van tyd het die vrou so verdiep geraak in die lesings en die studie van haar Bybel, dat sy begin het om nalatig te word in haar verering van die afgod. Eindelik het die tyd aangebreek toe sy tot 'n besluit moes kom, en dit het 'n vreeslike stryd gekos. Aan die een kant was daar die beeld wat al haar voorouers aanbid het en syself ook van haar kinderjare af. Hulle het geglo dat dit 'n verstofliking van 'n heilige was. Aan die ander kant was daar die pasgevonde waarheid van die derde engel, wat ingang tot haar hart gevind het. Sy het besef dat die twee dinge nie saamgaan nie.

„Toe die stryd in haar hart op sy felste was, het sy gebed om 'n teken. Sy het, volgens gewoonte, die kerse voor die beeld aangesteek, toe een van die kerse sonder oorsaak oorbuig. Die versierings het aan die brand geraak. Toe hulle die brand

ontdek was beide die altaar en die „wonderwerkende beeld” baie beskadig.”

Hierdie gebeurtenis het veroorsaak dat die vrou al haar geloof in die afgod verloor het en die waarheid aangeneem het. Sy was saam met vier-en-twintig ander wat Leraar Brouchy voorberei het, gedoop.

„Werp jou brood uit op die water, want ná verloop van baie dae sal jy dit vind. Gee 'n deel aan sewe, ja ook aan agt. . . . Saai jou saad in die more, en laat teen die aand jou hand nie rus nie; want jy weet nooit watter een sal geluk nie, hierdie of daardie, en of altwee saam goed sal wees nie.” Pred. 11:1, 2, 6.



What a Tract and a Hymn Book can do

(Continued from page 3)

the truth in a series of open air meetings, because no place could be found large enough for the purpose.

“Among the listeners was the lady who owned, in addition to the Bible, an image called ‘Santa Lucia,’ which had been venerated for generations. From far and near many people came to offer their prayers and make their vows to this image. This idol was kept richly dressed and adorned, and the large candles were perennially kept aflame on its altar by the owner.

“As time went on and the lady continued to study the Bible and attend the lectures she began to neglect the worship she had once given the idol. Finally the time came when her conscience must battle the final decision. On one side was the venerated saint, long worshipped by her ancestors, and by herself ever since childhood. The image was believed to be divinity materialised. And on the other hand was the new-found truth of the third angel, which had found a place in her heart. It became evident that both things could not remain.

“While this lady was in the fiercest of battles in her own mind and heart, she prayed for some evidence of the right way. As had been her custom through the years, she lighted the candles before the image, when one of the candles wilted and leaned toward the decorations of the altar, setting fire to altar and idol. The fire was discovered and after a few minutes' battle the ‘miracle-working image’ was rescued, clothless and badly burned.”

This experience caused the lady to lose her faith in the idol and to accept the truth. She was baptised together with twenty-four others whom Elder Brouchy prepared.

“Cast thy bread upon the waters: for thou shalt find it after many days, Give a portion to seven and also to eight. . . . In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.” Eccl. 11:1, 2, 6.

Obituaries

THOMASON.—Miss Ida Thomason was born in Camden, New Jersey, U.S.A., December 12, 1867. She spent her girlhood in New Jersey and in Syracuse, New York, growing into an earnest lovable young woman with a keen desire to serve her fellowmen. Having chosen the nursing profession she went to the Battle Creek Sanitarium in 1895 for her training where she soon endeared herself to all those with whom she laboured. Soon after her graduation from the nurses' course she was appointed medical matron of the Battle Creek Sanitarium, a position of weighty responsibility for one so young in her profession. This position she filled very efficiently for a number of years. It was with great reluctance that the sanitarium released Miss Thomason when a call from the General Conference came for her to join her brother, Doctor George Thomason, in his work in South Africa. She arrived in Cape Town in 1904, accepting the position of matron of the Cape Sanitarium, where she laboured in close co-operation with the management and with exceptional efficiency in helping to establish our medical work in South Africa.

In company with Doctor Thomason and his family, she returned to her homeland in 1911. Her years of service at the Cape had so bound her heart to the work in South Africa, however, that she gladly responded to a call to return to her work after a year's furlough. She continued her ministry for the sick for another nine years during which time the Cape Sanitarium grew in influence and Miss Thomason's reputation as a nurse of exceptional ability was widely recognised.

She was again granted a furlough in 1920 and returned to the United States, remaining three years. During this time she held the important position of matron of the nurses' dormitory at the White Memorial Hospital. It seemed possible that she might not be returning to South Africa at this time, but repeated urgent calls came to her from the Cape requesting her to return to her field where it was felt her efficient leadership was much needed. To these calls she gladly responded setting her face again in 1923 toward her chosen field of labour. Upon her arrival she again took up her work as matron of the Cape Sanitarium and later of the Plumstead Nursing Home after the discontinuance of the sanitarium. Her life in Africa was one of loving service and faithfulness to duty that has seldom, if ever, been equalled in our work. She will long be remembered by her hundreds of patients and friends in South Africa; but by none more tenderly than by our missionaries who, when on furlough at the Cape, always found Miss Thomason to be a true friend and a ready helper as far as her strength and position would permit. At times she laboured beyond her strength, for she was often

brought almost to the breaking point in her ministry for the sick, and in holding our medical work together during the trying times that it sometimes faced.

Years of arduous toil finally took their toll, and she reluctantly laid down her work in 1933 returning to her homeland. She was quite broken in health when she arrived in California where she made her home with her brother. Continuing failing health made it seem advisable that she be removed to the Glandale Sanitarium about the middle of December. Here she remained until the day of her death, February 7, 1935.

During the last year of her life Miss Thomason suffered greatly from coronary disease. She bore her suffering with marvellous fortitude and even in the hours of greatest pain she was rarely heard to offer any complaint, although she frequently prayed that the period of her suffering might, if God willed, be shortened.

Miss Thomason was held in very high esteem by all the workers in South Africa and by the medical profession with whom she laboured. To know her was to love her. Her life was beautiful in its unselfish service and in its faithfulness to duty with an utter disregard for her own comfort and welfare. Her thoughts and her actions seemed always to be with reference to the comfort and blessing of others, beautifully exemplifying in her life the love and service of her Master. Truly the life of our dear sister was beautiful in service, and in death she can claim the benediction of the apostle when he said: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Of her immediate family their remain two brothers and two sisters to mourn their loss: Dr. George Thomason, chief surgeon of the White Memorial Hospital, Los Angeles; Mr. Oscar Thomason, United States Vice-consul, Nairobi, British East Africa; Mrs. Benjamin Leach, of Camden, New Jersey; and Mrs. George Smith, Jr., of Hollidaysburg, Pennsylvania; as well as other near relatives and hosts of friends throughout the world.

Funeral services were conducted at the Paulson Hall, White Memorial Hospital, by P. T. Magan assisted by Dr. W. G. Wirth, and myself. Interment was made in the beautiful Forest Lawn cemetery in Glandale where Elder Glen Morton read the committal service. J. I. ROBISON.

HEGTER.—Michael John Hegter, aged forty years, passed away at the General Hospital, Johannesburg, on March 4, 1935.

It was a sorrowful gathering that surrounded the open grave on March 6.

It seemed difficult to realise that one, who had delivered such a striking and soul-stirring sermon in the central church only nine days before, should be so strangely silent and be committed to his last resting place.

He had been complaining for some time that he was not feeling as well as usual, and on Sunday, February 24, he was taken sick with violent internal pains.

The doctor ordered his immediate removal to the hospital where an operation was performed which was, to all appearance, successful. Although naturally in a weak state he appeared to be making satisfactory progress and became stronger and brighter as the days passed.

On the Monday he seemed to give every indication of a speedy and complete recovery, but late in the afternoon he had a relapse and died that evening.

Brother Hegter had, during his fifteen years' association with the remnant church, devoted his life to active missionary endeavour and many souls are rejoicing in the truth as a result thereof.

He had his experience in the book work, placing hundreds of copies of "Bible Readings" in the homes of people in Pretoria and the district. He and Sister Hegter spent some time also in mission work in Northern Rhodesia during the years 1921 and 1922.

They came back to Johannesburg starting in business, and gave the lie to the theory that business and Christianity do not mix.

He was a strong pillar in our Johannesburg church; he was local elder and also held the office of Home Missionary leader.

We will remember him as a man of noble character, living the truth he believed and loved, and always willing to help when and where he could.

He was greatly loved and will be sorely missed.

Our hearts go out in deepest sympathy to Sister Hegter and the daughters and relatives.

It was my privilege to conduct the funeral service.

We look forward to the glad resurrection morning when we shall meet again.

A. C. LE BUTT.

Strength From Unanswered Prayer

(Continued from page 8)

the eve of battle ever spoke words of greater confidence and assurance? Christ had gained the victory. He had won the battle while in the garden in prayer. Never once after that did He falter. All that night He met the enemy, and single-handed and alone He suffered shame and ignominy and reproach. He stood before the high priest and the rulers; He was mocked, beaten, scourged, spit upon, crowned with thorns in cruel mockery, and went to Calvary in the strength that came to Him through communion with His Father, though the main burden of that petition was denied.

The cup of suffering was not removed, but He was granted strength to drink it.

The Southern African Division Outlook

Published semi-monthly by the
General Conference of Seventh-day Adventists
(Southern African Division)
Subscription price, 2/6 per annum

A. E. NELSON Editor
MRS. J. L. MILFORD Asst. Editor
Grove Avenue, Claremont, Cape

SOUTHERN AFRICAN DIVISION OFFICERS

J. F. Wright President.
A. E. Nelson Treas. and Auditor
M. P. Robison Secy. and Ed. Secy.
L. L. Moffitt M. V. Secy. and S. S. Secy.
A. N. Tonge Medical Secy.
F. E. Potter H. M. and Field Miss. Secy.
J. I. Robison Religious Liberty Secy.

Helderberg College News

A MIXED chorus of more than fifty members was organised recently.

THE college agriculture class enjoyed a day at the Rosebank Show recently.

WE regret that Miss K. Bamberger of Potchefstroom has been forced to return home for medical attention.

THE first five weeks' grade reports recently announced, have given more than one student an inspiration to do better.

MARCH 11 was a red-letter day for the matron. The electric lights were turned on in the new dining room for the first time.

THE library has recently added more than one hundred new books. This makes more than two hundred volumes added since the opening of the year.

A BALOPTICON machine has recently been added to the equipment of the college. This machine takes either slides or ordinary pictures. Even a book may be placed in the machine.

THE first school outing of the year was enjoyed on a recent Monday, when all the students went to a grove about four miles from the college on the way to Stellenbosch. A most enjoyable day was spent.

AN investiture service was held on March 17 at which time Elder M. P. Robison conferred ten Friends' pins, three Companions' pins and five Comrades' pins. We believe the latter figure to be a record for this Division Conference.

RECENT visitors at the College were Brother and Sister Vixie and family, lately returned from furlough; Miss Melvill, Elder and Sister Wright; Brother and Sister Fields and family, of Angola; and Mr. and Mrs. Povey. Mrs. Povey will be remembered as Ethel Bakers.

Big Four Discontinued

WORD just received from the Review & Herald Publishing Association is to the effect that the combination of papers known as the Big Four (*Review, Life and Health, Present Truth, and Liberty*) has been discontinued, and in its place the publishers are supplying the combination of papers known as the Big Three (*Review, Life and Health, and Present Truth*). The price of the Big Three is 16/6 per year when sent to one address. The increase in postage rates, as mentioned in these columns recently, is the reason for the discontinuance of the Big Four and the substitution of the Big Three. At any rate the *Liberty Magazine* was of no particular value to people in South Africa, and consequently this change from the Big Four to the Big Three, with no change in price, will perhaps be welcomed rather than the continuance of the Big Four with an increased price to cover the increased cost of postage.

SENTINEL PUBLISHING COMPANY.

God Walks the Hills

AND OTHER POEMS

By Nathaniel Krum

Over 130 poems on God and Nature, the Christian Life, Home, Children and Success. Humorous and Miscellaneous Verse. 128 pages, illustrated.

Beautiful Art Binding, 2/- post paid.

De luxe Binding, 3/- post paid.

Send cash with order to
NATHANIEL KRUM
Kenilworth, Cape

Nagmaalglasies

NAGMAALGLASIES is nou verkrygbaar teen 2/6 per dosyn, plus posgeld. Die glase is 2 duim hoog, 3/4 duim in deursnee- onder en 1 1/2 duim bo. Hulle is sorgvuldig verpak in pakkies van een dosyn elk, maar word nie gewaarborg teen breek nie. Bestellings van minder as 'n dosyn sal nie in aanmerking kom nie, daar die glase net by dosyne verkoop word.

Doen aansoek by: Die Sekretaris, Suid-Afrikaanse Konferensie, Posbus 256, Bloemfontein, O. V. S.

"We walk where Christ leads the way; He has power to dispel the dark shadows which Satan casts across our path; and in place of darkness and discouragement, the sunlight of His glory shines into our hearts."

Aliwal North Church

IT was our privilege to have Elder Le Butt with us from February 8 to 13. We greatly enjoyed his visit with us, and as we studied about the practical Christian life and the power of God in our lives to endure temptation by His indwelling presence, we received courage to continue in the narrow way of life everlasting.

N. HAYDAKIS.

Strength From Unanswered Prayer

I. H. EVANS

THE place, Gethsemane; the suppliant, Christ. It is night; the upper chamber, where so much had taken place, and so many never-to-be-forgotten words had been spoken, was now left to its owner's care, while the garden of Gethsemane was being entered by Jesus and the eleven disciples.

Christ and His followers crossed the brook Kedron, and climbed up Olivet till they came to Gethsemane. It was a garden, with olive trees,—a secluded spot to which Jesus had often led His disciples. As they entered, He said, "Sit ye here, while I go and pray yonder." Then, taking with Him Peter, James, and John, He went a little way into the garden and asked them to watch with Him in prayer. He told them of His suffering and agony, and said that it was even unto death.

Then, going about a stone's throw from them, He fell to the earth, pouring out His heart in such a prayer as had never been heard by earth or heaven. The blood pressed through His veins, standing like beads of sweat upon His brow. In agony beyond finite comprehension, He prayed: "Abba, Father, all things are possible unto Thee; remove this cup from Me: howbeit not My will but Thine be done." Three times He prayed thus. Nor was Heaven deaf to His cry; for it is written: "There appeared unto Him an angel from heaven, strengthening Him."

Though the prayer of Christ was heard by the Father, who had all power, yet God did not see fit to grant this petition. All heaven was moved with compassion; and though angels would gladly have suffered death to spare the Son of God, that could not be. Christ, the only begotten Son of God must drink the bitter cup.

Jesus rose from that prayer a new man. Death with all its agony, the grave, the terrors of darkness, were still before Him; yet He came forth from that interview with God a giant in strength. He came to the disciples with courage, and calling them from sleep, said, "It is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. Arise, let us be going; behold, he that betrayeth Me is at hand." What great general on

(Continued on page 7)