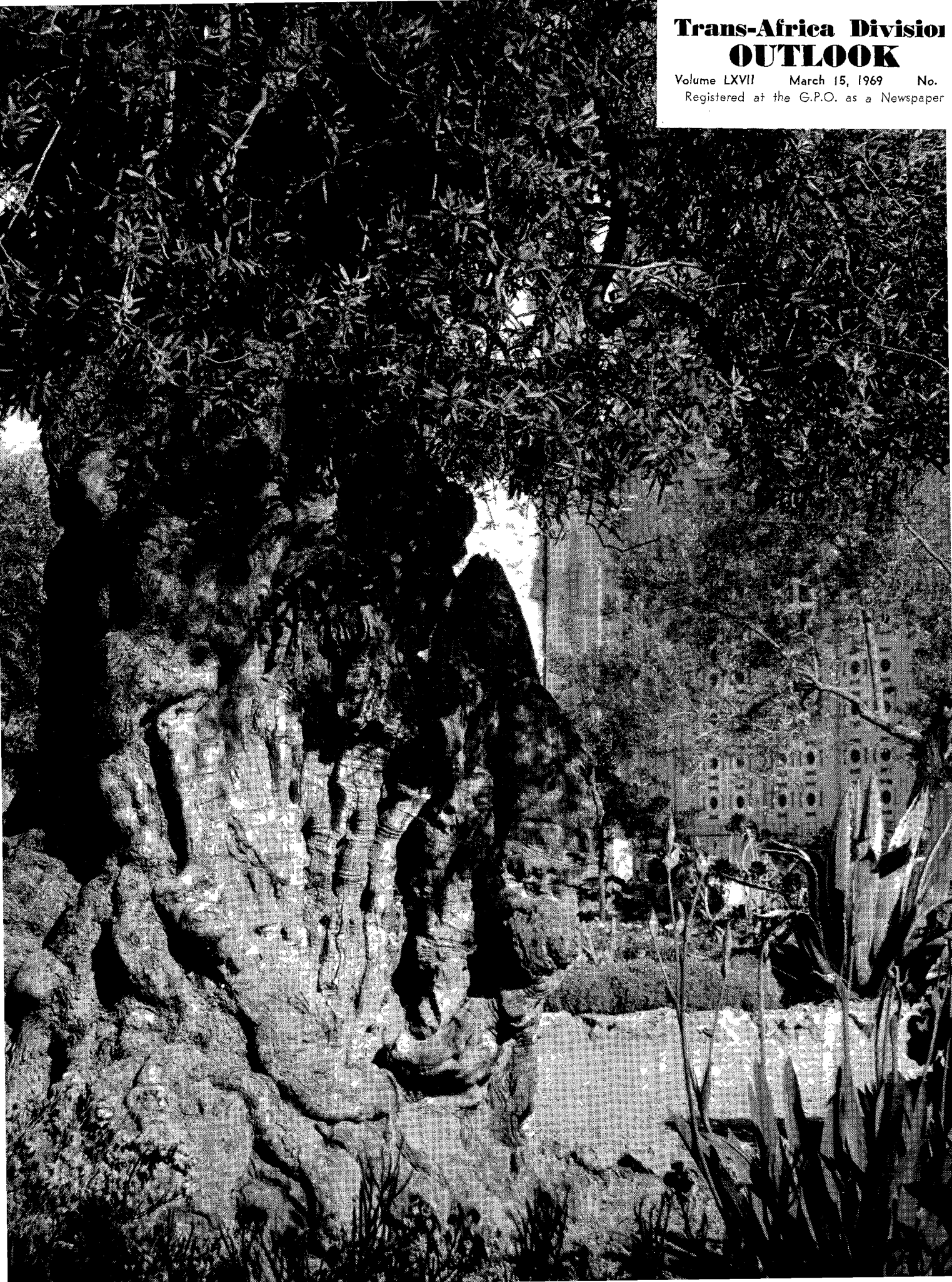


**Trans-Africa Division**  
**OUTLOOK**

Volume LXVII    March 15, 1969    No.     
Registered at the G.P.O. as a Newspaper



# Plan Big . . . for KENDU



on

13th

**SABBATH**



**MARCH**

**29**

**1969**



# MUSIC—God's Gift

[A series of articles, "Music—God's Gift," will appear in coming issues of the OUTLOOK for the blessing and benefit of our church members. This series has been sponsored and prepared by Mrs. Wilhelmina Dunbar of Helderberg College's Music Department, who is eminently qualified to undertake a work of this magnitude, giving guidance on the various aspects of music and its use in our services. It is hoped that this series of articles will create within our members a renewed love for hymns and sacred music which will add dignity and reverence to our worship.—Ed.]

## ORIGIN

by WILHELMINA DUNBAR, L.R.S.M.,  
L.T.C.L.

"MUSIC," said Tchaikovsky, "is the most beautiful of all heaven's gifts to humanity, a candle in darkness, it calms, enlightens and stills our souls." Music is a science and an art, and as such its contribution to our enjoyment and refinement may be immeasurably increased by our study and development of its intricacies.

The grandeur and expressiveness of music is demonstrated by the fact that the most sublime experiences in human history have been accompanied by music. This marks it as the supreme expression of the height and depth of human emotion. God told Job that at creation the "morning stars sang together." After the deliverance at the Red Sea, Moses sang in such majestic language that its inspired theme is worthy to be sung on the sea of glass. At the dedication of Solomon's temple, the dwelling place of God among men, thousands of Levite singers arrayed in white linen with cymbals and psalteries and harps, one hundred and twenty priests with trumpets, and a great trained chorus, accompanied the orchestra. Holy Writ says the harmony was perfect, for "the trumpeters and singers were as one, to make one sound." Then it was that the house was filled with a cloud, so much so that the priests could not stand to minister because the glory of the Lord filled the house. On the night when Jesus was born in Bethlehem, the hills of Judea were flooded with the music of a multitude of the heavenly host praising God.

The earthly pilgrimage of man has

been marked by a constant effort to approach the music of heaven, but the history of music was a slow, almost painful development toward the attainment of heavenly music. In the wilderness, Israel chanted the commandments to the sound of instrumental music, so we are told by the Spirit of prophecy. Simple in form though the chant may be, their thoughts were uplifted from the trials and difficulties of the way. Concerted action brought about order and unity and the people were brought into closer communion with one another. Chanting is a simple form of music, for its rhythm is determined by the text of what is sung and, the only way to keep religious music pure was to preserve it in such a form. In the three centuries before Christ, known as the Hellenistic Age, when the influence of pagan Greek civilization became universal, it was difficult to preserve the purity of thought in music, for the immoral Greek feasts were accompanied by vocal and instrumental music of far more appealing beauty so far as the senses were concerned. When we reach the Christian Era, we find, too, that early church music was dissociated severely from the music of the pagan world. In fact, during the third and fourth centuries after the Apostolic Age, and until the development of the papacy, the history of church music was closely paralleled by the system of church government and its development from the democratic apostolic system to the hierarchal organization of the mediaeval church.

As we approach the setting up of hierarchal forms of church government, more emphasis on ritualistic music became characteristic. The laity ceased to share in the music of worship. The Council of Laodicea (4th century) forbade congregational sing-

ing in the churches. The use of instruments in worship likewise ceased altogether. It was St. Jerome who declared "a Christian maiden ought not to know what a lyre or flute is or what it is used for." The purpose of this was to avoid entirely the very appearance of pagan music in worship, and especially Greek music, for it was realized how easily music might become debased by rhythm, as we see so well illustrated today by some modern music.

But plain unison singing could not satisfy the heart of man forever, just as today many sing a bass or tenor even before they can read music. So it came about that by the end of the 10th century a second voice was added to the monotonous chant, to give a little colour to religious music. Under the influence of the Renaissance and the freeing of the very spirit of man even church music became so flowery and contrapuntal in form that the words could not even be understood, with the result that the Council of Trent threatened to anathematize all such music and demand a return to the simple chant of unison singing. To save something of what had been attained in the enrichment of church music, the famous Palestrina came to the rescue and presented to the Council, so it is believed, his restrained but beautiful music. Although it was contrapuntal, it was nevertheless so simple and beautiful that it received the blessing of the Roman Church. This important Council of Trent in the 16th century fixed the pattern of much of Catholic practice and belief for all time to come, and it is interesting to note that in the field of music, all liturgical forms of worship, including the Catholic, preserve a relatively simple form of religious music.

Here we come to an important point of change, for with the Protestant Reformation, we see an altogether new emphasis on the hymn, sung by the people, in the language of the people, as a proof of emancipation. In England, the Lollards, followers of Wycliffe, the Morning Star of the Reformation, introduced the first of this new form of church music two centuries before Luther's day. These hymns were based mostly on folk music, but usually were modified in some respects as religious music. It is interesting to note, however, that we have hymns in our own church hymnal that were purely secular tunes at one time. If we knew the original words, we would probably not enjoy them at all as hymns, just as many feel about Schubert's "Ave Maria," not recognized even by the Catholic



Church as music of worship. It remained for Luther, however, to make such hymnology a thing militant, to free the hearts of man by the power of music. The very spirit of the Reformation was carried on the wings of hymns based on the folk music of the people. Many of Luther's hymns served their purpose and then died, as do many hymns today, but one at least will live forever as the battle hymn of Protestantism, "A Mighty Fortress Is Our God."

With the Wesleyan revival in the 18th century, a new and deeply emotional form of church music was born, and today we still sing the beautiful hymns of the Wesleys, Isaac Watts, and others. During the 250 years since then, hundreds of hymn writers have given us a wealth of hymnody. Under the impetus of various revivalist bodies of the past century, a new type of religious music has arisen, a type of music that is as varied in merit as it is in style. The Pentecostal bodies of the past 30 or 40 years have popularized an extremely emotional type of gospel song. They are entirely sincere in employing music that is largely secular, even though the words may be sacred. Sincerity about music does not necessarily make it right, for the most sincere are frequently the most misguided in other things as well as in music.

(To be continued.)

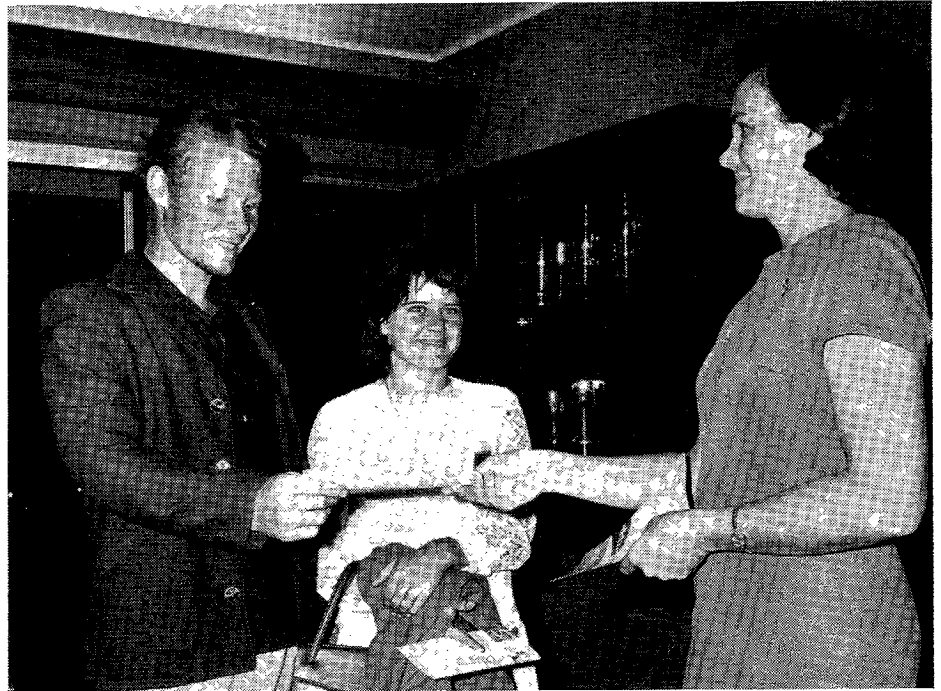
## 150 LESS PUFFERS IN LUSAKA

by I. M. PIERCEY, *Secretary,*  
*Temperance Department,*  
*Zambesi Union.*

AT A RECENT Five-Day Plan held in Lusaka, Zambia, 151 men and women participated in a clinic to stop smoking. These were of all races—African, Asian, Coloured, and European. Perhaps the largest, most interesting group which attended was the youth-group ranging in age from about

14 years and upwards. These young people attended every meeting, sitting right up on the front rows and showing great enthusiasm in the program.

The arrangements for this clinic were cared for by T. W. Parks, pastor in Lusaka. The doctor-minister team consisted of Dr Ray Foster who is in charge of the Leprosy Rehabilitation



A young couple who successfully overcame the habit of smoking.

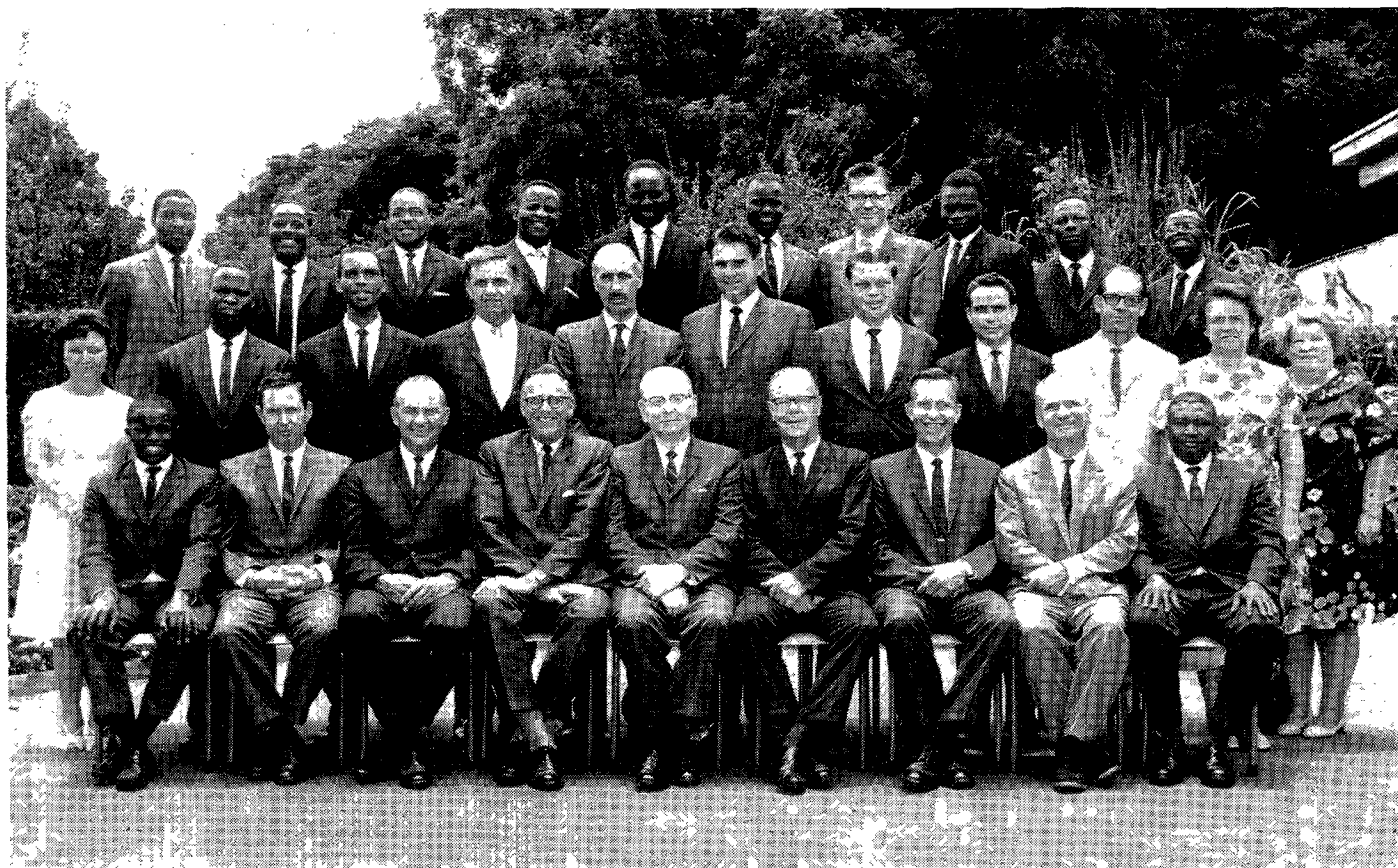


work in the Zambesi Union, and the writer.

The *Zambia Times* gave excellent coverage of the meetings. Announcements were made free of charge on Radio Zambia, but since television is under the direct control of the government there was difficulty in having the Five-Day Plan discussed on T.V. Pastors Parks and Piercey appeared for 10 minutes, however, presenting this program as a "community service by your friends the Adventists."

A group of young people surrounding an African patient sent each evening by the Government Hospital to attend the Five-Day Plan. Also in the picture are Ivan M. Piercey (far left) and, Mrs T. W. Parks (partly concealed); and (extreme right) T. W. Parks and Mrs Ray Foster.

# Four-Union Publishing Council



Publishing leaders, from four unions met with D. A. McAdams of the General Conference and J. T. Mason of the Trans-Africa Division Publishing Department in a Publishing Council and Leadership School during January. Other delegates included union and field secretary-treasurers and accountants. The ladies are Miss Joy Buckle (extreme left), secretary to J. T. Mason; Mrs Dusan Sofranac who accompanied her husband from the Congo Union; and Mrs Jean Cripps (extreme right), editor of Think, and secretary to A. E. Cook.

## SOLUSI DAY

ON March 16, Solusi celebrates its 75th anniversary. This date will also be graduation day for 13 students.

Leading personalities including the mayor of Bulawayo will join the Solusi staff and student-body for this auspicious occasion. It is hoped that a number of former teachers and students, as well as prospective students, will be in attendance.

# From Deepest Sor

ESPECIALLY in the Holy Land, the return of Easter seems to touch every note on the keyboard of human emotions. Around the world, in imagination, Christians reach out through space to Jerusalem and back through time to the year when the Master was there. They respond with feelings of sorrow, eclipsed by joy. The event itself was like that, but much more so. Jesus said that in the fateful days just

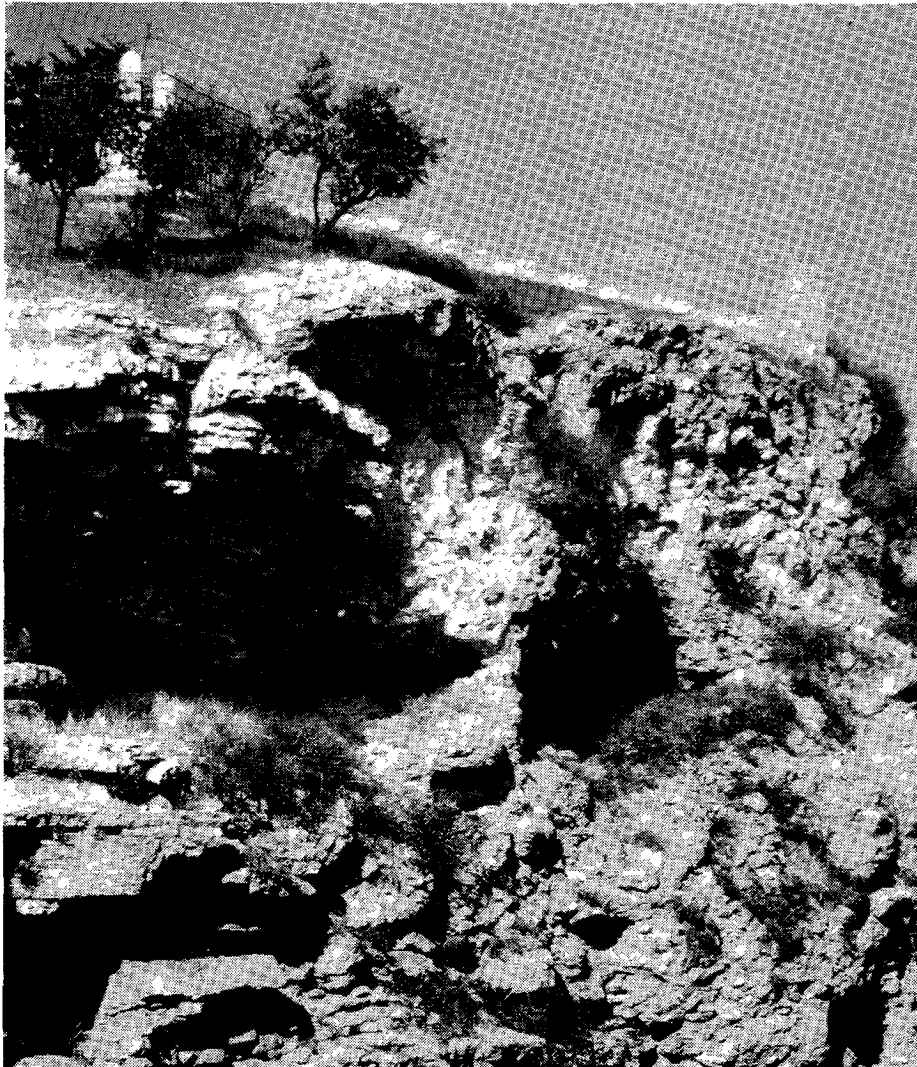
pegged as it is in the church's calendar to the "paschal moon."

In A.D. 325 the Council of Nicea urged by the Emperor Constantine, fixed the date for Easter arbitrarily as as the first full moon after the spring equinox (March 21—autumn in the south).

This system was aimed to ensure that Easter and the Jewish Passover would never quite coincide. On two

Sunday may come as early as March 22. It has not done so since 1818 and it will not happen again during this century. It could fall as late as April 25 and did in 1943.

But since the reforming of the calendar in 1582 by Pope Gregory, the Eastern churches have again agreed to differ. Here and there the differing has been anything but agreeable. The existing uncertainty as to the time



The shadow of the cross was already  
The Church of All Nations (lower left)  
with its ancient olives is on the left.

Left: Golgotha—"the place of a skull"—Gordon's Calvary, so named from the skull-like appearance of the cliff face, is near the Garden Tomb. On a lonely hill such as this, "the shadow of a cross arose" and Jesus died for sinful men.

ahead Christians would hear the plaintive minor chords of an inexpressible sorrow. But these would give way to joyful major combinations whose thrilling resonance would ring on to the world's end.

"Ye shall be sorrowful but your sorrow shall be turned into joy." We cannot be really certain of the date,

occasions it has. That the dates would not coincide with the true anniversary of our Lord's passion either, seemed to matter much less. It was in this same era that Sunday was favoured above God's Sabbath for a similar reason, because the Jews kept the fourth commandment.

Wandering with the moon, Easter

COVER: This gnarled old olive tree slopes of Olivet. Did these timbers e

# w to Greatest Joy

should serve to focus more attention on the event. It is the deeds, not the dates, that really matter.

Twenty years ago, reaching back through the centuries to capture something of the atmosphere of the Easter week-end was somewhat easier for the visitor to the Holy Land. Great changes have taken place. The quiet old-world city of Jerusalem with its massive gates, stone walls and cobble-

stoned streets, now accepts an unbelievable flow of tourists. Moreover, since the June war unified the city, the Christian and Moslem visitors have been joined by Jewish pilgrims eagerly hurrying to the ancient Wailing Wall to worship and pray.

Huge American limousines parked in large numbers by the Damascus gate or racing through the roads, and the luxury hotels outside the city walls, even cluttering the Mount of Olives, make the spirit of Easter somewhat evasive. And yet, echoes do remain to be picked up by the sensitive soul. In two places in particular, impressions are quite likely to be felt.

Gethsemane's garden on the lower slopes of the Mount of Olives contains a number of very ancient and venerable olive trees. Some feel that these sentinels in the Olivet garden may have watched His lonely vigil while

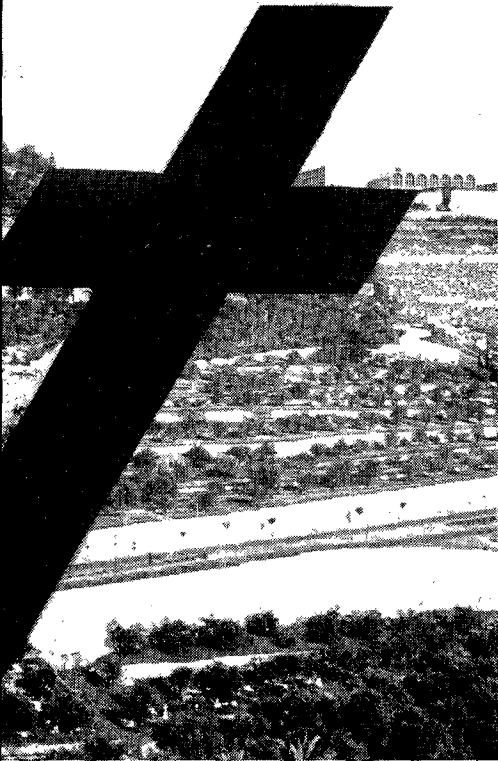
the disciples to whom He looked for support in the crisis, slumbered and slept:

*"The olive trees they had a mind for him,  
The little grey leaves they were kind to him,  
When into the woods He came!"*

Are these the trees that witnessed His agony? Did they see the blood drops standing out on His troubled brow? Did they hear the holy resolution "Not My will, but Thy will be done," that sealed the fate of a lost world and guaranteed life eternal to the millions who believe?

It matters very little, really. What does matter is the renunciation of self-will and the enthronement of His will in the believer's own heart.

*(Continued on page 10)*



the Olivet when Jesus entered Gethsemane. the traditional Rock of Agony, Gethsemane



Right: "And in the garden a new sepulchre in which never man was laid." The rock-hewn Garden Tomb must be very similar to Joseph's grave. But, "He is not here: He is RISEN!"

the traditional Gethsemane on the lower slope. Cry: "Not My will, but Thine, be done?"

by ALVIN E. COOK,

*Secretary, Ministerial Association, T.A.D.*



### SOUL-WINNING TEACHER

by A. L. MOORE,  
*Midlands Mission Station*

DOMBO DUBE, a leader in the Brethren Church in the Hogo area, moved into the heart of the Midlands Circuit, in 1965, settling near the Jonkola Seventh-day Adventist church. Since the Brethren had no churches in that part of the country, he joined the local Anglican church. Not long after he arrived, Brother A. S. Ncube, a teacher at the Wozoli Seventh-day Adventist school, became acquainted with him. As their friendship deepened, brother Ncube tried to talk with him concerning our faith, but he did not want to listen to "strange notions" about keeping the seventh rather than the first day for Sabbath.

Finally, Brother Dube accepted an invitation to attend church one Sabbath morning early in 1968, and he

held at Sogwala, both these brethren were buried with Christ in baptism by Pastor Dube. The happiness I saw on the faces of all three men testifies to the great joy that comes to those who unite with God in presenting His last-day message to others, as well as to those who are privileged, through such witness, to join God's great family on earth.

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IMPORTANT DATES	
<i>Literature-Evangelist Rally Day</i> .....	April 5
<i>World Evangelism Day</i> .....	April 26
<i>World Evangelism Offering</i> ...	April 26

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## Meet Some New Missionaries



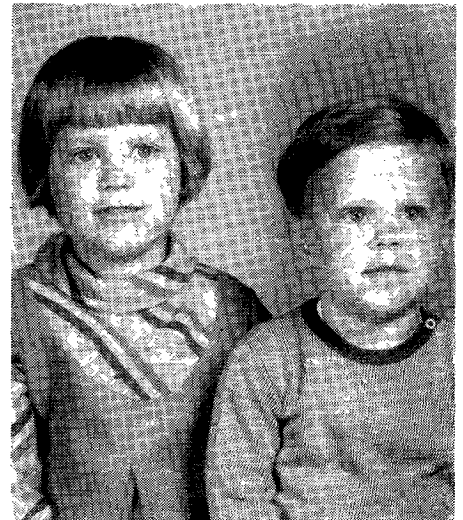
Samson Moyo, A. S. Ncube, and Dombo Dube.

was so impressed with what he saw and heard that he never missed a Sabbath service afterward. Some time later, while district pastor J. M. Dube was visiting Jonkola church he talked with this brother concerning his faith and his Christian experience. Brother Dube made his decision to join God's people at that time and began preparing for baptism.

Meanwhile, Samson Moyo, a Methodist, moved into this same area, coming from Fort Rixon. He too became the subject of Brother Ncube's prayers and labour. On September 1, 1968, at the largest camp-meeting ever



Mr and Mrs Charles H. Schlunt, Sylvia and Norman, of Solusi College.



Mr and Mrs Donald L. Folkenberg of the East African Union office in Nairobi.





## AWARDS FOR MALAMULO TEACHERS

by LILLIAN BRADLEY

MALAMULO COLLEGE received publicity recently when Mrs Ellen H. Tsoka received first prize in the Council of Women Given Bucquet Trophy needlework competition held in Blantyre, Malawi. Sister Tsoka is a teacher at Malamulo College and her exhibit, a small girl's dress, was entirely hand-sewn.

Among the 66 contestants in this competition was Mrs S. R. Mfune, wife of the primary school headmaster at Malamulo, and her entry was one of two which were highly commended.

In the accompanying picture Mrs Tsoka (right) and Mrs Mfune exhibit their handiwork. The first prize, a copper bowl, presented to Mrs Tsoka can be seen on the table with some of the displays.



The prize-winners.

## THE STAMP OF ONE DEFECT

by CONZE L. SCHRODER, Pastor

THERE IS a passage in Shakespeare's *Hamlet* which expresses the dramatist's aim of purging the emotions and minds of men by portraying in the life of some gifted hero a tragic downfall, due to some weakness of character. When a man is equipped by nature to make significant achievements, and fails to do so because of some weakness, his fault becomes emphasized because it undermines his qualities of strength. What we should observe in this philosophy is a warning against being over-confident of our powers and talents. It also tells of the profit of discerning and mastering whatever defects we might have. One defect is capable of neutralizing a hundred powers!

This might be a philosophy of fear, but when we examine the Scriptures we see its true meaning. Instead of leaving us in a state of helplessness, the inspired writers provide us with a remedy. The holy Word with its hundreds of diversified characters and personalities, has its heroes and its tragic figures. It encompasses the entire world of human experience and gives a safe and sure guiding principle for the way to live wisely and to avoid tragedy. A life that fails to fulfil

its purpose, however humble or exalted that purpose might be, is tragic; and the principles laid down for a successful life may be applied to all men of all ages, whether they ride on the humps of camels or are snug and cosy inside a space capsule.

Among the tragic figures in the Bible are Samson, Solomon, Annas, Caiaphas, Pontius Pilate, Lot, the rich young ruler, and Judas Iscariot. We cannot in the short space allotted for this article go into detail as to why they would be termed tragic, but their experiences should provide interesting material for mental exercise and spiritual instruction. It is true that Solomon and Samson repented and enjoyed the mercy and forgiveness of God, but they are tragic in that they could have brought great honour to God, and they might have lifted up God's people to a high plane of living. Samson's love for women and Solomon's love of luxury and recognition consumed their powers and resulted in unhappy consequences which were to continue for generations after they had passed on.

To the Greeks this philosophy of the drama of life was one of hopelessness. *Fate* decided whether a man

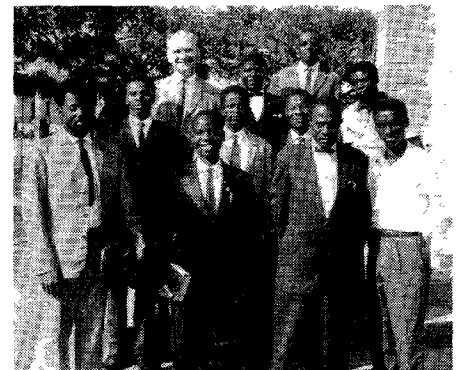
would fall or not because he was in the hands of the gods. Man had no control over the matter at all. To Shakespeare, a man could be blamed for his failure; but to the Bible student the problem is solved by Jesus, for He said: "Without me ye can do nothing." John 15:5.

Paul's life began tragically. He was mastered by passion and fanaticism. But a different man emerged when he consented to unite his life with Christ. That day a hero was born—not a tragic figure wrapped up in his own selfishness and self-interest, but one who walked "in the newness of life."

Peter was a tragic figure until he saw his weakness and wept bitterly over it. John was a "son of thunder," but what gentler and more appealing words can we read than in his Gospel and epistles. In him the love of Christ was reproduced until it became irresistible strength.

Within each of us God has placed certain powers. It is our responsibility to develop and use them. Let it not be with us, as the poet Blake describes human nature, the "invisible worm" seeks to destroy or weaken these powers. Sin is capable of destroying everything with which God has equipped us for fulfilling His purposes. We will all be tragic figures if we do not avail ourselves of the benefits of Calvary, and unite our weakness with the omnipotent Christ. In this way we may become *invincible*.

"The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you."—*Steps to Christ*, page 65.



Dusan Sofranac with literature-evangelists of the Lubumbashi area in the Congo.

## LAST REMINDER

# Plan BIG for 13th Sabbath for Kendu Hospital



Dr L. G. Rose explaining the technicalities of a biological incubator to hospital orderlies at Kendu Hospital in East Africa.

## FROM DEEPEST SORROW

(Continued from page 7)

"Now in the place where he was crucified there was a garden; and in the garden, a new sepulchre wherein was never man yet laid. There they laid Jesus . . . for the sepulchre was nigh at hand." John 19:41, 42.

Joseph of Arimathea had prepared the tomb for himself. In the crisis the rich man came out in the open and declared his love for our Lord by freely offering his grave.

The garden tomb, situated as it is "without the gate," is an attempt to maintain the atmosphere of an eastern garden in the days of our Lord. In the

garden is a very well preserved specimen of an ancient rock-hewn tomb.

For many years this garden and tomb were cared for by a dedicated Palestinian Christian. During the recent June war Mr Matter with his wife, sheltered in the tomb itself. Since things seemed quiet on the second morning, he decided to go to the house for provisions and a hot drink and to spy out the land. As he walked across the garden path toward the home, an Israeli soldier with an automatic weapon, entered the gateway and fired without warning. The following morning a Franciscan monk found the body and also rescued Mrs Matter from the tomb. The monk do-

nated his own prepared casket, like Joseph so long ago, and with his own hands buried the caretaker in the garden to await the final joy.

Is this garden tomb the real place where Christ was buried? We cannot know for sure, but of one thing we are certain: in a tomb hewn out of the solid rock and sealed by a rolling stone just like this one, Jesus, "tasted death for every man." From just such a tomb he arose on the third day. And, rising, he wrenched the ugly weapon of death from the enemy's grasp and turned it against him. Christ's victory over death guarantees the destruction of the author of death, which is the devil. It is also the pledge of life for evermore to the believer.

In the peace and quiet of this garden a sensitive soul may hear again the angel's words:

"He is not here. . . .

He is risen. . . .

GO AND TELL . . .!"

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## VACANCY

An Adventist is wanted to take the management of a farm. For details write to:

Mrs A. Barnard,  
Box 780,  
NELSPRUIT, Tv1.

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## AT REST

NKOSI.—Barson Barto was born in the month of August, 1912. At the age of 17 he accepted the Advent message and was baptized. He attended Luwazi Mission School for two years and in 1931 went to Malamulo for teacher training, walking by foot most of the 400 miles from his home in the north to Malamulo. Upon graduation in 1937 he returned to the north where he served in a variety of posts as a teacher until 1948 when he attended the Ministerial Course at Malamulo. In his work as a pastor he traversed most of the northern region of Malawi by foot. In 1959 he was appointed as union Church Development secretary and then in 1964 he was elected as director of the North Lake Field in which post he served until his death at Malamulo Hospital on January 20 after an illness of three months.

He leaves to mourn, his wife, nine children and his two aging parents.

Pastor Nkosi was fully resigned to the Lord's will in his last illness. He awaits the trumpet call to life in the Malamulo cemetery.

—N. L. Doss

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# REPORTING ON PEOPLE AND EVENTS

Special celebrations are in vogue this year. Together with Solusi's 75th, the Central African Union is celebrating its 50th, and the Rhodesia Conference its 40th. From Pastor J. Ernest Edwards, of the General Conference Lay Activities Department, comes congratulations to the Rhodesia Conference on their anniversary and a reminder to the members that "the last days for evangelism are here."

Not only has the 1968 tithe figure for the Central African Union exceeded the 1967 figure but it has also exceeded its own goal for the year.

Solusi is facing a serious water shortage as it celebrates its 75th anniversary. Special prayers are being offered for rain, for unless heavy rains fall to fill the dams the outlook looks bleak for the college during the winter months.

J. D. Coetzee, director of the Voice of Prophecy Bible Correspondence School in Cape Town believes that 1968 was the "best year we have ever had. We have printed the first twelve lessons in a new language and hope to complete the others before the end of January. . . . At the present time we have over 5,300 students who have made either baptism or Sabbath decisions."

The Zambesi Union Treasury Department reports a tithe increase of £10,619 which is 16 1/2 per cent better than the previous year. Mission offerings have also increased by £6,092, a 33 1/2 per cent gain.

"The new H.H.E.S. program," writes D. K. Short of the Sentinel Publishing Association, "seems to be moving along fairly well. A number who had grave doubts about this are completely converted now and some who are actually in the field working on the program regret very much that we did not start the plan long ago."

"ONwards with Christ in the ON Conference" is the name of the new bulletin which Pastor Eric C. Webster is getting out for the blessing and uplift of his church members in the Oranje-Natal Conference.

Pastor and Mrs C. H. Mackett have moved to Anerley Place where Mrs Mackett is serving as the nurse of this institution.

Pastor O. Gmebling of the Central European Division has sent us the cheering word that Pastor St. Woysch, Lay Activities secretary for the Central European Division, will be visiting our Division from July to September, attending camp-meetings.

Dr Ray Foster is continuing his work of leprosy rehabilitation on a half-time basis. This work extends to Mwami, Yuka, and Malamulo leprosariums.

The Zambesi Union Church Development secretary, R. R. Ndhlovu, reports 9 churches dedicated during the last quarter of 1968.

The Dr Schaffners write that they are getting settled at Kettering Memorial Hospital in Dayton, Ohio, and are becoming absorbed in the program there, although their thoughts and prayers are still with and for us here in Africa. Besides his hospital duties, doctor has been elected one of the elders of the local church and is giving his support to their church building project.

Pastor and Mrs Th. Pedersen have arrived in the Congo where Pastor Pedersen is the president of the South Congo Field, located at Songa, near Kamina.

Miss Dolly Alexander who left Rusangu Secondary School recently, wrote from Paris that she had greatly enjoyed her term of service in Trans-Africa and hopes on the completion of her study course overseas to return for further service.

Mr and Mrs Mike Salisbury, at present in Denmark where Mrs Salisbury is completing the nurses' course, expect soon to go to France for French language study, and then proceed to the Congo for their first term of service.

In a second communication from L. A. Gilmore, Public Relations officer of the Sydney Sanitarium and Hospital in Australia, the hope is expressed that any graduates of this institution now serving in Trans-Africa will get in touch with Pastor Gilmore in order to form a graduates' association.

## OUTLOOK

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## SUNSET CALENDAR

### APRIL 1969

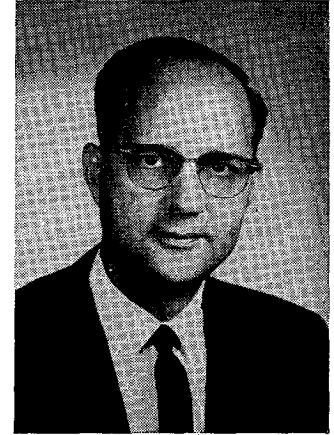
	4	11	18	25
Cape Town	6.37	6.30	6.21	6.13
Johannesburg	6.04	5.57	5.51	5.44
East London	6.00	5.52	5.44	5.36
Port Elizabeth	6.09	6.02	5.53	5.45
Bloemfontein	6.09	6.02	5.55	5.48
P'maritzburg	5.51	5.43	5.37	5.29
Durban	5.49	5.42	5.35	5.27
Windhoek	6.48	6.42	6.37	6.29
Bulawayo	6.03	5.58	5.53	5.47
Salisbury	5.53	5.48	5.44	5.38
Gwelo	5.54	5.48	5.43	5.38
Lusaka	5.59	5.54	5.50	5.46
Blantyre	5.39	5.36	5.31	5.28
Lubumbashi	6.11	6.07	6.05	6.03
Nairobi	6.39	6.37	6.36	6.35
Mombasa	6.25	6.24	6.21	6.20
Kisumu	6.49	6.48	6.46	6.46
Kampala	6.56	6.56	6.54	6.53
Dar-es-Salaam	6.26	6.26	6.25	6.22
Tabora	6.52	6.51	6.49	6.48

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	2	9	16	23	30
Cape Town	6.05	5.58	5.53	5.49	5.46
Johannesburg	5.39	5.34	5.30	5.27	5.24
East London	5.29	5.22	5.17	5.13	5.10
Port Elizabeth	5.37	5.30	5.25	5.21	5.18
Bloemfontein	5.42	5.36	5.31	5.28	5.25
P'maritzburg	5.23	5.17	5.12	5.09	5.06
Durban	5.21	5.15	5.10	5.07	5.04
Windhoek	6.26	6.21	6.18	6.15	6.13
Bulawayo	5.43	5.39	5.36	5.34	5.33
Salisbury	5.34	5.30	5.27	5.26	5.26
Gwelo	5.34	5.31	5.30	5.29	5.28
Lusaka	5.43	5.41	5.40	5.39	5.38
Blantyre	5.23	5.19	5.17	5.16	5.15
Lubumbashi	5.58	5.55	5.53	5.53	5.53
Nairobi	6.33	6.32	6.32	6.32	6.33
Mombasa	6.17	6.14	6.14	6.16	6.16
Kisumu	6.44	6.42	6.42	6.44	6.45
Kampala	6.51	6.49	6.49	6.50	6.52
Dar-es-Salaam	6.18	6.15	6.13	6.15	6.15
Tabora	6.44	6.41	6.41	6.42	6.43

# Getting the Facts Straight

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



IMPRESSIONS, opinions and judgments are formed by what we see, hear, and read. If conclusions are to be logically and correctly made, one needs to take great precaution and not yield to haste or sentiment. But someone will remind us: "Seeing is believing." In most cases, Yes; but not always. Circumstances and motives are factors to be taken into consideration, and Holy Writ avers, "Judge not, that ye be not judged." Justice and charity dictate that we delay making any decision in cases in which all the facts are not available. Yet, we hear the platitude: "Facts do not lie." This is true to a certain point but if some of the facts have been concealed, distorted or deranged, this is tantamount to oblique lying. And, under such circumstances, it would be a great injustice not only to others but to ourselves as well, to base our judgments on contestable facts.

Neither should we be so credulous as to believe everything we see in print as truth. The reliability of what we read in books, magazines or papers is dependent upon the veracity of its author. Consequently, we must be selective and discriminating if we intend to arrive at an accurate understanding, an unbiased appraisal and a balanced concept of the material we read. This may sound elementary and common-place to some but let me remind you that many today yield to the common error of forming opinions and making snap judgments and decisions before all the facts are in.

In the area of human relations we frequently see individuals who, because of rumour or gossip, are falsely accused and condemned. No effort is made to certify the matter which, too often, is without substantiation. Consequently, a serious wrong is committed, causing great bitterness and sorrow. People are prone to accept as truth what they have heard or read

about a person or event but it does not occur to them that some facts may be missing.

Did you know that there are three sides to every question—your side, my side, and the right side? Human nature is capricious and unless a person is genuinely converted he is likely to present only those facts which he wants you to know. "What a world of gossip would be prevented if every man would remember that those who tell him the faults of others will as freely publish his faults at a favourable opportunity. We should endeavour to think well of all men, especially our brethren, until compelled to think otherwise. We should not hastily credit evil reports. These are often the result of envy or misunderstanding, or they may proceed from exaggeration or a partial disclosure of facts. Jealousy and suspicion, once allowed a place, will sow themselves broadcast, like thistledown." *Testimonies*, vol. 5, page 58.

Although a person has honest intentions, it is possible that, due to prejudice, he does not give a full and accurate picture, thereby influencing one to a wrong conclusion. For this reason, would it not be wise to reserve one's judgment, seeking out all the facts and facets of an issue before coming to a decision? One-third of the angels in heaven believed the devil's gossip and malicious rumours concerning Christ before hearing the whole story. When the facts were finally revealed, they were too proud and stubborn to admit their mistake. The same diabolical strategy was used in causing Christ to be rejected by His people. They believed the infamous accusations brought against Him by the vindictive and envious Pharisees without making certain of the truth.

No, facts do not lie, but they must all be considered before one is able

to intelligently make a decision. Some people believe only what they want to believe, notwithstanding undeniable evidence. Such people are to be pitied. We call them bigots, human clams, whose minds are closed in spite of the facts. Christ said of them, "They have ears and hear not, they have eyes but see not."

Friendships are estranged, people misjudged, reputations sullied, hearts broken, homes wrecked, churches divided, nations involved in wars, and decisions made which, many times, lead to fatal and disastrous consequences because people act and react without first knowing the truth.

Friend of mine, you must be on guard against bigotry, exaggeration, partiality, deceit, vindictiveness and envy. Refuse to be led by these evils which discolour and warp the truth. Do not necessarily accept as factual the first report which comes to your ears. At the same time, do not become cynical or doubtful or lose confidence in mankind. Before passing judgments, be sure you have all the facts, then weigh them carefully and impartially. Peace yearns for it, justice demands it, honesty requires it!

Reader of mine, don't be deceived or influenced by hearsay. Know of a certainty what you believe and why you believe it; otherwise, how can you be sure of the direction in which you are going? For, we read, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.