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Good Words - June 1966

Brethren in Christ Church in Africa

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BRETHREN IN CHRIST MISSIONS

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GOOD WORDS

JUNE-1966

PRICE 3d

THEY LEARN THE BIBLE



Some young people of our church have been working very hard. They are studying the Bible for Bible quiz competitions between their schools.

The first quiz was held last year at Mayezane Church. More than 400 people were present. Most of them were young people. Those who were in the competition studied chapters 4, 5 and 6 of Matthew. There were six teams, but the Mayezane team won. The Mahwanke team was only half a point behind.

Another quiz was held at Sibona. This time the teams studied John, Chapters 1, 2 and 3. The young people answered before a crowd of 500 people. Because there were so many people, the competition was held under the trees. Everyone listened carefully. Even a snake in the tree could not stop the quiz. This quiz ended as a draw between the teams from Sitezi and Kozi. The person with the highest score was a very little girl from Kozi!

During the first term this year, quizzes were held at Nkashe and Shake. Only four teams played at Nkashe, but they studied their chapters well. The old people were surprised that the young people could answer so many questions. There were 30 questions for each play. The teams played three

times to find the real winner. Nkashe team won.

A big competition was also held at Matopo Mission during the Regional Conference. Twelve teams came to play in the competition. There were two teams from the Wanezi district, four from Mtshabezi district, and six from Matopo district. They studied the first ten chapters of the Book of Acts. The best teams were the ones from Swazi and Lubuzi. Everyone watched to see who would win. The young people tried very hard. In the end, Lubuzi had half a point more than Swazi.

Many people helped to give these quizzes. The Rev. and Mrs. George Bundy planned them. Those who led the quizzes were Mr. Mbalekelwa Ngwenya, Mr. David Moyo and Mr. Ronald Mpofu. In each quiz the winning team received a prize. Also, the person from each church who answered the most questions received a prize.

Best of all, many young people learned much about the Bible.

What about your young people? Help them to begin studying the Bible. Have quizzes for them. Bring them to Regional Conference. The chapters for next conference are Acts 11 to 19.

GOOD WORDS

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FROM THE BISHOP'S PEN

Question Time

Dear Sir,

You have said that if we have a question, we should send it there to be answered. Now here is a question.

Why does the Brethren in Christ Church not give their evangelists places to stay, while the other churches do give their evangelists places? And when you send evangelists to the schools and the people repent at those schools, then who can teach those people who repented at that place where there is no pastor?

A. C. S. MWAANGA.

Kalomo, Zambia.

* * * *

Bishop A. J. Book answers:

This question can be confusing because some people do not really understand who the church is. The church is made up of born-again Christians.

All these believers should be interested in spreading the Gospel and should help in any small way they can to push the Word of the Lord.

Most Brethren in Christ evangelists do not need special places to live, because they live in their homes. When they go to preach at other places, the people at those places help them. The Apostle Paul received a little help from the people where he visited and preached, but mostly he supported himself by sewing tents. Read Acts 18: 1-3. Our preachers and evangelists do receive help from the church, especially those who spend all their time in Christian work.

We need men today whom God calls and because of His call they go and preach to lost souls.

Recently I read this from an African pastor in the Congo. He said, "If the hearts of men of Africa are not changed by Christ, if men are not born again, this continent awaits a real disaster. But **if evangelisation is carried out in Africa for Africans and by Africans, we will have churches conformed to the will of God.**" This shows me that Christians must go when God calls. They must not look to the church for a place to live only, but look to the Lord, who can supply every need.

We, too, are wondering how the people who repent where there is no preacher are going to be taught. Some of them are crying for help. Some of them will go back into their sins if they do not have leaders. It seems that few are willing to go to these places. Where are the men whom God wants to call? Where are the men who should say like Isaiah, "Here am I, send me"?

What about each of you who read this?



R. Tshuma at the doors to the new offices



Bishop A. J. Book in his office in downtown Bulawayo

NEW OFFICES IN BULAWAYO

The Rhodesia Bishop and Education Secretary now have offices right downtown in Bulawayo. These offices are in the same building as the Matopo Book Room.

If you want to see one of these men, go to the big doors beside the Book Room in Selborne Avenue. Above the doors is the name CORNER HOUSE. Go up the steps and turn left. The Brethren in Christ offices are Nos. 111, 112 and 113.

Petrol Fails to Hinder Conference

CHURCH NEWS



Even though it is hard to get enough petrol these days, many people were able to attend the Regional Conferences in Zambia and Rhodesia. A few people were kept away by lack of petrol, but this did not keep the meetings from being good times of fellowship and growth.

At Matopo 900 people attended the Sunday noon service. By that time, some who had to go home by bus had already gone. The church was nearly full each day, from the opening service on Wednesday, May 4.

There seemed to be a deep desire for prayer at the Matopo conference. Some people met in the church at six o'clock each morning for a prayer time. Many requests for prayer were given during the conference. And there were times of prayer after the evangelistic messages which were preached by the Rev. B. Mlilo each evening.

At Macha Mission, hearts were troubled about places in Zambia which need more of the Gospel. Many places were named which need evangelists, pastors or church buildings. The evangelist, Major Rader, of the Salvation Army, preached about the things which keep us from having power in our lives and from witnessing to other people. He used mirrors, pictures, lights and electricity to show these truths.

CHURCH OFFERINGS INCREASE

Offerings from the Zambia churches have increased £300 over 1964. The treasurer in Zambia reported total offerings of £811 13s. 9d. for 1965. This money was collected from 45 churches and preaching points.

Rhodesia offerings increased £326, but this money came from 123 churches and preaching points, so the increase is not so great. The total offerings in Rhodesia for 1965 were £2,326. In giving his report, the Rhodesia treasurer asked the church to give more so that the money from America will not have to be spent for regular church needs.

OVERSEER FOR THE GWAAI DISTRICT

For the third year, the Rhodesia Conference talked about a full-time overseer for the Gwaai district. This time the matter was finished. The people cannot wait any longer for a shepherd. The overseer will begin his work in January, 1967.

A special offering of cash and promises was taken on Sunday noon for the support of this overseer. £377 0s. 6d. was given or promised. The conference approved the name of the Rev. Bafanya Mlilo for this work.

A CHURCH FOR CHOMA

The Zambia Regional Conference decided that it is time to build the church in Choma, even if there is not money to build. It was decided to take £100 from the church treasury and also to take a special offering in all the churches on a certain Sunday. This money should put in the foundation.

This foundation will be laid this year. They

hope the church can be finished in 1967. It will be built on the southern side of Choma where many new buildings are being put up now.

MEN'S MEETINGS BEGIN

The Regional Conferences of both Rhodesia and Zambia talked about having men's meetings at the churches. The meetings will be for men who are church members, to help them be strong spiritually. Sometimes the church men will invite men who are not Christians to meet with them, so they may see their love and be won for Christ.

There will be young people's meetings, too. The conferences chose Regional Youth Committees to help plan these meetings.

DISTRICT REPORTS GIVEN

People who were at conference were interested to hear reports by the overseers about how the work of the church is going.

Zambians heard that there will be new churches built at Siachidinta and Siabunkulu. Services are now being held at Pangwe, Chiyale, Chikanta, Chilala and Mpinda. The overseers were encouraged about a visit to Lusaka, where they hope there will soon be a church.

From the Gwaai came the good news that Diwa, a headman of the Bushmen, has repented. Also one or two Bushmen will be coming to Bible School this year.

The work at Vimbashikwe mine, near Mtshabezi, is growing. The church building has been finished. About 20 people from this church were present at conference. The mine director gave a lorry and petrol for them to come.

Wanezi district now has a cattle kraal. Some people who want to help the Lord's work are giving of their possessions. The kraal now has five head of cattle and six goats in it.

SPIRITUAL GOALS FOR RHODESIA

The Rhodesia Church Executive Committee gave four goals which the church should work for this year. The conference promised to support them.

1. That every church member give full church offerings this year.
2. That six new preaching places be opened.
3. That all preachers attend the two-week Bible course in January.
4. That 100 people should tithe this year.

SPIRITUAL GOALS FOR ZAMBIA

1. To have a pastors' refresher course each year.
2. To have a Bible School in Zambia by 1968.
3. To have five new Bible students each year.
4. To finish the Choma church in 1967.
5. To build a church in Lusaka by 1970.
6. To open two new churches each year.
7. To see the offerings rise 20% in 1966.

Ibayibhele Lethu Salizuza Njani

Jonathan N. Dlodlo

UNkulunkulu wakhuluma, umhlaba waqalisa. Wakhuluma, umhlaba wawusugcwa izinto ezinengi. Ilizwi likaNkulunkulu lilamandla.

IBhayibheli liyatsho ngokwalo ukuthi liyilizwi ngovuso lukaNkulunkulu. II Thim. 3: 16, 17. Lokuba yalotshwa kudala ilokhu ifundisa iqondisa thina lamuhla.

Nxa imibhalo yalotshwa kudala kangaka, ngakhoke silokhu silayo kanjani lamuhla? Kungani ingalahlekanga njengezinye izincwadi zakudala?

UNkulunkulu Wasitshela Thina Ngaye

Kumele sikhumbule ngamandla amabili la ayesebenza—uNkulunkulu lomuntu. UNkulunkulu wayefuna ukuzichaza emuntwini. Wafuna ukuba umuntu amuzwe angaze amesaba kuphela. Ngakhoke watshela abantu abanye izinto zokuba bazi-lobe ngaye. Sithi uNkulunkulu wathela umoya, waphfumulela yonke imibhalo. Siyakwazi lokhu ngokuba uNkulunkulu usitshela njalo encwadini yakhe. II Pet. 1: 20, 21.

Amanye amandla ayesebenza ayengumuntu. UNkulunkulu wakhetha abantu abanengi abehlukeneyo ukubhala amazwi akhe. Sikholwa ukuthi kwakulabantu abehlukeneyo abangu 30 loba 40 abalokuloba okufumaniseka eBhayibhelini! Aye-ngamadoda endlela ezinengi ezehlukeneyo zempilo. Kwakulembongi, abagoli benhlanzi, izihlakaniphi zombuso, abaprofethi, izazimvela, abapristi, umFarisari, lenyanga. Babe ngabelusi, abatshumayeli, izibotshwa, abehluli, amagqwetha, labathelisi. UNkulunkulu wasebenzisa amadoda athobekileyo ukuba alobe amazwi awafunayo. Kwakuyindlela yakhe yokuzitshengisa ebantwini ngabantu bakhe.

Ukukhethwa Kwencwadi Ezifaneleyo

Kuqala imibhalo yayilotshwe ngezincwajana ezehlukeneyo ezinengi. Abakhokheli bebandla bathanda ukubuthanisa lezi izincwadi bazihlanganise ndawonye zibe yincwadinye engabalwa ngabantu bayifunde, bazi intando kaNkulunkulu.

Bazakhetha kanjani lezo zincwadi ezingenza “umthetho wokholo”? Bazilinga izincwadi nge-mibuzo eminengi. Le ngeminye yayo: (1) Incwadi yavela kubaPostoli? (2) Usizo lezibusiso zencwadi zaziyiziphi? (3) Yafundisa uKristu njalo yakhuluma emoyeni womuntu owayifundayo. (4) Yafundwa kakhulu phakathi kwamabandla?

Konke ukukhetha kwenziwa ngokukhulekela kakhulu ukuholela kukaNkulunkulu, ukuze abakhokheli bafumanise izincwadi ezilungileyo ezazingacinelwa umhlaba olahlekileyo.

Ukwahlukanisa Izincwadi

Kwathi abakhokheli bebandla sebekhethile ukuthi yiziphi izincwadi ezimele zibe seBhayibhelini, bazehlukana ngezigaba. Isigaba sezinhlanu zakuqala zazincwadi zomthetho. Lezi zincwadi zikhuluma ngabantu bakaNkulunkulu, abajuda.

Ezilandelayo ezilithumi nambili zikhuluma okuyaphambili ngabaJuda. Lezi yizincwadi zezi-ndaba, zisifundisa ukuthi kwenzakalani nxa abantu bengamlaleli uNkulunkulu.

Izincwadi kusuka kuJobe kusiya kuZihlabelelo zikaSolomoni zincwadi zezingoma zabaJuda.

Ezilandelayo zonke eThestamenteni eliDala zincwadi zeziprofetho. Abaprofethi kabakhulumanga kuphela izinto ezazizakwenzeka ngaphambili. Babaxwayisa futhi abantu.

Izincwadi zeThestamente eliTsha zehlukaniswa izigaba ezine lazo. Kwakuzincwadi ezikhuluma ngempilo kaJesu. Kwakulencwadi eyodwa ekhuluma ngendaba yebandla lendulo. Kwakulencwadi ezalotshwa ngabaphostoli. Kwakukhona incwadi eyodwa yesambulo.

Ubunzima Bezilimi

Njengalokhu iBhayibheli lalilotshwe ngolimi lamaHeberu lolwamaGrekhi, abanye abantu bomhlaba babezalifunda kanjani ilizwi likaNkulunkulu? Kuqala abaphenduleli baphendulela iThestamente eliDala ngesiGrekhi. Lokhu kwakuluziso olukhulu ngoba babebanengi abantu emhlabeni ngaleso sikhathi ababeluzwa ulimi lwamaGrekhi.

Loba kunjalo babelokhu bebanengi kakhulu ababengaluzwa, ngakhoke ngemva kwesikhathi iBhayibheli lonke laphendulelwa ngesiLatini, olwalululimi olwalungazwiwa ngabantukazana abanengi.

Okwesikhathi eside kakhulu, iBhayibheli lalifundwa kuphela ngesiLatini. Ulimi lwabantu lwaguquka babengasaziswa isiLatini kakuhle. Kodwa ngalesi isikhathi ibandla laligcwele abantu ababi ababefuna amandla kuphela. Ngakhoke laba abakhokheli benza imithetho yokhuthi abakhokheli kuphela yibo abazakuba lamaBhayibheli. Njalo kwesinye isikhathi batshisa amaBhayibheli abantu.

Amadoda Alezibindi

UMartin Luther wayengesabi abakhokheli ababi. Wafunda iBhayibheli. Khonake waliphendulela ngolimi lwabantu bakibo, amaJalimana. Amanye amadoda alezibindi aphenndulela iBhayibheli abantu bakibo; abantu abanengi baphinda balifunda futhi.

Imphendulelo yokuqala ngesiNgisi yenziwa nguJohn Wycliff. Inkosi kayikuthandanga ayekwenzile. Yambamba yambulala, kodwa iBhayibheli ayeliphendulele lasala abantu balifunda ngokutshiseka.

Khathesi-ke wonke umuntu uyezwa ukuthi kuqakathekile kanganani ukuba abantu babelamandla okufunda iBhayibheli ngolimi lwakibo.

Khathesi abafundisi abathile lamaAfrika akhohlwayo asephenndulela iBhayibheli ngesiNdebele. Lokhu kumele kususize ukuba siyizwe ngokutsha.

Kulokhu kuselendimi ezidlula i-200 emhlabeni ezingelalo iBhayibheli lilotshwe ngendimi zabo. Singaba lokubonga kakhulu ukuba leli lizwi likaNkulunkulu lilotshwe ngolimi lwethu.



Mama Abehlukeneyo

Singomama ezweni. Singabagcini bezinto emakhaya ethu, ngakho-ke siswele ukufunda lokufundiswa ukugcinwa kwazo. Ngalesizizatho sasesizuzo omunye umhlangano abesingelawo emnyakeni eyedlulileyo, okuthiwa iklabi. Lo umhlangano ulosizo olukhulu sibili kibomama bonke abafundileyo labangafundanga mayelana lokuthi singabagcini bemizi.

Sifunda ukupheka okwakusasa, ukuthunga, lokusika ilembu, lokweluka okokwembatha, lokho kusibekele—ikakhulu ukusibekelela impukane—yikho ebesingakwazi, lokunye okunengi.

Ngakho-ke sesifunda konke lokhu, masingakhohlwa lihawu lethu elokuphila okuphakade, ngoba lokhu konke ngokwemhlabeni, asithi sifundiswa, lona silibeke phambili ukuze sivike omubi. Omubi uhlezi ezungeza indawo zonke. Singasenza okomhlaba sikhohlwe iBhayibheli.

Asiqaphele. Sizakuwa.

Ngoba okunye kuyasiza, kodwa okunye akuhambelani lokukholwa kwethu. Ukugida lokuqakeza akungeni ekukholweni lakho. Ngoba kuletha

ukufisa, ukufisa kuletha ukwenza, ungenza usuwonile. Jakobe 1: 13-15.

Umuzi wekholwa awuhlale uhlanzekile, uthanyelwe, phandle laphakathi. Imbiza lemganu, akuhlale kuhlanziwe, labantwana labazali bebukeka. Okuhle kuzala okuhle. Okubi kuzala okubi, nje ngakuMatewu 7: 18. Ungahlala uncolile lomcabango wakho awuyikucabanga okuhle ngoba kuyinhlangano yobuvila. Njalo, bomama, asiqaphele ukuhlangana akusinotho. Atshi! Kuyizithelo zika-Moya.

Njalo asiqaphelise nxa sikhuluma amazwi ethu kubomkethu, ebantwaneni, lasebantwini ukuthi ayakha na? Noma ayacitha? Ngoba lokho lakho kuyikuhlambuluka kumama. Futhi asizihloleni esimeni esiyiso sona ekukhonzeni. Lanxa sikwezinye indawo, asiphenduki na?

Impilo zethu zitshumayela ebantwini. Umkhokheli ohamba egangeni uyabambisa, ngakho kumele sihambe ngokuqonda sonke isikhathi.

INKOSIKAZI M. KHUMALO.

Bagela abendlu yakho ikhekhe

Thina omama singatshengisa uthando lwethu kubomkethu labendlu yethu ngokupheka ukudla okuqakathekileyo kwezinye izikhathi. Ukudla okulungileyo kuyasiza ukugcina abendlu bethokoza lokubagcina beqinile njalo bephila kuhle. Bagela abendlu yakho kusasa leli khekhe.

Kuqala faka itshebetshebe kwenye yembiza zakho ezinkulu ubusubasa umlilo omkhulu ngaphansi kwayo. Bana leqiniso ukuthi isitshisisa ungakalifaki ikhekhe olibagayo. Qalisake ukuhlanganisa ikhekhe lakho.

Hlanganisa ndawonye:

inkomitsho eyodwa yetshukela

$\frac{1}{3}$ yenkomitsho yamafutha

$1\frac{1}{2}$ yenkomitsho yefulawa.

Vuba ndawonye lezizinto kuze kusala kungasalamabhuntu. Khonake khupha $\frac{1}{2}$ yenkomitsho uyifake eceleni ukufaka phezu kwekhekhe.

Hlanganisa-ke lalokhu osukuvubile:

iqanda elilodwa

$\frac{1}{2}$ yinkomitsho yochago

2 amatispunu yebhekini poda

$\frac{1}{2}$ yetispunu yetswayi.

Goqoza ngokhezo kuzekuhlangane kakuhle ndawonye, khonake kuthale emganwini wensimbi olezinhlw. Thatha $\frac{1}{2}$ yenkomitsho yefulawa letshu-

gela okubeke eceleni ukufafaze phezu kwekhekhe.

Faka ikhekhe embizeni enkulu ubusufaka amalahle phezu kwesidikiselo. Liyekele ikhekhe libageke lize libe mpofane. Ungaqiniseka sekwenza-kele ngokuhloma isiqo sotshani obuhlanzekile phakathi kwalo. Nxa buphuma bungelalutho, ikhekhe selivuthiwe.

Khathesi-ke likholise ikhekhe lakho labendlu yakho!

Isaziso Kwabakholwayo

Impilo yomKristu iphetwe yikukhuleka. Yiso isiqokoqela esikhulu sibili.

Ngithe ekuhambeni kwami ngahlangana lomama owayesedukile. Lo umama usephendukile. Lithi wathini kimi? Wathi, "Ngiyalibonga ngoba lithi likhuleka lithi, Mlimu, buyisa abedukileyo."

Ngiyambonga uMlimu ngoba uyezwa abakhulekayo, abaphendule. Siyazinika yini ithuba lokukhuleka isoni size sizisole ekuhambeni kwaso ngenxa yomtandazo wakho loqwami?

Mina amazwi kamama lowo angitshaya kakhulu sibili. Asizihloleni sibone ukuthi simi ekukhulekeni yini.

INKOSIKAZI H. M. SIBANDA.

MARY JONES AND HER BIBLE

Mary Jones was a little girl eight years old in the year 1792. She was the child of poor people who made cloth to sell, and she lived in the mountains of Wales, a country which is near England.

Mary did all the cooking, cleaning, washing and gardening at their small home, because her parents had to work all day at their machines making cloth.

This little girl had never learned to read, for there were no schools in her town. Her parents loved God, but there was no Bible in their home, because Bibles in the Welsh language were very few and they were very expensive in those days.

The one thing which Mary liked most was to go to church to hear the Bible read. A kind lady named Mrs. Evans saw how much Mary loved the Bible. One day she said to her, "Mary, when you learn to read, you may come to our house and read our Bible."

"Oh, thank you, Mrs. Evans!" smiled Mary.

As Mrs. Evans rode away on her small horse, Mary prayed, "Please, God, make a way for me to learn to read and know more of the Bible."

A School for Mary

It was two years later when Mary's father came home one day with wonderful news. A school was going to be opened in their town!

Mary tried hard in school. She did very well with her lessons, and sometimes she was able to help the other children.

One day the teacher decided to start a Sunday School. On the first Sunday he taught the children the first chapter of Matthew. Then he said, "Next Sunday we will have the second chapter. If any of you can get to a Bible during the week, study this chapter."

Mary remembered Mrs. Evans. After church she spoke to her.

"Please, Madam," she said, "two years ago you said that when I learned to read I could come to your house and study your Bible. May I come now?"

"Of course you must come," said Mrs. Evans.

The next Saturday afternoon, when her work was finished, Mary climbed two miles up the mountain to the Evans farm. Mrs. Evans showed her the Bible covered with a cloth in the best room. Carefully Mary turned the pages until she came to the Book of Matthew.

Her Own Bible

On the way home Mary thought, "If only I could have my own Bible. But how could I ever earn enough money to buy one?" She decided to try.

Mary did not have much time to do extra work. But sometimes she gathered firewood for an old woman who lived near them. The woman paid her a half-penny each time. Mrs. Evans heard about

Mary's Bible and she gave her two hens and a cock, so she could sell eggs and earn money. Mary kept her money in a little box which her father had made.

At the end of a year Mary opened her box. She had earned only eleven pence! She was disappointed, but her father took the money and gave her a shilling for it.

By the end of the next year Mary had earned two shillings and sevenpence. But soon her father became very sick and Mary stayed home from school to take care of him, while her mother worked.

Enough Money for a Bible

It took six years to get enough money to buy a Bible, but at last Mary had enough.

"Where shall I get my Bible?" she asked.

The pastor and the teacher said they thought she could only get one by going to Mr. Thomas Charles, twenty-five miles away in a town called Bala.

Mary started out very early in the morning, after her parents had prayed for her. She arrived in Bala that evening, very hot and dusty and tired.

She stayed that night in the house of a preacher, and early the next morning the preacher took her to Mr. Charles's house. Mary told Mr. Charles the whole story of how she had worked and saved for six long years.

Mr. Charles looked very sad. He turned to the preacher and said, "It is terrible to think this girl has come all this way for a Bible, and **I have none to give her!**"

"Don't you have just one for her?" asked the preacher.

"Not one," answered Mr. Charles. "These which I have are promised to other people."

When Mary heard this she began to cry. She must go back without her Bible!

Suddenly Mr. Charles stood up. "You **shall** have your Bible, my child," he said. "I cannot send you back without it. Someone else will have to do without."

He put the Bible into her hands.

Bibles for Everyone

Mr. Charles could not forget the story of how Mary worked to buy a Bible. As he visited the villages of Wales, he saw that the whole country needed Bibles.

In December, 1802, he went to a meeting in London, where he told the story of Mary Jones and of all the other Welsh people who needed Bibles in their own language. The men decided to form a society which would help people all over the world to get Bibles. Many people gave money to help.

This society is still working today. It is called the Bible Society and it has helped us to get Bibles in our own languages in Africa.

A. R. Zook

GOOD WORDS

A CHRISTIAN WEDDING

IN THE CHURCH

The small church was beautiful. Musa had asked some of her friends to decorate it for her, and they had put in flowers and forest greens.

Temba and Musa had planned their wedding day carefully so it would bring honour to their Saviour. Somehow it seemed to them that the church service was the **really** important part of the day.

The people gathered inside, waiting for the service to begin.

First, four teacher friends of Temba sang "Thabani, Thabani" (Rejoice, Rejoice). Then as they sang "Ngcwele, Ngcwele, Ngcwele" (Holy, Holy, Holy) the wedding group began to take their places at the front of the church.

As the singing grew louder, the people turned to watch Musa moving slowly up the aisle on the arm of her uncle. She looked as pure as the white flowers she carried. She could rightfully wear the gown of spotless white satin and the white veil. Musa had made these clothes herself instead of spending many pounds to buy them. She could use the money instead for nice things for their home, which they would use for many years to come.

As Musa came to the front, she gave a little smile and took her place beside Temba. Both hearts pounded with joy as they realised God's goodness in bringing them to this hour. They thanked God silently that He helped them keep themselves pure. They could look into each other's eyes and not be ashamed.

The minister spoke such good words of advice. Then he said, "Temba, do you take this woman, Musa, to be your lawful wedded wife? . . . Musa, do you take this man, Temba, to be your lawful wedded husband? . . ."

As they made their promises to each other, it seemed very wrong for a husband and wife to fight and separate as some of their friends had done. They kneeled to pray. How close God seemed as Temba squeezed Musa's hand in his! Musa was so happy she wanted to cry.

But then her mind was caught by the words the quartette was singing, "Nkosi, Namhla Ngiyathela" (Lord, Today I Dedicate). Temba and Musa gave themselves again to God just then, to do whatever He would call them to do.

As the people left the church they were very quiet. It seemed that they had seen a wonderful thing. This was a wedding with Christ really in the centre!

MIRIAM STERN.

IN THE VILLAGE

See! There are Temba and Musa coming from the church, ready to go to Temba's home for the feast. The car is ready to take them.

There are the best man and the bridesmaid and the two little flower girls. Temba and Musa did not think they should have a large number of people in the wedding group. The important thing was not to have a big wedding, but to honour God.

As the car stopped outside the village, aunts and sisters hurried to spread mats from the car to the door of the house.

The women took them towards the house, walking very slowly so that everybody could see them. Musa smiled at the people. They looked at her and Temba with wide eyes as if they had never seen them before. The two young people did look lovely.

At last they were inside the house and were given their special place to sit. There was plenty of food for everybody.

At about three o'clock Temba and Musa were taken to different rooms to change their clothes. The table and chairs were put outside, and all the people were asked to come near. Someone was to write down all the gifts which were presented.

There was a cow and two oxen from the parents. There were goats from an uncle and aunt. The sisters gave baskets, sets of tea cups, and mats for the floor. The brothers gave pound notes. Then there were lots of shillings, sixpences, ticeys and pennies.

At the end the chairman announced how much was given. Musa's side was lower than Temba's. Temba's people were very happy about this, because they wanted to give their new daughter a good welcome into the village!

Then there was prayer and some words from the Bible. At last the chairman said, "Now it is time for everyone to leave quietly and happily. Thank you for coming and for your gifts and singing. Come again next time. There is still one son to get married when the time comes for him!" Everyone smiled.

But before the people went, another man stood up and said, "Young people, this is what we expect you to do. There is only one way to come to the wedding day in order to start a good, clean and pleasant home." Then he thanked Temba's and Musa's parents for helping them grow up well.

By five o'clock everyone was ready to go home. There would be no singing and dancing in the night. This was a day to honour God.

MRS. BAFANYA MLILO.

Ibayibhele lifundwa ngani?

Nxa usuke wafunda izindaba zokukhula kwe-Bandla, usuzwile ngezikhathi zeMinyaka eMnyama, ngemnyaka yabo 500 A.D. kusiya kubo 1500 A.D.

Kungani yayibizwa ngokuthi yiMinyaka eNnyama?

Kungenxa yokuba ngalesi isikhathi ibandla lasusa amehle alo elizwini likaNkulunkulu. La-chitha wonke amandla alo lizama ukuzuza amandla lemfuyo yomhlaba.

IMinyaka eMnyama yaphetha njani?

UMartin Luther labanye abakhokheli abalungi-leyo baliphendulela iBhayibheli ngolimi lwabantu bancindezela abantu ukulifunda. Lokhu kufundwa kweBhayibheli kwakuyikukhanya okukhulu okwaletha iMinyaka eMnyama ekucineni.

Uma ulwazi lweBhayibheli lwalulamandla oku-va umhlaba wonke ngaleso isikhathi, likhumbula ukuthi lingasenzelani kithi nxa sisehluleka ukubala sifunde iBhayibheli?

Ngokuba ulwazi lweBhayibheli kuqakatheke kangaka kithi ukuze sihlale ekukhanyeni, kumele silifunde ngokunanzelela langokukholwa. Kodwake ngaphambi lokuba siqalise ukufunda kumele siqala sikholwe izinto eziqakathekileyo ezithile:

1. IBhayibheli kasiyo-nje enye yezincwadi, iyilizwi lika Nkulunkulu.
2. Njengokuba liyilizwi likaNkulunkulu, kangili-hloniphe, njalo ngikhoholwe indaba yalo.
3. Amazwi eBhayibheli angeke aguqulwe. Kangi-

wathathe njengokuba enjalo, loba mhlawumbe ngingangifisa ingathi atsho okunye.

Nxa sengamkele lezi izinto, khonake ngingali-funda kanjani iBhayibheli?

1. Lifunde insuku zonke.

Kakumelanga sehluleke ukufunda iBhayibheli njengoba singehluleki ukuba sidle. Kunga lapho sifunde iBhayibheli kuphela kafuthi-futhi lapho elingaba yinxenye yempilo yethu.

2. Woba lesilungiso nxa ufunda iBhayibheli.

Ungaqeli lapha la laphayana ufunda amavesi amalutshwana kuphela. Funda uphutshe incwadi yonke ungakaqalisi enye. Loba ungalandela isilungiso sokufunda esalotshwa ngomunye olifundileyo kakhulu iBhayibheli.

3. Lifunde kancinyane, uqaphele konke elikutshoyo.

Ungazami ukufunda iBhayibheli iwayalesi ivuliwe pansi kwakho, loba omunye ekhuluma lawe. Yana kwenye indawo lapha ongaba wedwa loNkulunkulu. Khonake lifunde izwi lakhe uzame ukuthola iqiniso alalo ngawe. Funda ivesi kabili lobakathathu nxa kusweleka. Zibuze imibuzo ngalokho okufundileyo. Khonake ubize uNkulunkulu ngokukhuleka ukuba akusize uli-zwisise.

4. Yenza elikutshoyo.

Lapho ufunda isifundo esitsha eBhayibhelini khonake lilalele. Ngale indlela iBhayibheli liyi-sibane endleleni yakho. Izihl. 119: 105.

George Kibler

What is the Bible to You?



Jeremiah 5:14; 20:9



Jeremiah 23:29



Read the verses and write the answers under the pictures. Send them to P.B. S 129, Bulawayo, for a free booklet.

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(See page 4)

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