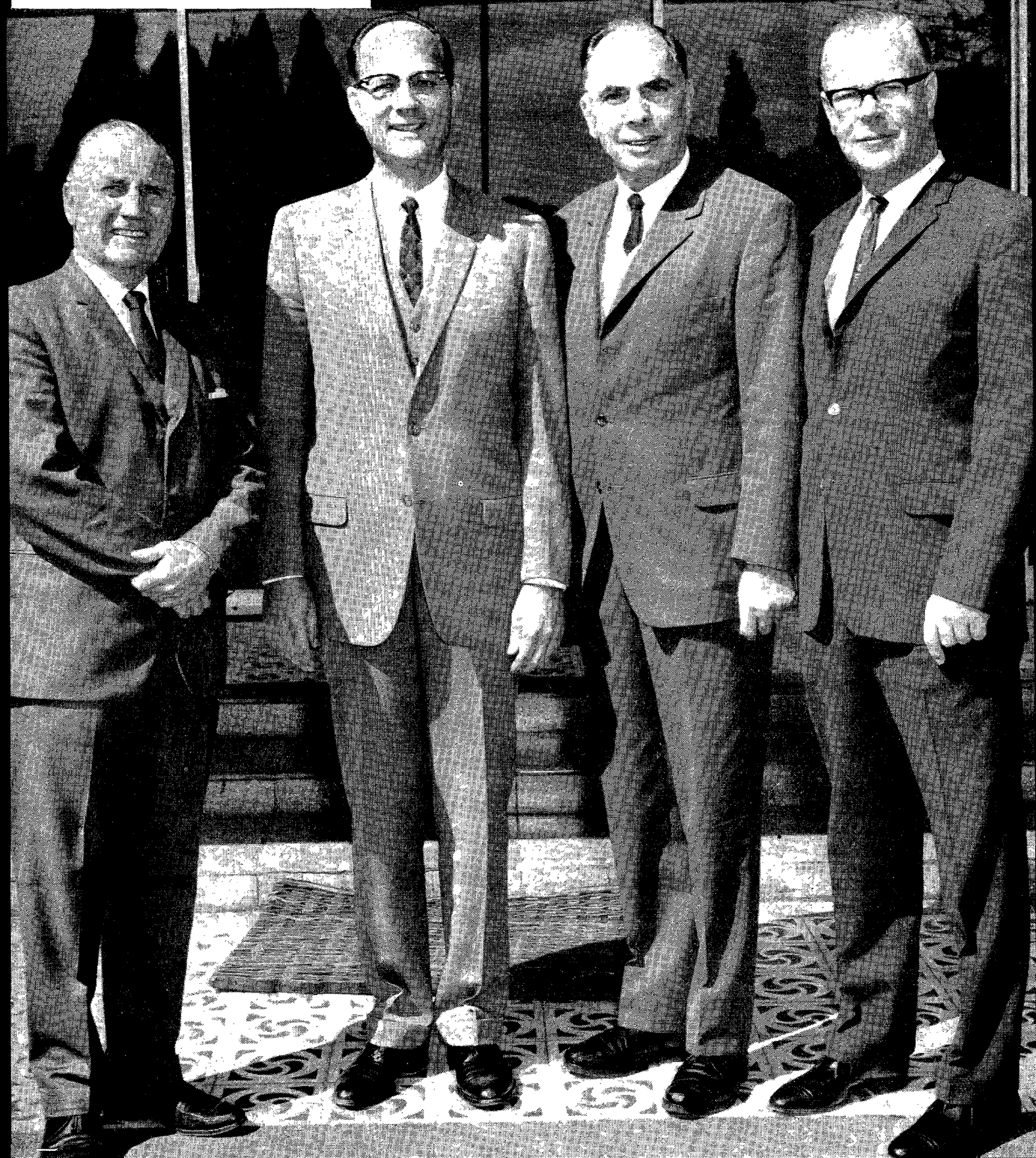


**Trans-Africa Division  
OUTLOOK**

VOLUME LXV JULY, 1967 No. 7

Registered at the G.P.O. as a Newspaper



# Focus On — Division Mid-Year Committee

**COVER: AT THE HELM:** The Officers of the Trans-Africa Division—L. to r: M. E. Lind, Secretary; Merle L. Mills, President; R. M. Reinhard, Treasurer; A. W. Austen, Field Secretary.

*Photo: A. E. Cook.*

## SITTING IN ON THE DIVISION MID-YEAR COMMITTEE

TWO FULL SESSIONS of the Trans-Africa Division committee meet in May and November each year, known as the "mid-year committee" and the "year-end committee," and during the intervening periods many smaller "available-members" committee meetings are held. Thus through this medium the work of God is planned and prosecuted.

Again this May the members of the Executive Committee converged on our headquarters office from all parts of our Division, and for six days were in closed session while earnest study and many prayers were given to the more than 170 items on the long agenda. For the interest of our readers, a few of the devotional studies and some of the interesting actions are given here so that we may share in the blessings and the thinking of the committee.

To open the first session the hymn "My Jesus, I Love Thee" was sung and prayer was offered by Pastor F. G. Clifford, Snr., who was in the city on holiday at the time and was invited to attend the meetings. Brother Clifford served as the secretary of this Division for a number of years before going to Australia as president of that division.

Pastor Merle L. Mills, our president, spoke on "The Motive of Service," quoting Luke 23:33: "And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left." The most sublime and tragic event in all history took place at Calvary. It is the most tragic event because it is the most unjust and the blackest in all history. Here at Calvary is revealed God's love and Satan's hatred. Here God's own Son, who had served sinful beings by healing their diseases, teaching them the way of life and revealing to them the will of heaven, was crucified. Christ died while serving fallen human beings. They repaid His service by mockery, scorn, and contempt. Why did He give Himself for us all? Was it for self-glori-

fication, pride, admiration? No—the motive for His service was love. May this inspire us all as we follow in His footsteps by serving humanity here in Trans-Africa.

"When I Survey the Wondrous Cross" was sung as the closing hymn of the first meeting and prayers were offered by Pastor S. Otieno, president of the East Lake Field in Tanzania, and Pastor G. M. Ellstrom, president of the Congo Union.

In his devotional study, Pastor Russell L. Staples, principal of Solusi College, spoke on Acts 20:28, 29: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath

made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." There are immense opportunities in Africa today. One can get vast crowds to attend evangelistic meetings, yet there is a danger right there. Large numbers are coming into the church, but there are very few to "feed the flock." How can we care for all of these newcomers? We must go all-out to train the indigenous ministry. Since 1957 there has been a great change in the training of an indigenous ministry of other denominations. These



**LIKE FATHER,  
LIKE SONS:** Pastor  
F. G. Clifford  
(centre) with two  
of his minister  
sons, Pastor R. E.  
Clifford, president  
of the South  
African Union  
Conference, and  
Pastor G. F.  
Clifford, secretary  
of TAD Sabbath  
School and Educa-  
tion departments.

have united or pooled their resources in order to cope with a tremendous training programme for their own ministry. We must not lag behind. We must prepare the very best, for the flock of God must be preserved.

Among the actions voted was one concerning the Heri Health Course being conducted in Tanzania and it was agreed that the Committee look with favour upon the continuation of this important and beneficial course.

An administrators' council is to be held at our headquarters from November 7 to 11, at which time it is expected that Pastor E. Willmore Tarr of the General Conference will be present and give assistance.

Serious consideration was given to the Week of Sacrifice offering and it was voted that throughout our Division study be given to reviving the concept of a liberal and true Week of Sacrifice offering based on a full week's salary.

Changes in names have been given to some of our institutions. Ngoma Hospital in Rwanda is now to be known as Mugerero Hospital; Songa Secondary School as Songa Adventist Seminary; North Congo Secondary School as Kivu Adventist Seminary; and Ankole Hospital as Ishaka Hospital. These changes of names are good and will more truly represent our institutions in their various localities.

The last devotional study of the session was given by Pastor M. E. Lind, secretary of our Division. He read Genesis 50:26: "So Joseph died, being an hundred and ten years old, and they embalmed him, and he was put in a coffin in Egypt." For 144 years this coffin spoke eloquently of the hope which went beyond death itself. It became a testimony of the living faith of Joseph. When Israel was troubled and oppressed during those many years, that coffin reminded them of Joseph's conviction when he said: "God will surely visit you and ye shall carry up my bones from hence" Gen. 50:25. His voice may have been shaky, for he was very old, but his hope was firm!

When Israel left Egypt, that coffin went with them. It crossed the Red Sea with them. It accompanied them for 40 years in the wilderness. It was carried across the River Jordan. Finally it found a resting-place in Shechem, in the promised land. Under adverse conditions, and facing so-called insurmountable obstacles, we as leaders of God's Israel of today, must radiate a similar faith to that of Joseph. Our hope must be firm. Our leadership, supported by the countless promises of our God, must be strong and courageous.

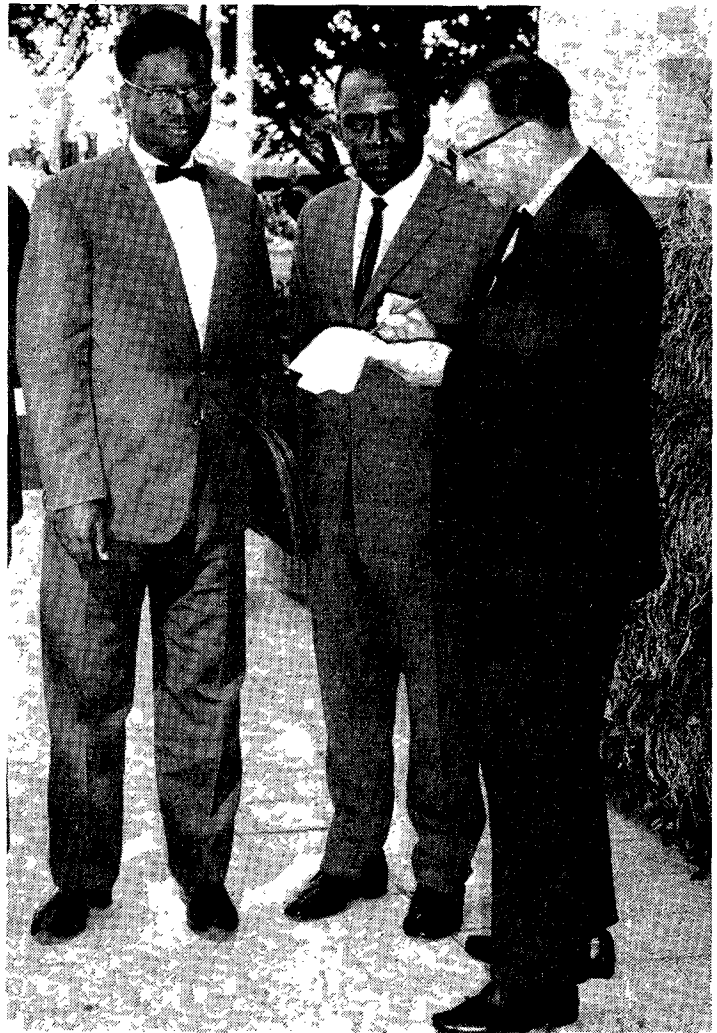
There followed an earnest season of prayer.

## SEVENTH-DAY ADVENTIST THEOLOGICAL SEMINARY

by LEIF KR. TOBIASSEN,  
*President, Alumni Association of  
Andrews University.*

UNDER THE CONSTITUTION of the Alumni Association of Andrews University all students and professors in the Seventh-day Adventist Theological Seminary since the Advanced Bible School started in 1934 are now alumni of Andrews University and entitled to re-

ceive FOCUS magazine and participate in all alumni affairs. Any former students or teachers in the Seventh-day Adventist Theological Seminary since 1935 who is not now receiving FOCUS at his correct address, is urged to communicate with Dr. Horace J. Shaw, Executive secretary of the Alumni Association of Andrews University, Berrien Springs, Michigan 49104, without delay. If there is no local Andrews alumni chapter conveniently near, we will be pleased to have any alumnus or alumnae take initial steps to organize one and communicate with the alumni office.



**CHECKING AGENDA ITEMS: Pastors E. Ntakirutimana of the Central African Union, D. K. Bazarra of the East African Union, and A. H. Brandt, president of the Central African Union.**

## REVISED SABBATH SCHOOL MANUAL

A REVISED EDITION (1967) of the Sabbath School Manual has just been issued by the General Conference Sabbath School Department. All Sabbath School Department secretaries and Sabbath-school leaders should have a copy of this manual. Chapter headings include a brief history of the Sabbath-school, its organi-

zation, officers and their duties, and Sabbath-school finance.

Also recently revised is the Sabbath School Record and Register (F) which provides for the register of officers and teachers, the weekly Sabbath-school report, the weekly, quarterly and yearly summary and a cash account section. A must for each Sabbath-school. Order these through your local conference or field. —G. F. Clifford.

# Around the Field

with Alvin E. Cook and Bob E. Jacobs

## POSTAGE STAMP PUBLICIZES CHURCH

AS PEOPLE QUEUE at Malagasy Republic (Madagascar) post offices for 3F. stamps they carry away free publicity for Adventists. This imprint carries a beautiful picture of our church, Temple Adventiste de Tamatave, situated in the capital city of the Island. This event is unique in the history of philately as far as we are concerned. We can justifiably feel pride in the confidence the Malagasy Republic government has displayed in our people to thus publicize one of our church buildings. Every time a stamp is moistened and placed on an envelope it means someone's mind is registering the picture of our church and the word "Adventiste."

We here in Africa are quite well acquainted with the Malagasy Republic. It is the fourth largest island in the world with a population of over six million. It became an independent member of the French community and a member of the United Nations in 1960. Approximately 50 per cent of the population professes Christianity, the others following traditional tribal beliefs. The headquarters of the Indian Ocean Union Mission of Seventh-day Adventists is located in the island and slightly more than two-thirds of the approximately 6,000 members of this mission live there.



The Southern European Division is offering these stamps in blocks of 4 to Adventists around the world at 8/- (80c) per set, postage included. Orders with cash may be forwarded to:

Public Relations Department,  
P.O. Box HG 100, Highlands,  
Salisbury, Rhodesia.

## HEALING WINGS OVER AFRICA

THE FLYING DOCTOR service in operation in some parts of our Division is adding a six-seater CESSNA 185 plane to the fleet of 3 machines already in service in Trans-Africa. The addition of this new plane has been made possible through the liberality of a missionary-minded layman of the Church in the United States.

In May, Dr. M. H. Schaffner, secretary of the Division's Medical Department and director of its flying doctor services, left for overseas to take delivery of the plane and fly it out to its new base near Malamulo Leprosarium, Blantyre, Malawi. The long hop from New York to Europe, reminiscent of Lindbergh's great flight, will be undertaken by a lone American Adventist ferry pilot free of charge. Dr. Schaffner who is himself a qualified pilot and instructor will then take over and fly the aircraft from Britain via Paris and the Rhone Valley, Corsica, Sardinia, North Africa, and on to Malawi. He expects to cover this journey by easy daylight stages in 9 to 10 days.

The brief interval in his homeland, America, was a busy one for him. His first appointment was to attend the graduation of his elder son, Ronald, at Walla Walla College in the State of Washington. Following the graduation Dr. Schaffner officiated at his son's wedding, for he is an ordained minister as

well as a doctor. This happy event took place on June 15 in Oregon. The bride, Miss Cheryl Jane Munroe, is the daughter of Dr. and Mrs. A. B. Munroe. The young couple first met when the Schaffner family was on an extended furlough from Africa, and they plan to follow in their parents' footsteps and come to Africa as missionaries. At one time Dr. Schaffner and Dr. Munroe were partners in a medical practice on the west coast of the United States.

The entire Schaffner family was in the party of Seventh-day Adventist missionaries caught in cross-fire between the United Nations troops and the Katangese army at Elisabethville in the Congo in 1961. They narrowly escaped death and were very fortunate to come safely out of the Congo on that occasion.

## MINISTER ACCEPTS SABBATH

IN FEBRUARY of this year, Pastor O. D. Musa, president of the Mashonaland Field of the Zambesi Union, asked that I help him organize an evangelistic campaign in the suburb of Highfields, a township about ten miles out of Salisbury. We spent a whole day together and worked out some new advertising and a complete series of subjects. The response in the Highfields church building which seats over 300 people was quite overwhelming. We called it, for the purpose of the meetings, "The Highfields Evangelistic Centre" and prepared invitation letters for every educated professional person in the immediate vicinity. The response to these personal letters of invitation was more than 100 per cent. As far as Pastor Musa could understand, all the



**LINILY ZEMBEDSANI**

people who had been invited came and brought, in many cases, friends with them. Among those who came along were businessmen, teachers, and quite a few members of the clergy. There seems to be very little prejudice in the hearts of African ministers of other denominations and they are free to come along to our meetings, especially when these are widely advertised.

For about five weeks the meetings were crowded to capacity. On the night I attended the meetings, there must have been 500 people jammed into the church which seats comfortably less than 300. And the end results have been exceptionally good. Pastor Musa summarized them as follows: 280 new converts and 41 backsliders reclaimed for the church, giving a total of 321, of whom 87 have already been baptized. The others are in Bible classes preparing for baptism under the guidance of the local pastor.

The night that Pastor Musa presented the Sabbath turned out to be an extremely interesting one. I will let him tell his own story as he reported the episode to me personally:

"I noticed that among my audience sat a minister from another church. Before closing the meeting I asked whether there was anyone in the congregation who would like to say something in connection with my sermon. The Rev. Nkomo of the Methodist Church sprang up singing a hymn based on Luke 15:18, 19. The whole congregation joined him in the singing.

"Then, facing the congregation, he said: 'Brethren, my heart has been pricked by this sermon. In all my Christian life I have observed Sunday, the day man instituted instead of the Sabbath, the Lord's day. I have also baptized my converts from a cup or dish of water instead of immersing them, and I have disobeyed God's law completely but kept man's traditions. Brethren, I do confess my sins before God and this congregation and accept that Jesus is the Lord also of the Sabbath. Therefore, I beseech all you Sunday observers to make this big and important decision with me today. Let us accept the truth of the Sabbath and the Biblical baptism. AWAKE! AWAKE!'

"Immediately I stood up and asked whether there were any in the congregation who had not yet made the decision the minister had but now wanted to do so. Before I had finished speaking, 50 people stood up and decided accordingly."

WHEN CAIN WAS ASKED, "Where is your brother?" he replied in question, "Am I my brother's keeper?" There are many boys and girls today who, like Cain, feel no responsibility toward their brothers and sisters in the family or in the church. Jesus wants us to be unselfish, thinking of others at all times.

Recently, while on safari in Northern Malawi I met Linily Zembetsani who has proven to be a real Missionary Volunteer. She thinks of the needs of her crippled sister first, then of her own needs.

Linily is only 14 years old and not a very big girl, but for the last four or five years, she has carried Bethia to school, Sabbath-school and church. You can

actually say that she carries another's burden.

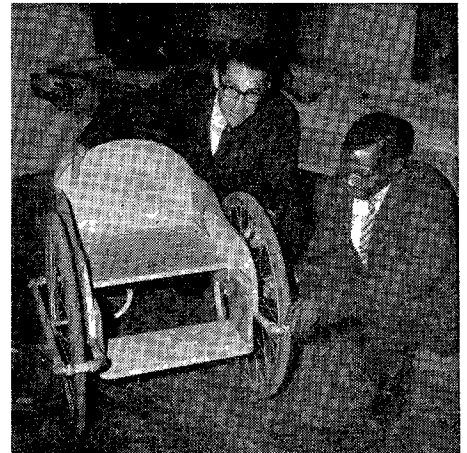
On a recent visit to Mombera Mission where Linily and Bethia live, Pastor Phaize Salhany, MV secretary for the union, noticed the great load Linily was carrying. He realized Bethia was getting bigger and it was very hard for Linily to carry her. Brother Salhany drew up some plans for a wheel chair and gave them to the school carpenter. With the aid of bicycle wheels, galvanized piping and mahogany wood, a wheel chair is being constructed. Soon Bethia will be riding in this to Sabbath-school, church and school.

It is good for us to see the needs of others. Let us be more observant and plan to be of service wherever needed. Jesus is pleased when we are willing to be helpful in caring for another's needs.

—B. E. J.



Linily carrying her sister.



P. J. Salhany and the almost-finished wheelchair for Bethia.

*Your Editor Thinks . . .*

. . . that certainly "Godliness with contentment is great gain" 1 Tim. 6:6 and was recently blessed by reading some uplifting counsel in *My Life Today*, by Mrs. E. G. White.

"Too many cares and burdens are brought into our families and too little of natural simplicity and peace and happiness is cherished. There should be less care for what the outside world will say and more thoughtful attention to the members of the family circle. There should be less display and affectation of worldly politeness, and much more tenderness and love, cheerfulness and Christian courtesy, among the members of the household. . . . Thankful hearts and kind looks are more valuable than wealth and luxury, and contentment with simple things will make home happy if love be there.

"Jesus, our Redeemer, walked the earth with the dignity of a king; yet He was meek and lowly of heart. He was a light and blessing in every home because He carried cheerfulness, hope, and courage with Him. . . . The grace of simplicity, meekness, and true affection would make a paradise of the humblest home. It is better to endure cheerfully every inconvenience than to part with peace and contentment.

Here is the secret of content and peace and happiness. . . . The true Christian . . . seeks to live a life of usefulness and conform his habits to the example of Jesus. Such a one will find the truest happiness, the reward of well-doing. Such a one will be lifted above the slavery of an artificial life into the freedom and grace of Christlike simplicity."—Page 170.

# Beloved Pioneers Laid to Rest

## PASTOR J. N. DE BEER



Pastor J. N. de Beer.

DE BEER.—Johannes Nicholas was born January 17, 1881 in the Boshoff district of the Orange Free State and passed away March 13, 1967 at Port Shepstone, Natal, at the ripe age of 86 years.

He was the grandson of Johannes Nicholas de Beer, owner of the farm where the Kimberley diamond mine was discovered, and whose name is perpetuated in that of the "De Beer's Diamond Mining Company."

While young Johannes was still a lad, Brother Scholtz, Advent pioneer believer, introduced the Advent message and Sabbath truth into the De Beer home. His mother having passed away, young Johannes was sent to the old Union College where he was baptized at the age of 12. Later, at the age of 19 he joined the old Claremont Sanitarium where he trained as a nurse and headed the Swedish Massage Department.

In 1902 he was married to Miss Hilda Kassebaum and established a 65-year partnership—richly blessed of God in fruitful soul-winning. When the old Sanitarium closed its doors Brother De Beer served the Cause as a colporteur evangelist for some years.

In 1910 Pastor and Mrs. De Beer were called to mission service in Rhodesia where for 12 years they served on various stations and pioneered the work at old Somabula (now Lower Gwelo), Shangani, Selukwe and Que Que. In 1922 they were called to Bloemfontein where Pastor De Beer served the Free State Conference which included Kimberley and Aliwal North, as president.

Late in 1927 the De Beer family moved to the Transkei to establish the Cancele Mission station. His work there, as always, was characterized by answers to prayer and by miracles of grace. In 1935 he was called to the Cape to serve as president of the Cape Field (now the Good Hope Conference). From there, early in 1942 he moved to East London as president of the South Bantu Mission Field where he laboured until 1951, when, at the age of 70, he retired 41 years after his call to Rhodesia in 1910.

Pastor and Mrs. De Beer made their home at the Cape and as a retired worker he ministered to the Maitland, Stellenbosch and Kensington churches. Later, after a brief sojourn in Bloemfontein, Pastor and Mrs. De Beer finally settled at Anerley on the South Coast of Natal.

He leaves to mourn, his life-companion, two daughters—Erna Louw and Doreen Hogg, his only son John, seven grandchildren, two sisters, and a wide circle of church members and friends who share their sorrow. His encouraging example and kind, helpful words will be missed by all.

Words of comfort were spoken and a message of hope given both at the Windsor-on-Sea church and the Uvongo Cemetery, by the writer, assisted by Pastor F. G. Clifford, W. H. Hurlow, C. H. Mackett and G. E. Garne. We laid him to rest in the sure and certain hope of a part in the first resurrection to life eternal.

"And I heard a voice from heaven saying unto me, write, 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." Rev. 14:13.

A. W. STAPLES

## F. BURTON JEWELL

"GRANDPA" JEWELL lies sleeping at Solusi by the side of the wife who shared his devotion to the people of Africa and from whom he was never separated until she preceded him to her rest seven years ago. It is fitting that they should await the call of the Life-giver in the kindly soil of the country to which they gave forty-three years of active service, and surrounded by friends they loved. What a joyful place the Solusi cemetery will be when its graves open and yield up the company of Christ's valiant warriors that it now keeps for Him.

Almost ninety-two years ago F. Burton Jewell was born in the town of Ithaca, New York. He was trained as a male nurse at the old Battle Creek Sanitarium, then married, and a few years later came with his wife and family to Africa. Their first station was Inyazura, whence they went for a short time to Zambia, but Solusi was to be their home. Here Brother Jewell had charge of the clinic which soon drew patients from long distances. The work that chiefly interested him was that of the maternity ward. I well remember that he spent almost the whole of a coastal furlough

at the Cape studying in the Helderberg library or in Cape Town to improve his grasp of the art of delivering babies. Some of his cases might well have dismayed an experienced gynaecologist, and he set himself the goal of being able to cope with any complication so as to save the babies and mothers whose lives were so precious to him. More often than not difficult cases came to him so late that the long journey to Bulawayo was an almost fatal risk. He delivered over 1,350 babies in the long years at Solusi, and cycled literally thousands of miles through the veld to visit the people and help them in their homes. Often he came home walking, with a patient on the saddle of his bicycle, or riding slowly and carefully with one on the carrier. He never owned a car.

After the time had come for retirement, he and his wife lived on at Solusi, carrying almost as heavy a burden of work as before. Finally, in 1956 they were persuaded to make their home with their son, Pastor E. B. Jewell, and his wife in Bulawayo. After two or three years sorrows began to multiply, Brother Jewell's health began to fail, and in 1960 he lost his beloved companion, and then his eyesight. During the past eight years, he has been largely confined to bed and only the skilful and devoted nursing of his daughter-in-law, Mrs. E. B. Jewell, prolonged his life and kept him fit enough to enjoy the visits of his friends and the books and recordings which added interest to his days.

Great was his joy when he learnt that his son and daughter-in-law, Pastor and Mrs. Everett Jewell, had at last been able to arrange to take a furlough from their work in Angola, and expected to see him in July. It seems, however, that he was conscious of waning strength, for he remarked later that he would not be here to see them. His premonition proved correct, for he became acutely ill and was admitted to the General Hospital, where after holding his own for some days he took a turn for the worse and lapsed into unconsciousness. The end came peacefully without pain or struggle at 8.30 on the evening of Tuesday, May 16, 1967.

Two funeral services were conducted on Sunday, May 21, one at 10.00 o'clock in the Bulawayo church in Jameson Street, and the other at noon at Solusi. Pastor A. W. Austen of the Division conducted the service in town and Pastor W. P. Owen, a life-long friend of Brother Jewell, that at Solusi. In the first part of the Solusi service, which took place in the church, Pastors J. Z. Ncube, for many years the pastor of the Solusi church and now

(Continued on page 7)



"Grandpa" Jewell with two grateful mothers and their new babies.

Reporting on —

# People and Events

Since Pastor and Mrs. J. W. Newman and family are proceeding overseas shortly, Brother Newman has resigned from the presidency of the Transvaal Conference and Pastor G. E. Garne, president of the Oranje-Natal Conference, has been elected the new president of the Transvaal Conference. At a special meeting of the O.N. Conference Committee, Pastor E. C. Webster was voted as the president of that conference.

For the 1967 Ingathering campaign the Tanzania Union raised its goal for union workers 22 per cent above the 1966 Ingathering receipts. In spite of prevailing economic problems the 1967 results thus far have amounted to 30 per cent of the 1966 receipts.

News from the East African Union indicates that their Ingathering is ahead of last year's schedule. Pastor E. T. Gackenheimer reports that before working Mombasa the total was nearing the Shs. 94,000 mark, and that soon they expect to reach their basic goal of Shs. 135,000.

Pastor and Mrs. R. L. Staples of Solusi College are leaving in August for the United States on study leave. Brother and Sister

Arthur Blumenshein have reached their new home at Songa in the Congo. Sister Blumenshein, formerly Miss Olive Vaughan, will be continuing her mission service on the medical staff of Songa Hospital. The Milton Siepman and I. J. van Zyl families have returned from the United States and are located at Solusi College. Brother and Sister G. Olschewski are back at the Sentinel Publishing Association at the Cape after their furlough overseas.

Going on well-earned furloughs are Brother D. C. Swan of the Sentinel Publishing Association, and his daughter, Miss Pat Swan of the Division office. They had planned to travel the east coast route through the Suez Canal, but because of the Canal being closed their boat was re-routed around the Cape via the west coast. Miss Rilla Ashton of Kanye Hospital in Botswana left from Dar-es-Salaam by air for her furlough.

A large group of the Division office staff and church members gathered at the airport to bid farewell to Pastor and Mrs. J. N. Hunt, Stevie and Danny when they left on June 4 for Malawi, the first leg of their homeward journey back to the United States on permanent return.

family being prevented by distance from being present.

*Note.*—F. Burton Jewell and his wife took only one overseas furlough in their 43 years of mission service, and I think only one coastal leave. They grudged the time and money involved in going away, feeling that both were better spent at Solusi. RUTH GORLE.

## Trans-Africa Division OUTLOOK

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### IMPORTANT DATES

Pioneer Evangelism ..... August 5  
MV Week of Prayer, SAU .. August 5-12  
Education Day (CU and CAU) August 12  
Medical Missionary Day ..... August 26

#### F. BURTON JEWELL

(Continued from page 6)

retired, and J. J. Blanco, head of the Theological Department of the college, assisted, as did A. M. Tshabangu, the oldest man at Solusi, who knew the pioneers and assisted Dr. Carmichael and Pastor Anderson when he was a young boy. At the graveside Pastor Owen was assisted by Pastors R. L. Staples, the principal of Solusi, and F. G. Thomas, president of the Zambesi Union.

There were two sets of pall-bearers. Six old men, selected with much tact from the many who desired the honour, bore the coffin into the church and six young men, all of whom at birth had been delivered by Brother Jewell, carried it out and, with some help from willing volunteers, to the graveyard. Music was rendered by the Men's Chorus, by the full Solusi Choir and by two of the college men, K. E. E. Mndebele and S. Lebeso, who sang most touchingly "Sweet Be Thy Rest."

A very large number of friends filled the church and continued to arrive during the graveside service. Most were, of course, Africans, but there was a good representation of white farmers and business and personal friends from Bulawayo. More than one of the businessmen remarked after the service that they had never attended a funeral like this one, and that they would never forget it.

After the formal service was over many Africans came forward, one by one and paid tribute to their friend, F. B. Jewell. They spoke of his love for the people and of his constant concern for their welfare. They recalled how he had travelled the bush paths by day and by night to visit them and help them.

Brother Jewell leaves two sons and their wives, three grandsons and one granddaughter, 2 great-grand-children and 2 foster children. Only Pastor and Mrs. E. B. Jewell were able to attend the funeral, the other members of the

## SUNSET CALENDAR

### AUGUST, 1967

	4	11	18	25
Cape Town	6.08	6.13	6.18	6.22
Johannesburg	5.43	5.46	5.50	5.52
East London	5.32	5.36	5.41	5.45
Port Elizabeth	5.40	5.45	5.50	5.54
Bloemfontein	5.45	5.49	5.53	5.56
Pietermaritzburg	5.27	5.31	5.35	5.38
Durban	5.25	5.29	5.33	5.36
Windhoek	6.31	6.33	6.36	6.38
Bulawayo	5.49	5.51	5.53	5.55
Salisbury	5.41	5.43	5.44	5.46
Gwelo	5.42	5.44	5.45	5.46
Lusaka	5.49	5.50	5.51	5.52
Blantyre	5.29	5.30	5.32	5.32
Lubumbashi	6.05	6.05	6.06	6.06
Nairobi	6.42	6.41	6.40	6.37
Mombasa	6.23	6.24	6.24	6.22
Kisumu	6.51	6.50	6.49	6.46
Kampala	6.59	6.59	6.58	6.55
Dar-es-Salaam	6.21	6.22	6.22	6.22
Tabora	6.50	6.51	6.51	6.50

### SEPTEMBER, 1967

	1	8	15	22	29
Cape Town	6.27	6.32	6.37	6.42	6.47
Johannesburg	5.55	5.58	6.01	6.04	6.07
East London	5.50	5.54	5.59	6.04	6.09
Port Elizabeth	5.59	6.04	6.09	6.14	6.19
Bloemfontein	6.00	6.04	6.07	6.11	6.15
Pietermaritzburg	5.42	5.46	5.50	5.54	5.58
Durban	5.40	5.44	5.48	5.52	5.56
Windhoek	6.40	6.43	6.45	6.47	6.49
Bulawayo	5.56	5.58	6.00	6.01	6.02
Salisbury	5.47	5.48	5.49	5.50	5.51
Gwelo	5.48	5.51	5.53	5.54	5.56
Lusaka	5.54	5.56	5.59	6.01	6.03
Blantyre	5.34	5.34	5.35	5.35	5.37
Lubumbashi	6.06	6.07	6.07	6.06	6.06
Nairobi	6.34	6.32	6.31	6.28	6.27
Mombasa	6.21	6.20	6.18	6.15	6.15
Kisumu	6.44	6.42	6.41	6.38	6.37
Kampala	6.52	6.50	6.48	6.46	6.44
Dar-es-Salaam	6.22	6.21	6.20	6.19	6.19
Tabora	6.48	6.47	6.46	6.45	6.44

# Conformity versus Conscience

by MERLE L. MILLS, *President, TAD.*

## PART II



IN THE FIRST PART of our discussion of this subject we emphasized the great danger of conformity to a group, cause, trend, or way of life which is in violation of our consciences. But the Christian must never hesitate or fear to take a position or make a decision in defence of or in adherence to moral principle. If need be he must separate from any friend or associate rather than become a party to doing wrong.

Abraham Lincoln, self-educated rail-splitter, who went from a log cabin to the White House, becoming one of the most beloved presidents of the United States, in commenting on the philosophy which guided him in his life, said: "I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand by anybody that stands for right. Stand with him while he is right and part with him when he is wrong."

Man by nature is a sociable being. We each have our circle of friends. We enjoy the security and satisfaction that comes from fellowship with our associates. The factors of respectability and acceptability loom large in determining our behaviour. Consequently rather than risk not being accepted or of losing one's friends and associates, a man will either remain silent or compromise his conscience rather than stand up in defence of his beliefs and principles. Such a position is both cowardly and indefensible: It is only natural that we like to be well thought of and to be a part of and accepted by the crowd, but the Christian must know that he can never expect to be in step with Christ and with the world at the same time. He will always be in the minority and will be considered an oddity of society, because the philosophy and principles of Christ's

kingdom are diametrically opposed to those of the world. "The greatest want of the world is the want of men, men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—*Education*, page 57.

Alternatively, the danger of conformity does not suggest that there is any merit in assuming the role of a non-conformist. To disengage ourselves from the world with its evil customs and practices, or to separate from our associates who are doing wrong does not mean that we are to refuse to be a part of society and the culture of our environment. Christ said: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" John 17:15. The Christian cannot be a separate entity from the world. He is not to stand aloof, making a spectacle of himself by refusing to be identified with his fellowmen. Christ identified Himself with humanity and society but He did not conform to customs and standards that ran counter to His Father's will. It is not expected that we are to wear a distinctive garb, that we are to isolate ourselves from corporate fellowship or behave as an eccentric for the sake of being different from the world. This would be misrepresenting Christ and would make one's influence in the world of no effect.

To refuse to conform to the world does not mean that we are to play the part of the lone wolf. This is the kind of person who follows an independent course of action and is unwilling to abide by set standards, or work in harmony with others. He stands apart from the crowd and stubbornly, persistently adheres to his own opinions, taking great pride in

his personal judgments. He refuses to see the viewpoint of another. He is always right. He is against whatever is proposed in a board meeting or a church business meeting. He can always be counted on to take the negative side. He prides himself in doing his own thinking. He is a non-conformist per se. But this is a distortion of the religion of Christ and misrepresents Christianity. Christianity should keep up to the changing times and adjust to the innovations of society when such changes are not in conflict with the standards of the Bible.

Nor should the Christian detach himself from a group whose opinions have prevailed over his, or refuse to support an action with which he did not agree. Here, one must be careful that he does not confuse his opinions with principles. Decisions made and policies formulated through the democratic process, whether on a committee, board, community or government level, should be supported. Even if you are not agreeable at the time and are against the proposed action, if moral principles are not involved, the spirit of loyalty and co-operation demands that you should support such actions. Otherwise there will be confusion, discord, and disunity. Here is where your personal opinions and independent judgment must give way to others.

Reader of mine, in what category do you find yourself? Conformist or non-conformist? It is my hope that you will be found in neither. The life of Christ was marked with simplicity and balance. He never conformed to the customs or traditions of His day that were a violation of His conscience. He mingled freely with all classes of humanity and identified Himself with their interests. Then He said: "Follow Me."