

TRANS-AFRICA DIVISION OUTLOOK

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FOCUS ON:

the MINISTRY and EVANGELISM

COVER PICTURE: Ordained to the Gospel Ministry: John M. Stephenson, Assistant Treasurer of the Trans-Africa Division, and Colin K. Willmore, Secretary-Treasurer of the Rhodesia Conference. Mrs. Stephenson and Mrs. Willmore are shown with their husbands.

Baptism at Ishaka Church

by LILIAN BUCKLEY

SABBATH March 25, was a "high" day for the Ishaka church, in Uganda. Our beautiful new church building was filled to capacity as we enjoyed our 13th Sabbath programme. A good offering was given in response to the earnest appeal.

The highlight of the day was a baptismal service conducted by Pastor Bamanya when ten souls were baptized. In his sermon Pastor Bamanya admonished us all to renew our baptismal vows. The sun shone brightly as we sat reverently on the grassy slopes above the baptismal font. Among those baptized was Beni Rwaramba, a young man crippled by poliomyelitis. As Beni was lifted into the water we realized what a joy it will be when Jesus comes from the skies to claim him and he will be able to throw away his crutches and calipers and become a new creature in Him who died to save us.

Festus Baguma, another candidate, was the young teacher who gave up a good position, working for another denomination, to follow his Lord all the way. He was brought to a knowledge of the truth by a faithful hospital worker.

As the church and hospital workers have united together in winning souls, the Lord has blessed their efforts and many are studying in classes and through the V.O.P.

In the afternoon the church was filled

to overflowing as we all came together for the Communion service. The ten new members were welcomed into the church in a short but very impressive service, after which we all partook of the Lord's Supper. There was a great feeling of "oneness" as we rededicated our lives to God.

At the close of the service a visiting brother told some interesting experiences of the growth of our work in Entebbe which is the seat of government in Uganda, and not an easy place in which to win souls.

In 1960 there was only one Adventist, a medical assistant in the government hospital. Today after two efforts they have fifty members, and a plot of land in the centre of town has been allocated on which to build a church.

In spite of unrest and uncertainty we can praise God that the work is going forward in Uganda.

Ninety-Three Baptized in Malawi

by P. J. SALHANY,
Department Secretary, S.E.A.U.

NINETY-THREE baptismal candidates show their Bibles and catechisms prior to their baptism during the 1966 Cholo camp-meeting.

Pastor D. K. Kalonga believes that every new member of the church should have his own copy of the Bible. He believes, whether the person can read or not, that the Word of God in the hand, in the home, in the heart, will strengthen the church members' faith in God and the church.

The pastors of the South-East Africa Union are united in their efforts to stem the tide of apostasy by assuring that every baptismal class member has a Bible and a catechism, and that they are faithfully brought to the Bible class each week.

God Has a Thousand Ways

by S. W. DE LANGE,
President, South Congo Field

AT a certain village called Kasongedi, Brother Brown Pwele was conducting an effort. This was new territory as far as our message was concerned. The people there were very indifferent, and said that they already had three Christian churches in their village. A fourth church would be unnecessary, as they were nearly all Christians.

Our brother did not get discouraged but kept on working. Only a few attended. Two days were left before the effort was to close, Friday and Sabbath. On Friday a terrible storm broke loose over



Ninety-three baptized near Malamulo Station in Malawi. Baptismal candidates hold up Bibles to show they have copies of the Scriptures before baptism.

the village, destroying many houses and blowing the roofs off others. The three churches also lay in ruins.

After the storm, every one walked around surveying the damage. God had performed a miracle. The only building fully preserved was the building in which the effort was being held. On Sabbath many people came to see the miracle and stayed for the closing meeting. When the call was made twenty-five came forward.

Truly God has a thousand ways of bringing the true and honest into the fold. Praise the Lord!

Rhodesia Conference Camp-Meeting

by J. D. HARCOTBE,
President, Rhodesia Conference.

THEY came from the east and the west; they came from the north and the south; all with one thought and purpose in mind, to make this camp-meeting the "best ever"! These words were echoed and re-echoed throughout the camp ground during the three days of Easter week-end as the workers and many of the members of the Rhodesia Conference met together.

On Sabbath, 408 of the 600 members in the conference worshipped God in the large auditorium provided at Anderson Memorial School, Gwelo. Here we all assembled, united and happy, praising God, listening to the reports of the rapid growth in mission lands, and enjoying the special music rendered. The study of God's Word brought new spiritual life to our experience in the Lord, and we were refreshed and encouraged.

Pastor M. E. Lind, secretary of the Trans-Africa Division, filled with zeal, placed special emphasis on the second coming of Christ. "LO, HE COMES" was the theme of the meetings throughout. The consecration service produced a sincere and heartening response. Many were the personal victories gained. Yes, it is true, Jesus is coming soon, and God's people must be ready for that great event!

Pastor B. E. Jacobs, Division MV leader, was certainly a favourite among the youth. He kept our young people on their toes, and they responded readily to his challenging messages. The results can already be seen in those students from Anderson School who attended the camp-meeting. Last year's guest speaker, Pastor J. Blanco from Solusi, was with us again this year and his Bible studies were stirring and convincing.

Besides the special messages which

Thirty-three Years of Service for Africa



PASTOR AND MRS. O. I. FIELDS received their call to mission service in 1930, and Angola, Portuguese West Africa, was their first field. Nine months were spent in Lisbon, Portugal, in language study followed by thirteen years at Bongo Mission. Brother Fields served as station director, while Sister Fields was head of the teacher-training programme. In 1943 they were asked to transfer to Portuguese East Africa but since this was war time, they were not permitted to settle at their new home, Munguluni Mission. In fact, they could not even enter that country and so were asked to go to Matandani Mission in Malawi instead. The ensuing 23 years have been years of progress and development for this station under their dedicated leadership and creative planning. From a humble mission school, this institution has evolved into a fine industrial plant, draw-

ing its students from all corners of our Division for maintenance training. It has its own hydro-electric system which Brother Fields constructed. To a visitor the station seems a hive of activity with electrical equipment buzzing in the wood-work shop, hammering and chiselling on building construction, and the hum of voices from classrooms filling the air with their various sounds.

One break in their service for Africa became necessary in 1956 when they returned to their homeland for the education of their daughter; but in 1959 they returned and continued the good work they had started. Their 33 years of service for Africa have been dedicated and fruitful, and the godly influence they are leaving behind them as they return permanently to the United States will continue to bless and enrich the lives of our workers and believers.

were presented to our people we found time for a discussion on the question of military training for our youth, and a soul-winning symposium by the Publishing Department. During this latter meeting, Brother Ivan Mason was introduced as our new Publishing Department secretary. He is the first and only departmental secretary in this conference. All other departments are carried by the president or the secretary-treasurer. At the symposium not only were our own literature-evangelists present but also two lady colporteurs, Mrs. Dolly Bolton and Mrs. Beth Esterhuizen from the Transvaal Conference, who shared their rich experiences with us.

On the Sabbath afternoon, two isolated members, Brother and Sister Bob Tarr,

were baptized, and Brethren Colin K. Willmore, secretary-treasurer of our conference, and John M. Stephenson, assistant treasurer of the Trans-Africa Division, were ordained to the gospel ministry. Twenty-two ordained ministers were present to witness this solemn service and to welcome these new pastors into the ranks of the ministry.

On Sunday the ordinances of the Lord's house were celebrated, and on Monday morning, the Anderson Home and School Association was organized for the first time in the history of the school. The officers elected for the ensuing term were: Chairman, A. D. Kok; vice-chairman, A. W. Bell; secretary-treasurer, Mrs. G. Comins.

The camp-meeting offering amounted to £1,025 in cash and pledges. These funds will be used mainly for evangelism, but part will go towards erecting a much-needed teacher's residence at Anderson School.

The Sabbath-school was conducted by Pastor J. B. Cooks, and £80-15-0 was received as Sabbath-school and Birthday-Thank offerings. Another £86 was contributed by those present to assist with camp-meeting expenses. These good free-will offerings are a sure sign that God's people in the Rhodesia Conference are working together for the speedy finishing of the Lord's work.

There was no question but that our people were richly fed, spiritually. The inner man was also very well cared for. Mrs. Jean Thomas with the assistance of Mrs. Maureen Fuss, prepared satisfying, tasty and wholesome meals. We certainly give them and their helpers a unanimous vote of thanks for their hard work.

Rich blessings were poured out upon our members during this camp-meeting and we believe they left the camp ground with a strong desire to be more faithful to the Lord and to be ready for His coming. "LO, HE COMES."

A Farm in Eloff Street

by J. W. NEWMAN,
President, Transvaal Conference

IT TAKES five minutes to drive the two miles from the heart of Johannesburg down Eloff Street, then Eloff Street Extension to the new Adventist centre. This property is the closest to a farm in Eloff Street that any one could hope for. Nestled under some of the tallest trees in Johannesburg are seven spacious homes on an estate of twenty acres, now known as Advent Park. So near town and yet completely cut off on every side from residential blocks by sports fields, a race course, and an old overgrown mine dump which will be developed into an ele-



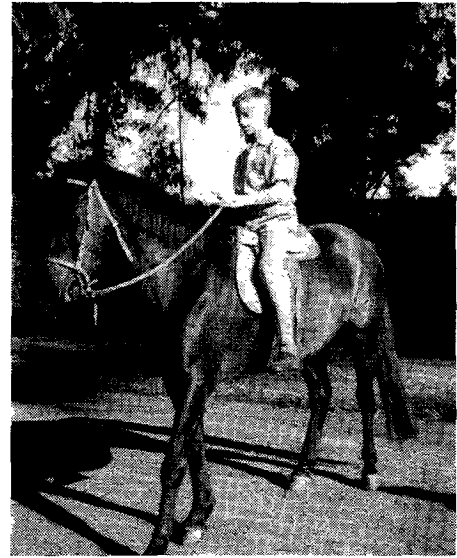
From left to right:
Deon Breedt, Theo Newman, Andre Steenberg safely ride their bicycles along the shady path at Advent Park.

vated park, the most modern of its kind in South Africa, this Adventist centre is like an oasis.

The property was purchased on the same day that our former Division president, Pastor Pierson, was elected world leader of our Church. The price was considerably reduced and it is estimated that within a few years, it will appreciate in value to at least a million rand. Someone has suggested that we bought the seven spacious residences and got the 20 acres of land free of charge. The officers and departmental leaders of the Transvaal Conference are all comfortably housed on the estate. Parents have had to buy bicycles for their children who enjoy riding round the park-like gardens in complete safety. Gone are the worrying days of house-hunting which became increasingly difficult with rising rentals.

One of the houses was the residence of the general manager of the Robinson Deep Mine. This fine building, situated in beautifully laid-out gardens, might well serve as the nucleus of a nursing home or medical unit. The Transvaal Conference family is praying that God will give us the means and wisdom to develop on this virtual bird sanctuary a sanctuary of healing, a sanctuary for our youth, with a modern school and youth centre, and perhaps in time to come, a sanctuary where the Creator may be worshipped in the quiet, serene atmosphere of the country and yet near to the throbbing life-centre of the Golden City. Within a radius of 40 miles from Advent Park live more than half the population of the Republic of South Africa, so the challenge before us is very great.

This property was formerly the resi-



Andre Newman sets off on his pony at Advent Park.

dental estate of the manager and headquarters staff of the Robinson Deep Mine, one of the oldest and wealthiest gold mines in South Africa. How it came into the hands of Seventh-day Adventists is a modern miracle. In fact, one of the delegates returning from the General Conference Session last year, after having been taken on a tour of Advent Park remarked: "This is the best—the climax of what I have seen on my tour to the General Conference."

Last December a thanksgiving and dedication service was held on the grounds. The believers in the Transvaal Conference brought their thank-offerings to assist in paying for the property. It is our prayer that this property and its facilities will ever be used to the glory of God and the advancement of His work in our corner of His vineyard.

SPECIAL NOTICE

We are requested by Eric A. Korff, secretary-treasurer of the Transvaal Conference, to kindly note the address of ADVENTHAVEN, our home for senior citizens in the Transvaal. This is:

ADVENTHAVEN,

P.O. Box 463,

Heidelberg, Transvaal, South Africa.

Brother Korff concludes: "May we point out that the word 'Transvaal' is important, due to the fact that there is also a Heidelberg in the Cape."

—ED.

IT MUST WORK!

by I. G. HARTLEY,
*Science Teacher and Farm Manager,
 Bugema Missionary College.*

"I AM not impressed by religion. The practical ability of the staff on your mission in the West Indies did impress me. Very definitely it did."

This was a statement made to the writer by Mr. Colin Leakey, lecturer in Agriculture at Makerere University, Uganda. Mr. Leakey is the son of Dr. L. S. B. Leakey, the world famous archaeologist. He went on to discuss the rift developing between the educated man and the practical man.

This is something that is happening all over Africa. Here the Adventist blueprint can step right in and bridge the gap. The solution lies in the industrial programme we run at our schools. This programme takes imagination and sweat. If not carefully planned, it can become a costly burden to a school. Student labour is expensive.

If we are going to command any respect we must have more than just a work programme. Drudgery by itself never builds character. To make a real indus-

trial programme alive and challenging to the student takes planning, time and a willingness to "stay with it." It takes co-operation between staff, parents and students, and it takes prayer.

Student involvement and participation is often hard to obtain, but there are ways in each school. The farm boys finished their work a week early last year at Bugema. They spent the rest of their time that term planting sugar-cane. This year the students have had sugar-cane every Sunday. This is a tangible result to them. It is *their* sugar-cane: *they* planted it, in *their* industrial programme.

At Bugema Missionary College a quarter of each student's school fees must be paid in manual labour at the school. The cash credit on his account for his own work represents the number of hours he has worked and his faithfulness and ability in that work. This approach makes the industrial programme an integral part of the school, not forced labour or a nominal work programme.



Student repairing water tap in dormitory.

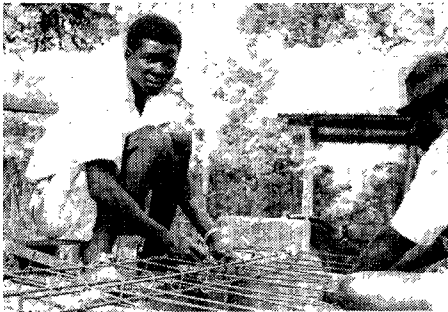


Rosemary Argemo peeling bananas.

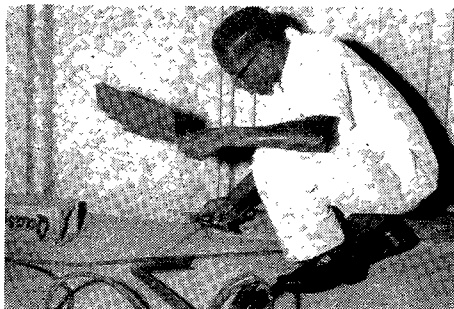


Students with firewood cut during holidays.

During the first year of high school the student usually gets a "drudgery" job, such as weeding beans, sweeping classrooms, and cutting firewood. We keep a detailed work record, filled in each term by the teacher-supervisor for each stu-



Students working on new administration block.



Student welding in the engineering shop.

Remember

The Disaster and Famine Relief Offering, June 3

Students at Bugema Missionary College building a house for a man whose home had burnt down. The students volunteered to help with this project.

dent. As soon as he shows some initiative he moves into a "skill" department—the woodwork shop, maintenance, or tractor driving. Student-foremen jobs are also character-developing positions when large groups work together.

One such "skill" department is the poultry department. The hens are housed in units of seventy-five laying hens on the deep litter system. It is expensive to build such small units, and it would be far more economical and efficient to work on a larger scale, but by assigning two students to each unit we can teach individual care and responsibility. These two students build the unit and care for the chickens from scratch. They also work out the cost of the procedure. Elementary building, carpentry, poultry husbandry, and book-keeping all find a place in the scheme. Some of those who have participated in this are duplicating these units in their home areas. We have five units now and are building more.

God has led out in this relatively new development at Bugema. We do not have all the answers here but God has enough for each of His schools.

"The youth need to be taught that life means earnest work, responsibility, care-taking. They need a training that will make them practical—men and women who can cope with emergencies."—*Education*, page 215.

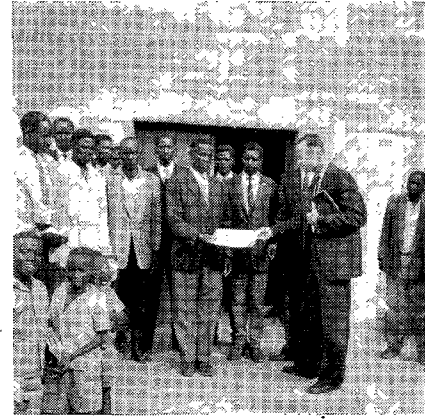
limited funds on hand. In the cement-manufacturing town of Lubudi a representative church was completed in 1965. On the Congo-Zambian border two churches were erected, replacing very poor worship facilities.

Earlier this year it was my privilege to assist the South Congo Field brethren in the dedication of the Kakompe and Mantabe churches of the Mokambo district. The writer preached the dedicatory sermons, while Brother de Lange led out in the act of dedication. Brethren Ruzirakuvuka and E. Basaninyenzi, an assistant departmental leader in the Congo Union, offered the dedicatory prayers, and T. W. Staples, secretary-treasurer of the union, gave a brief historical sketch of the Kakompe church.

These two churches with a combined seating capacity of some 350 people are valued at Frs. 1,250,000. It is the earnest desire of our members that these churches will serve as powerful witnesses for the Advent Message.

S. W. de Lange, president of the South Congo Field, presenting the Certificate of Dedication to the Mantabe Church elder.

After-dedication scene—the new and the old at Mantabe.



Church Dedications in Katanga

by D. H. THOMAS,
Department Secretary, Congo Union

CHURCH members in the Congo have been anxious to participate in and cooperate with their field leaders in a programme of church building. Many of our congregations have met for years in pole and grass sheds, mud and pole huts, and in sun-dried brick buildings. S. W. de Lange, South Congo Field president, together with Church Development secretary, Paul Mwema, South Katanga station director, J. Ruzirakuvuka, and the writer began a series of church building projects in this southern field.

In 1962 canvasses had been held, but before the programme gained momentum, the currency suffered two devaluations. Prices for building materials soared, and many commodities became unobtainable. Accordingly the Congo Union redistributed its share of assistance thus enabling us to concentrate on a few projects which could be completed with the

YOUR EDITOR THINKS

. . . that the King of the universe has lovingly and magnanimously poured out upon the Seventh-day Adventist Church His richest blessings. I am thinking particularly of the ministry of the remnant church, those men upon whom have been placed hands of ordination and who have been set apart for the gospel ministry. Truly the ministers of the Seventh-day Adventist Church are godly men whose influence enrich our lives and whose example leads us to the foot of the cross and then on to a higher experience in the things of God. The Master has set very high standards for our ministers, and it is only through the power of the Holy Spirit that they can maintain those lofty principles and be true to their calling, for surely they, of all our workers and laity, are the special target of the evil one.

My ministering brethren, please preach Christ to us in every sermon, in every Bible study, letter or conversation, in every act of your daily lives. Please live so close to the Master that His life will be reflected to us in you. Then your otherwise ordinary lives will be impregnated with divine power and spiritual strength, and will catch the eye of weary travellers along life's journey and attract them to their Redeemer and to their Saviour. Then we, the sheep of your fold, will be safe in walking in your footsteps and in being workers together with you in the winning of souls for the Master.

And, my fellow-believers, let us do our part by praying daily for our ministering brethren. Pray for your church pastor, your field or conference president, your union president, and your Division president. Let us all pray together around the wide circle of our large Division family for the ministry of the Seventh-day Adventist Church.

A Tribute to A. J. H. Raitt

by R. L. STAPLES,
Principal, Solusi College.

HAVING just graduated from Helderberg College with a B.A. degree, brother John Raitt came to Solusi College in January 1962 to teach history and some mathematics in the secondary school. He tackled his teaching and the extra curricular responsibilities assigned to him with the overflowing energy and enthusiasm which was to characterize his work to the end. One of the joys of working with him was this zest and willingness to go the second mile and shoulder responsibilities which are frequently shunned. A suggestion or gentle request would call forth serious effort, so that constraint was at times necessary to restrict his activities to manageable proportions.

In 1963 his new bride Judith (nee van Graan) joined him, and although they lived in what is probably the oldest dwelling house at Solusi, they set about to beautify it with a will, both inside and outside. Under his constant care the little garden around the house, whose bounties were generously shared, became a model of neatness and beauty, resembling a little bit of England planted in the heart of Matabeleland. It is touching to recall the dismay with which he watched its beauty fading during the terrible drought of 1965 when our water resources were all but exhausted, and with

what diligence he conserved water and endeavoured to keep the young trees alive.

During the space of five years he endeared himself to the entire Solusi community. By the competent teaching and close personal contact with his students he wrought much good, while his kindness, helpfulness and positive Christian attitude was a strengthening influence among the staff and community.

And then came the dreaded Hodgkins disease, the days of fasting and prayer, constant faith and super-human effort to continue his work despite the corroding care produced by his waning vitality. The grief he bore was deep but inward, while outwardly he continued his reduced teaching load with courage and cheerfulness—ever wanting to do more. Even during days of searing fever and utter discomfort, when he would despair seized the hearts of those who loved him, his fortitude and indomitable spirit bore testimony to those who came to comfort him of an inner greatness fed by a hidden source.

It is not given to us to understand or answer the enigmas of life, other than to know that the destroyer has been vanquished and that the purpose behind life's tragedies will ultimately be revealed. In this we rest, and resting looking back upon the life and death of this man, can take assurance in knowing that the nobility so markedly revealed in his faith and deeds testified to his surrender to the control of the Holy Spirit.

AT REST

STEVENS.—Mary Ann, affectionately known to many as "Granny Stevens," fell peacefully asleep in Jesus in the St. Clements Nursing Home, Salisbury, in the early hours of Friday morning, March 31, 1967. Born in Aberdeen, Scotland, on January 7, 1880, Mary Ann Gerrard was the eldest of a family of nine. Four sisters are still living, three in Scotland, and one in Pretoria. She leaves two daughters in Rhodesia, Thelma and Laura, to mourn her loss.

Married in 1905 to Alfred Frederick Stevens, she crossed the Atlantic in 1906 to the United States where the family lived for six years. In 1912 they moved again, and re-crossed the Atlantic, to Africa, settling permanently in the Marandellas district of Rhodesia. Sorrow invaded the family circle in 1952 when on September 18 Brother Stevens was called to rest. With courage and resolution Granny Stevens journeyed on alone into the early months of her 88th year. Hers was a long, active and useful life, devoted to her home and her family, to the service of her God, and to the teaching of God's Word as she understood it. In the year 1930 she accepted the message of the coming of Christ, and obedience to all the commandments, and following her baptism by Pastor Arthur N. Ingle, became one of the first members of the Salisbury Seventh-day Adventist church, where a large group of friends, relatives and church members gathered for the funeral service, conducted by Pastor Alvin E. Cook. Later in the day a graveside service was conducted in the Marandellas Cemetery by the writer, assisted by Pastor John M. Stephenson, and in the presence of many sorrowing friends from the local community our sister was laid to rest beside her companion in the family

grave. Her Christian faith and example will live on, beckoning all who knew and loved her onward and upward along the path the Master trod, the path that leads to home at last, and endless fellowship for all who truly love our God.

A. W. AUSTEN.

Trans-Africa Division

OUTLOOK

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IMPORTANT DATES

Harvest Date set by
Ingathering Unions
Disaster and
Famine Relief June 3
Special Literature
Sales Week July 1-8

SUNSET CALENDAR

JUNE, 1967

	2	9	16	23	30
Cape Town	5.45	5.44	5.44	5.45	5.47
Johannesburg	5.24	5.23	5.23	5.25	5.27
East London	5.09	5.08	5.08	5.10	5.11
Port Elizabeth	5.17	5.16	5.16	5.17	5.19
Bloemfontein	5.25	5.24	5.24	5.26	5.28
Pietermaritzburg	5.06	5.05	5.05	5.06	5.08
Durban	5.04	5.03	5.03	5.04	5.06
Windhoek	6.13	6.12	6.13	6.15	6.16
Bulawayo	5.33	5.32	5.33	5.35	5.36
Salisbury	5.26	5.25	5.26	5.28	5.29
Gwelo	5.27	5.26	5.27	5.28	5.30
Lusaka	5.37	5.38	5.38	5.39	5.41
Blantyre	5.15	5.16	5.16	5.18	5.20
Lubumbashi	5.54	5.54	5.55	5.57	5.58
Nairobi	6.33	6.34	6.36	6.38	6.39
Mombasa	6.16	6.16	6.17	6.19	6.20
Kisumu	6.45	6.45	6.47	6.48	6.49
Kampala	6.52	6.52	6.54	6.55	6.56
Dar-es-Salaam	6.15	6.16	6.16	6.18	6.19
Tabora	6.42	6.42	6.43	6.45	6.46

JULY, 1967

	7	14	21	28
Cape Town	5.50	5.54	5.59	6.03
Johannesburg	5.30	5.33	5.37	5.40
East London	5.14	5.18	5.23	5.27
Port Elizabeth	5.22	5.26	5.31	5.35
Bloemfontein	5.31	5.34	5.38	5.41
Pietermaritzburg	5.11	5.15	5.19	5.23
Durban	5.09	5.13	5.17	5.21
Windhoek	6.19	6.22	6.25	6.28
Bulawayo	5.39	5.41	5.44	5.46
Salisbury	5.32	5.34	5.37	5.39
Gwelo	5.33	5.35	5.38	5.40
Lusaka	5.43	5.45	5.47	5.48
Blantyre	5.21	5.23	5.26	5.27
Lubumbashi	6.00	6.02	6.04	6.04
Nairobi	6.40	6.40	6.42	6.41
Mombasa	6.23	6.24	6.25	6.24
Kisumu	6.49	6.51	6.53	6.51
Kampala	6.58	7.00	7.02	7.00
Dar-es-Salaam	6.19	6.21	6.24	6.22
Tabora	6.49	6.51	6.53	6.51

Peacemakers

by MERLE L. MILLS,
President, Trans-Africa Division.

PEACEMAKERS are people who subscribe to and excel in the practice of compromise. Some, no doubt, will wince at the word "compromise" because of the stigma that is attached to some of its connotations. Sometimes compromise is equated with weakness, appeasement, surrender, defeat and humiliation. But it has also such favourable connotations as accommodation, flexibility, co-operation, harmony and peace. A compromising stance or relationship can either be helpful or harmful. The ability to compromise, if used wisely and judiciously, can be beneficial but if used indiscriminately and foolishly can lead to disaster and tragedy.

But because it is fraught with potential danger, why should we fear to use it any more than anything else we might utilize that has in it the element of danger. Let us take electricity, for example. If put to an intelligent and correct use, it can be most practical and rewarding. If used without caution and prudence it can be harmful and even catastrophic. So it is with compromise both in its application in practice and policy. The wise man has said, "To every thing there is a season, and a time to every purpose under the heaven: . . ." (Eccl. 3:1-8.) And we might add, there is a time to compromise and a time when not to compromise.

We have been created as individuals with distinct personalities. This means that we will not all think or act alike. There will be differences of opinions, ideas, convictions, conclusions, and ideals. But for the sake of goodwill and harmony, we reconcile our differences. This is where the spirit of compromise comes into play, otherwise there will be misunderstanding, tension, strife and war. So then, the key to being a peacemaker is compromise. It becomes quite clear from the teachings of Christ that one of the predominant characteristics of the Christian is to have a harmonious and cordial relationship with others. In the first sermon subsequent to His ordination, Christ said: "Blessed are the peacemakers, for they shall be called the children of God" Matt. 5:9. All those who aspire to be candidates for eternity and who are to be considered worthy subjects of God's kingdom must here and now be recognized as peacemakers.

The peacemaker will never compromise principle or violate his conscience for the mere sake of peace. He will refuse to break the Sabbath just to keep peace in the family or to accede to the wishes of his employer. Nor will he falsify the truth for the sake of convenience or expediency. To yield in these instances would be putting compromise to the wrong use and this would lead to disastrous consequences. Regardless of the circumstances, whenever moral principle is at stake, one must be as immovable as the Rock of Gibraltar. Even if one is accused of being a disturber of the peace, and abuse and ridicule are heaped upon him, he must steadfastly adhere to principle.

But what about those relationships and associations in the home, the church, and the community? Is there not an obligation to contribute to and preserve an atmosphere of peace when principle is not at stake? The many differences of opinion that will be encountered between husband and wife, the divergence of ideas and opinions which are likely to arise in church committees, board meetings, business meetings, conference committees, and conference sessions must all be reconciled and resolved in a spirit of love and peace. A peaceful relationship must exist between parents and children, husband and wife, fellow-church members, relatives, neighbours, strangers, employers and employees which will reveal the peace of Christ. Otherwise, one's profession will be but a mockery and there will be division, estrangement and hostility.

There are four stumbling blocks on the road to peace. They are: selfishness, stubbornness, pride, and an undisciplined tongue.

A person who is selfish thinks first of his own needs and interests. He insists on having his own way. There is little or no interest in others. A selfish person is not inclined to share with others. He is unconcerned about their feelings. There is a lack of charity toward the other person's viewpoint. There can be no co-existence with selfishness and peace. They are antagonistic to each other.

A stubborn spirit gives no admittance of compromise which can lead to peace because there is no giving in or backing down. There is no yielding to reason or argument, no willingness to admit facts or a readiness to relent. Stubbornness is the determination to hold a position or opinion at all costs, notwithstanding the facts to the contrary. Stubbornness is the counterfeit of courage. It reflects an unreasonable degree of misguided tenacity. It is impossible for peace to thrive in such an environment.

A person who is proud is one who places himself on a higher plane than others around him. He is elevated in his own sight. His feeling of superiority makes it difficult to admit that another's position might be correct. Even if he is convinced that it would be well to adapt his way or position to another, he cannot do so because it would deflate his ego. Pride keeps him from acknowledging a fault or mistake he has made, for to do so would be to lower himself in the eyes and estimation of another. He is not willing to approach an enemy and effect a reconciliation. But a peacemaker will do this. He will admit his wrong and he will seek forgiveness. This is the only avenue to peace. We are all fallible beings and none are above the level of making a mistake or making an error of judgment.

The undisciplined tongue perhaps, more than anything else, is the greatest cause for broken friendships, resentment, grudges and sorrow. Tale-bearing, gossiping and spreading of rumours, do



not contribute to the cause of peace. They are usually exaggerated or false in nature and a great injustice to those involved. To talk disparagingly about people wounds hearts and engenders enmity and malevolence. We need to talk more about the coming of the Saviour and less about people. To live in an atmosphere of fault-finding and censure is also harmful to a peaceful relationship. To violate the confidence of another and let skeletons out of the closet only causes trouble. To be insensitive to the feelings of others by being tactless in word and deed will only destroy one's usefulness and influence with others. The peacemaker, by the grace of God, has learned to control his tongue, not speaking hastily or from strong feelings. He weighs carefully each word so as not to give needless offence. Concerning the Prince of peace, it is said: "He was never rude, never needlessly spoke a severe word, never gave unnecessary pain to a sensitive soul."—"Gospel Workers," page 117. To be a peacemaker means to season one's words with salt and not to indulge in the temptation of speaking one's mind in a moment of anger. It gives no room for a spirit of retaliation because of some grievance from a real or imaginary wrong.

The peacemaker will have self-control. He will learn to avoid arguments. Nor will he be guilty of sarcasm and derision. When challenged or provoked he will not lose his composure, and will keep his voice subdued.

How desperately we need peacemakers today who can become leavening influences in a world that is torn asunder by strife and dissension. The world will take note of and be more impressed by Christianity if each professing believer would be a peacemaker.

Reader of mine, in what category do you place yourself? Are you a troublemaker or a peacemaker? If you are in earnest about your religion, if you are submissive to the Spirit of Christ, you have no other alternative but to be diffusers of peace in a world that is adrift in a sea of bitterness, hate and hostility. With strife and commotion on every hand and the prophetic seas and waves roaring, there is heard the voice of the Prince of peace above the raging tempest which says: "Blessed are the peacemakers; for they shall be called the children of God."