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Good Words - March 1968

Brethren in Christ Church in Africa

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AMAZWI
AMAHLE

MAJWI
MABOTU

GOOD WORDS

MARCH-1968

PRICE 3d or 2n

PRAISING GOD WITH MUSIC

Samuel Mlotshwa

I would like you to read the following verses and hear what David says in Psalms 147: 1; 149: 1 and 150: 3, 5.

There are many kinds of music, but I will mention only two, which we often hear today—good music and cheap music. By good music I mean the kind of songs we hear during worship services plus a few others which may not be religious. Cheap music is what we hear at wedding parties or such places of earthly pleasure.

My theme, however, is praising the Lord through music. The congregation which enjoys its worship through good singing feels the nearness of the Lord. Congregational singing must be good. If the congregation gets inspired through its good songs, surely the pastor will also get inspired in his sermons.

To improve the quality of congregational singing it is necessary to have a conductor. If the pastor is not a good singer himself, he should ask someone in his congregation to lead the singing. The people should be made to follow this person's leadership. It will not be easy at first, but as time goes on the people will learn to follow their leader. The leader should give himself some time to practise new songs and choruses. He should discourage shouting, but allow good loud singing.

The leader should know that some songs are sung at different seasons of the year and at different times in the worship service. Christmas songs should be sung at Christmas and Easter songs at Easter. Worship songs are for the beginning and ending of services. The leader should choose songs which are fitting for different types of services and different seasons of the year.



If there are people who can form a choir, it would be a very good and acceptable thing for the church to start a church choir. It is not necessary for the church choir to give a special song each Sunday, but the choir could help to lead the singing.

Instrumental music should be encouraged where possible. However, during invitations the singing should be vocal, so that the people make proper decisions and are not taken by instruments.

Let us all join in making our church singing appreciated and God's praises enjoyable.

GOOD WORDS

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Editorial

Iphhepha laMazwi Amahle kathesi seliphose lahamba isikhexe emnyakeni walo wetshumi lanye. Ngokwesikhathi sesibili kusukela ekuqaleni kwalo ngo 1957, "selisezandleni ezehlukeneyo". Noma selilomlobi omutsha kathesi, njalo laba abasebenzayo sebebani, siyethemba ukuthi ilizwi lalo lizabe lokhu lifanana.

Abanengi benu likatshana lamakhaya enu lifunda noma lifundisa. Kumbe lilesizungu lila-mbele izindaba zekhaya. Siyethemba iphepha laMazwi Amahle ngezinye izikhathi lingabalamandla okulilethela izindaba zomango wekhaya lakini.

Mhlaumbe abanye benu liyalwa lezilingo ezilamandla kulani. Lizamile ukuphila inpilo enhle yobuKristu, kodwa kathesi liyalingwa ukuyilahla yonke. UNkulunkulu kubonakala ekatshana njalo isono siyahuga kakhulu. Siyethemba Amazwi Amahle azalilethela ilizwi lethemba, lilitshengise indlela eyakuNkulunkulu futhi.

Izincwadi Zokuxwayisa

Kumhleli kwelakho elidumileyo, kuMazwi Amahle, Ngicela kengithi fahla lokhu. Au bakithi! Singenzani ukuthi sikhuleke kuMlimu asizwe ngesizwe sakithi esesiphelile. Ungezwa kuthiwe kwenzeke ingozi, uzakuzwa kuthiwa bekunathwa okudakisiwayo. Kodwa safica kunathwa. Kodwa lokhu okunathwa khathesi kuyangihlula sibili. Bathandekayo, akelise ekukhulekeleni isizwe sakithi.

Umlimu yena uyaphuza ukuphendula, kodwa ekucineni aphenyule konke ngendlela yakhona. Njengalokhu sisizwa kwabaseRoma 6: 23. Njalo siyezwa kuyo incwadi yemiSebenzi 4: 12. Kuyalandula.

Ngilesizungu ngabantu bakithi. Asebephelile. Mlimu, Baba, sisize. Abantu sebeqedwe yingozi yokunatha.

H. T. DUBE, Wabayi School.

KuMazwi Amahle,

Kambe, bazalwane bakaJesu liyakubona yini ukuthi silomlandu kuBaba wethu osezulwini.

Kunga kuhle aluba siyazi into esiyenzayo. Njalo simazi umuntu esimkonza onguNkulunkulu.

Mhlaumbe abanye benu alizange likwazi sibili enhliziyweni zenu ukuthi kuyini ukuthi izono zenu zithethelelwe njalo lokumthatha uKristu enhliziyweni zenu. Lezwa umtshumayeli wakini noma umbonisi noma umfundisi ekhuluma ngakho, kodwa laze lazi kumbe amazwi abo ayeqinisele imphepha. Ngephepha laMazwi Amahle sithemba ukuyibeka obala kini indlela kaNkulunkulu yokuthethelela isono.

Nganxanye, abanengi benu, ngiyaqinisa babelokunqoba okumangalisayo kukamoya njalo lemi-phenyulo zemithandazo. Liyazi ukuthi uNkulunkulu unguNkulunkulu imphepha uyaphila emphilweni zenu. Seliyitholile inthokozo yokuphila laye ilanga ngelanga.

Abanengi benu lifumanisele ukuthi lapha lalingelamandla okumelana lesilingo, uNkulunkulu wayevuma njalo elungele ukusiza lapha lakhala kuye. Ungaze wabala yini ngomusa usitshele ngakho? Indaba yenu ingaba lusizo komunye umuntu osephelelwe ngamandla.

Sifuna lonke lizwe ukuthi leli liphepha lenu. Sizazamukela ngokuthaba izincwadi zenu. Uma kukhona izinto ephepheni elingavumelani, lazo ngomusa sitsheleni. Uma lifuna ukubona izinto ezithile ephepheni ezingekho kathesi, ngomusa sitsheleni.

Lobelani incwadi zenu kuMazwi Amahle,
P.O. Box 554, Bulawayo, Rhodesia.

Uma abangane bakho bethanda umwamukela iphepha, bamele bathumela isheleni ebadalela umnyaka wonke lamabizo abo le—address ku Mrs. J. H. Stern, P.B. T191, Bulawayo, Rhodesia.

ANNA RUTH ZOOK.

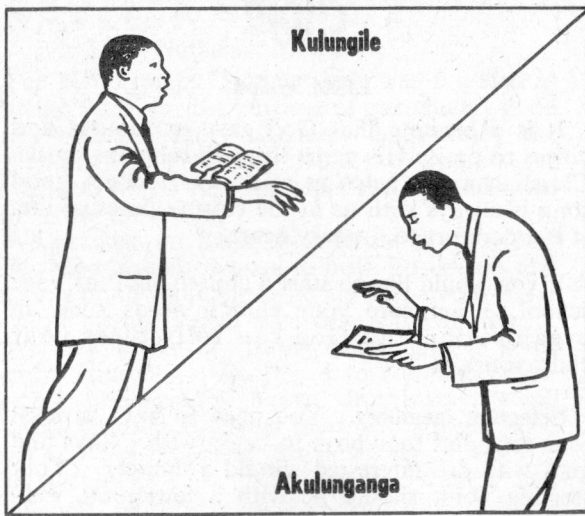
Kambe liyayibona le into esingazidubi ngayo Kufanele sonke senze intando kaThixo yokuthi sidinge abantu esakelene labo ukuthi babuye bazothokoza futhi enkonzweni. Kunga kuhle ukuthi nxa nsuku zonke ubuya esontweni ubuye lomuntu omutsha ongasindiswanga. Ngumlandu wakho lowomuntu kaMlimu.

Njalo ibandla liyafa ngeyami langenxa wakho ukuba ngumzencisi. Qina ume isibindi ngoNkulunkulu wakho. Umethembe. Kambe kawuboni yini ukuthi bakhona abadukisi lapha emhlabeni abathi banganika umuntu Umoya Oyingwele. Sebehlubule abantu emabandleni abo. Kakho umuntu ongakunika Umoya Oyingwele ngaphandle kuka-Thixo. Ungabilesono sokuhlubuka. Kuyisono ukuhlubuka ebandleni lakho. Mina ngimncane kodwa ngiyazi umenzi wami njalo ngilaye. Kangisoze ngihlubuke ebandleni lami. Zama lawe ukusebenzela uMlimu.

Kunga kuhle ukuthi lakithi kuthi wonke umuntu ulikholwa. Zama ukuletha abanye kuMlimu. Uzakubusisa.

READER NCUBE, Kumbudzi Church.

Umkhokheli Omuhle Wengoma



David Brubaker

Wena njengomkhokheli wokuhlabelela ugcalisa isikundla esikhulu eSande Sikolo lenkhonzweni zemihlangano. Uyamisa ukuhlabelela okuhle kakhulu ekuhlabeleleni enkhonzweni. Okukhulu kakhulu yikuthi ukhokhele abantu ukukhonza ngokuhlabelela. Ukuhlabelela ngokukhokhela kwakho kungaba buhundu, kungelampilo njalo kungahugi noma kungaba okuthokozisayo njalo lokukhonzi-sayo.

Ufanele ube ngumKristu imphele. Ukuhlabelela entsontweni akumelanga kwenziwe ngabantu abangakaphenduki. Ingoma noma ihubo liyikukhuleka, ukubonga, ukukhonza, noma ukufakaza. Ungeke ukhokhele abanye okuzwayo kulokhu ngaphandle kokwazi imphele amandla kaNkulunkulu wena uqobo.

Umele ubelokwazi lengoma njalo lokuhambelana kwayo lenkhonzo. Umele ubelamandla okubala ingoma nalo lolwazi lesikhathi, ukuphakama njalo lokuhambelana kwamazwi engoma. Ufanele ubelamandla lokuvuma ukusebenza lomtshumayeli, labanye abakhokheli bebandla.

Nanzi ezinye izinto ezingakusiza ukuba ngumkhokheli wengoma omuhle:

1. Fika entsontweni ngemizuzwana elishumi lanhlanu kuqala kwenkhonzo ukuze ulungise lomtshumayeli okunye okuswelekayo.
2. Uma ukhetha izingoma, khetha lezo ezihambelana lenkhonzo njalo lesikhathi ezihlatshelwa ngaso. Qalisa ngengoma eyaziwayo abantu bonke abazayikholisa ukuhlabelela.
3. Qamba inamba yengoma ngokusobala kabili noma kathathu.
4. Hlala phambili entsontweni emhlanganweni wonke ukuze ube ulungile uma umkhokheli ecela ingoma.
5. Konke ukukhokhelwa kokuhlabelela kumele

kwenziwe kuhle njalo ngokuhambelana labahlabelelayo. Umuntu owethukayo uyehluleka njengomkhokheli wengoma, kodwa ohlaba umkhosi uyedlula owehlulekayo.

6. Ungakhulumi ngesikhathi sokuhlabelela ngaphandle kokuba kumbe kukhulunywe okufanele kukhulunywe.
 7. Ungangeni enjayelweni yokuphindaphinda ingoma ezilutshwana ezaziwayo. Ukuhlabelela izingoma ezilutshwana ezaziwayo. Thatha isikhathi esaneleyo ukulungisa lokusebenzisa izingoma ezahlukeneyo. Ukuhlabelela izingoma ezahlukeneyo kuyenza ubumnandi enkhonzweni.
 8. Qinisa ukuthi izingoma ezifaneleyo uzikhokhele ngokuphangisa. Okunye kokwehluleka kwethu yikuhlabelela ngokuphuza. Lokhu kuyabulala ukukwabitha kwabantu ekuhlabeleleni.
 9. Siza abantu ukuhlabelela ingoma zenkhonzo emoyeni wenkhonzo.
 10. Lapha uhlabelela khumbula ukuthi ingoma ithini uzame ukukuveza lokho ekuhlabeleleni.
- Nanzoke iziqondiso ezilutshwana zokuthi ube ngumkhokheli wengoma omuhle.

Izindhlela Ezintsha Ngeningoma Ezindala

Alubana wawukhona emhlanganweni wokuqeda wabafundi beBhayibhili esikolweni seBhayibhili eWanezi nyakenye, ngabe wezwa ingoma ethile engazange ihlatshelwe entsontweni phambili. Lapha saqala ukuyihlabela ingoma abantu abanengi baqala ukunyeneza. Angilaqiniso noma bathatshiswa noma abathatshiswanga. Kumbe bama-ngaliswanje.

Kwezinye izikhathi sikhumbula ukuthi ingoma zentsonto zingaba muhlobo muncy eziphuzayo, njalo zihamba kakahle, zilokuhlabelela kwase-ntshonalanga. Kodwa lapha sikumbula ukuthi ukukhonza uKristu asinto esiyenza ngensonto kuphela kodwa iyinxenye yemizuzo yonke yemphilo zethu, siyabona ukuthi ingoma esizihlabelelayo kuNkulunkulu kumele zitshengise imihlobo eminengi eyehlukeneyo yokuzwa. Kumele zibe lokuhlabelela okuseduzane lathi njalo esizaziyo kuhle.

Esakuzamayo esikolo seBhayibhili kwakuyi-kwenza ingoma yenkonzo engomeni yekhaya. Sazama ukukhumbula ukuthi yiphi yezingoma engezwakala kamnandi ngamazwi enkonzo. Khona sakhetha enye abantu abayihlabelayo kanengi lapha behlakulela umumbu emasimini. Safaka amazwi enkhonzo kiyo sayifundela inkhonzo yethu yokuvala isikolo.

GRACE HOLLAND.

WHAT IS REAL SUCCESS?

If one asked, "What is the best thing in life?" I am sure he would get many different answers. The answer from beggars would be riches. The answer from curious young men and women would be success in education. Old people would wish for health and long life.

Although these things are good, they are not everlasting. The best thing in life is to be saved.

Why do we need to be saved? The answer comes from the Book of Books, the Holy Bible. In Romans 3: 23 we find that all have sinned and come short of the glory of God. The Bible goes on to say in Romans 6: 23, "The wages of sin is death".

For sure we do not like death. What should we do? God tells us in His inspired Book that we should repent and believe in Christ (Romans 10: 9). You know you are a sinner and God knows it, too. Therefore you need to repent, confess with your mouth and change the direction leading to destruction.

After this you accept Christ as your personal Saviour and He cleanses your heart from sin (I John 1: 9). You are clean now in your spirit. You have Christ in your heart. Oh! the resurrected Christ is in you for ever.

Now that you have Christ in your heart you need to show that you have Him. This can be done by baptism and testifying. Matthew 10: 32, 33 tells you that you need to do this. Now you have got the best thing in life.

This best thing in life provides you with wealth. It gives you education. Success is attained. We know God made all things on earth. History, geography, science, Bible, arithmetic, and all other important subjects are of God. God will supply all this to you if you call upon Him.

But better than all these blessings of God is everlasting life. This is spoken of in John 3: 16. I am sure everyone would be happy to have it. You need to get it or else you go to the everlasting suffering which was prophesied in Daniel 12: 2. Take the chance; it is offered to you. Take it now when it is easy to get.

(Name withheld)

* * *

Dear Sir,

N. E. M. Jubane missed the point by saying that having a lot of money and property and being a boss is what success means. A boss will not take criticism from other people. He is tempted to think of himself as being high and proud.

We are to seek first the kingdom of God. Then we must be grateful and accept some criticism from other people.

FRESHER MOYO, Mapane School.

(Please turn to page 7)

STARTING A CHURCH CHOIR

Elliot Msipa

It is a blessing that God gave us mouths and voices to praise His name through religious music. Christian music helps us to desire God. A good song is always with us in the stormy times of life. It is a comfort to a weary heart.

If you would like to start a church choir at your school, I am sure your church needs such an organisation and God can fully bless your endeavours.

Selecting members. You need to have at least four girls and four boys to begin with. Boys and girls who are interested should volunteer. Your starting point should be with a few good, well-known songs. After getting them interested in music, strictness on tunes and notes should be your secondary aim. When the choir is making good progress, call another voluntary enrolment. If you get more than enough people, limitation is necessary. The eight best ones should be selected and one from every part as a helper in case of absentees. Be sure the singers are in the parts they like and in which they can best express themselves.

Choosing songs. You as a leader need a good lot of patience and resourcefulness to always get something new to teach your choir. Know God personally and pray for guidance from Him. Be ready to welcome criticism and suggestions from both your fellow-singers and the congregation.

Songs may be got from schools, teachers, students, meetings and hymn books.

A song must be well chosen. It must be interesting to the hearers and within their understanding. It must impart news of the heavenly kingdom. It must be chosen according to your hearers' different age groups, classes and interests.

When choosing a song bear in mind these questions: Will it sound alive to the audience? Does it have a wide interest? Are its words clear and meaningful? Will it touch the heart of the hearer as it does mine? Have an eye to see and an ear to hear. Be mainly concerned about freshness. Be careful not to repeat songs too many times.

Singing. Your singing must be with authority and firmness to gain the confidence of your listeners. Good singing is that ability which makes the hearer feel and imagine the words are directed to him or her. Songs must come from the deepest feelings of the heart. Some songs may move the whole community if well presented.

THIS CHOIR TRAVELS!

Nathaniel Mlotshwa

The Nguboyenja Church Choir was founded in January, 1965, for the purpose of introducing good songs with the tunes originally designed by the composers. We teach ourselves to express the inspiration which the composers had in mind when they wrote the songs.

We practise on Saturday afternoons from 3.30 to 4. Membership is open to both Europeans and Africans of all adult ages who are prepared to serve as choir members and members of the church.

We have plans for visiting and singing in some country churches. We intend to combine neighbouring churches in each area. In this way we will be able to introduce our aims and objects in a short space of time with less travelling expense.

In October, 1966, we went to Wanezi and Mtshabezi Missions to give full programmes. These were successful. Everybody was very happy with us and appreciated the way we organised ourselves for the church service programme. Many people spoke well of what we had done.

In 1967 we went to Sitezi and Isotsha. They asked us to visit them again to remind them of songs which they may have forgotten as well as to teach them songs they have never heard sung before.

At the end-of-the-year programme in our church we sang Christmas songs and gave various Scripture readings about the birth of Christ. These were pleasing to all present.



Nguboyenja Church Choir (Mr. N. Mlotshwa, director)

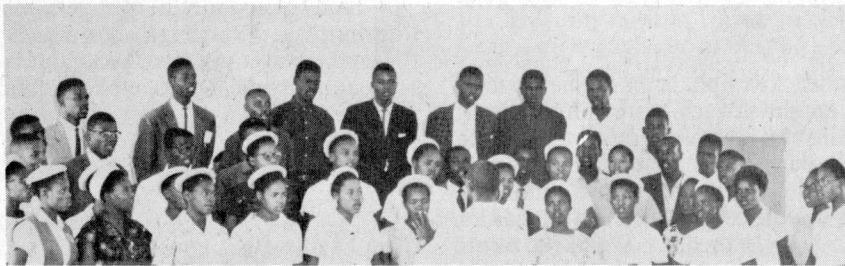
Meet These Choirs Too



Mwele Church Choir (Mr. R. Nkala, director, far right)



Dekezi Church Choir (Mr. E. Msipa, director, back row, second from left)



Mtshabezi Choir (Mr. S. Mlotshwa, director, centre front)

uAbinjah Waceke

Leyindaba yomfazi olokukholwa okungamehlulanga loba wahlutshwa okubi ngesikhathi somvukela weMauMau ezweni laseKenya. Lendaba ngenye yeziyitshumi lanye izindaba ezaqoqwa ngu E. M. Wiseman encwadini ethiwa "Ababulawelwa Inkolo NgamaKikuyu" ("Kikuyu Martyrs"). Yaguqulelwa eSindebeleni nguMnumzana uWilson Makalima ngo-1965.

* * *

UAbinjah ngumfazi omncinyazana womKikuyu, ongelamandla okuke afunde loba alobe; kodwa uqinise ulenhliziy o elesibindi.

Kwakufanele abenjalo, ukondla abantwana abangamantombazana abathathu lomfana, njengoba indoda yakhe engakholwayo yayisebenza e-Nairobi.

Yenake (umama lo) lendodakazi yakhe endala baba ngabebandla elincane lamaKristu esiqintini sakibo ngomnyaka ka1949, ngakho ekuqaliseni kwamaMauMau kabathandanga ukuwungena lowo mhlango.

Umkakhe wathi esesiza ekhaya wafika ewuthakazelela lowo mhlango, kwamcunula kakhulu ukuqina ngokwala komfazi wakhe; iqiniso yileli ukuthi indoda yakhe yaze yazimisela ukumxotsha, ithathe omunye osemutsha owayezavumelana laye.

Esebona lokhu, umama lo wasethumela indodakazi yakhe endala e-Weithaga lapha okwakubuthene khona amaKristu ayesalile ukwenza izifungo zalezonsuku, yenake limncinyane wamadodakazi wahla khonapha ekhaya, loba uyise wabaxotsha lonina ngemva kokuba sekuphekiwe ukudla kwantambama.

Bagaqa ngaphansi kwesiphala bacatshela izulu, ngamadabudabu amalutshwana okuba khudumeza; kwathi ngezinye inzuku kwafika omunye owesilisa njengoba wayesesaba umama lo ukuthi bangabulala indodakazi yakhe. Waphuma ukuyakhulumisa lendoda, esenzela ukuthi ingaze yabona umtanakhe, wasegecwa ekhanda ngombedla. Wasikwa okubi entanyeni futhi, wasesunduzelwa phansi enhlabathini.

Ebona ukuthi waye lokhu esaphila, wasebopha izandla zakhe ezibophela ngemuva wasemfuqela emfuleni ngamandla. Esenakana ukuthi kwasekuyisikhathi sakhe sokucina, wakhala khakhulu eNkosini ukuthi imamukele, waze wezwiwa ngabangane bakhe ababehlala ngaphetsheya komfula; abahle baqalisa ukumkhulekela, besesaba ukuthi izigangi zamaMauMau zaziseduze. Indoda yasimfuqela emanzini imcwilisa, yazama ukumbamba ukuze agalule, kodwa uthe esebona amalayithi khatshana nje, wamyekele esecabanga ukuthi amapholisa ayeseduze, lokuthi wayevele sefile umama lowo.

Uthe uyananzelela umama loyana, wasetotoba echapha isifula, waze wema ematsheni, waqansa amaqqa waze wafika ezindlini lapho ezwa amazwi abantu phakathi.

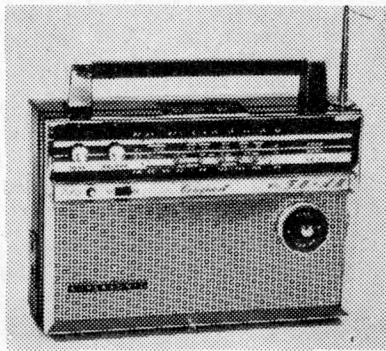
Izihlobo zakhe zasezikhulekela ukuthi zibela-mandla okufumanisa isidumbu sakhe. Uthe esefikeqoqoda emnyango, bavula umnyango, babalokumangala kakhulu bambona ethonta amanzi legazi entanyeni! Basebemsiza ngezivunulo ezomileyo, bebopha inxeba entanyeni. Ngelanga elilandelayo bamisa endlini yemithi eyayiseduze, bafumanisa lendawo elungileyo eduze lesikolo iKahumbu, lapha amanxeba akhe apholela khona, loba izibavu zisabonakala. Ngemva kwensuku ezimbili amapholisa ezakubopha indoda yakhe.

Wabizwa ukuzafakaza ngokwakenzakele wala wathi, "Atshi. Inkosi ingithethelele zonke izono zami, angizukutsho lutho ngezono zakhe." Ayazibisaya phambili indaba yakhe.

Lomfazi omncinyane omangalisayo wazama lokuthi abuyele emzini wakhe kumkakhe, kodwa yena akavumanga, wamthathela zonke izinto zakhe ngitsho lasibisophahla lwamazenge wayafulela indlu yomfazi wakhe omutsha; lo omdala wasehambephonguhlalanje. Abanengi kulezonsuku babesesaba ukucaphula ababe ngabaqinileyo bamaMau Mau, kodwa abanye bamsiza.

Kodwake indoda isibuyele khonale e-Nairobi yabuthwa labanengi besiwa lapho eManyani; yenake wasetholusizo lokuyahlala emzini omutsha wehulumende, lapho elokhu ehlala kona lamadodakazi akhe.

Truth for Youth



Test yourself with these questions:

1. Do you sometimes listen to programmes other than musical ones?
2. Do you listen seriously when the news is broadcast, or do you let it go "in one ear and out the other"?
3. What about religious services? Do you use them as opportunities to turn your thoughts towards God for a few minutes each day?
4. Are you broadminded? Do you listen to both the African and European services?
5. Are you courteous? Do you turn your radio down or off when you have respected visitors who want to talk, or when someone is ill?

Do You Use Your Radio Profitably?

6. Do you take advantage of the many educational programmes to learn something about the world in which we live?
7. Are you generous? Do you invite other young people who have no radios to listen to good programmes with you?
8. Do you turn your radio off when you study, or do you divide your attention between your books and the radio, with the result that you cannot concentrate well on either?
9. Are you the master of your radio or is it your master? Do you decide when you are going to listen to it, or does it constantly keep you from other worthwhile activities?
10. Do you turn your radio off when not really listening to it, or are you one of those people who turn it on first thing in the morning and only turn it off when you go to bed at night?

SUCCESS.....

(continued from page 4)

Here is something to think about. There was a man who lived on earth about two thousand years ago. He had no house of his own. I'm sure he wore the roughest of clothing. He had very little money, if any. He did his travelling by foot, except for one time when he was able to borrow a donkey. He depended even for his food on the kindness of his friends.

This man had no political influence. The political and religious leaders of that day were against him.

He spoke these words one day to someone who wanted very badly to be successful: "For a man's life consists not in the abundance of the things which he possesses."

This man was Jesus. He owned nothing. Yet he was the most successful man who ever lived. Why?

He had an answer to that question, too. "My meat (food) is to do the will of Him that sent me and to finish His work." Who sent him? God, of course. Did Jesus complete God's purpose for him in this world? We have only to study his life and death, and to examine our own salvation to know the answer.

Jesus was completely successful because he perfectly fulfilled God's purposes for him in this world.

Is this our idea of the best thing in life?

THE EDITOR.

WIN A PRIZE!

Write a composition on this subject:

"THE MAN (OR WOMAN) I WOULD LIKE TO BE"

Rules:

1. You must be a full-time student in Form I-VI, or in Teacher Training.
2. You must live either in Rhodesia or Zambia.
3. Your composition should be 500 words in length.
4. We must receive it on or before the 13th April. Compositions arriving after this date will not be accepted.
5. Compositions will be judged on the bases of organisation, interest, content, grammar, punctuation and spelling.
6. Prizes will be awarded as follows:
First prize: £4 or K8.
Second prize: £2 or K4.
Third prize: £1 or K2.
7. All compositions must be sent to:

Mrs. J. H. Stern

P.B. T191

Bulawayo, Rhodesia.

CHURCH NEWS



NEW ZAMBIA BISHOP CONSECRATED



New Zambia Bishop H. F. Kipe and Mrs. Kipe at their consecration service.

The Rev. H. F. Kipe, new bishop for the Brethren in Christ Church in Zambia, was consecrated for his work on 14th January at Macha Mission. Six hundred people attended the service, including some friends from the Church of England and the Pilgrim Holiness Church in Zambia. Eight ministers filled the platform.

The service began at 10 a.m. After an open-

ing hymn, prayer and Scripture reading, Bishop A. J. Book, of Rhodesia, gave the consecration message. Basing his words on I Timothy 4: 12, 13, he urged that all that a bishop does must be grounded on the work of God. This is the only hope for these difficult days.

Fitting Scriptures were read to the Rev. and Mrs. Kipe, who sat together at the front of the church. Then they were asked to make special promises for the great work they were taking. After this the ministers who were present laid their hands on the Rev. Kipe and prayed.

In the mid-day service the former Bishop, the Rev. J. E. Musser, and Mrs. Musser, gave farewell. They were presented with gifts of money and copper articles from the Zambian Church.



Former Bishop and Mrs. J. E. Musser and daughters, Janet, Anita and Faithe.

Did You Know

The yearly two-week Bible course at Wanezi Bible Institute was held from 1st to 13th January, 1968. Fourteen students attended. Instructors were Mr. M. M. Moyo, Mr. J. Dlodlo and the Rev. Luke L. Keefer, the new principal.

The regular Bible School term began on 25th January.

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The Choma Bible Institute opened at Sikalongo Mission on 22nd January, 1968. At present it offers a two-year course taught in English. The Rev. F. L. Holland is the director.

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Dates and places for 1968 conferences in Rhodesia are as follows:

Regional Conference: Mtshabezi, 28th August to 1st September.

General Conference: Matopo, 13th to 18th December.

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Dates and places for some of the Sunday School Workshop Committee visits are as follows:

Gwaai: 15th and 16th March.

Wanezi: 29th and 30th March.

Mtshabezi: 19th and 20th April.

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Through the hard work of Mr. Alick Mkwanzani during 1966 and 1967, Zwebamba School now has a new storeroom plus office. Also, the church attendance has increased from two mothers to nearly 150 people.

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A prayer conference was held at Matopo Mission from 19th to 21st January. After the meeting it was decided to have prayer conferences in each of the four Rhodesian districts early this year.

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Youth rallies will be held in the Mtshabezi district during the second term at Sitezi, Nkashhe and Tudi I. In the Matopo district rallies are planned for Silobi in April, Longfield in May, and Nsezi in June.

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Mtshabezi District Council will be held at Kwakwe from 15th to 17th March.

Matopo District Council will be held at Nsezi from 8th to 10th March.

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Last year the mission farm managers made visits to several church areas. Staying one week at each place, they visited villages and held mid-day and evening services. On other week-ends they attended Sunday services at the churches and helped in Youth and Home and Family Life conferences.