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Brethren in Christ Church in Africa

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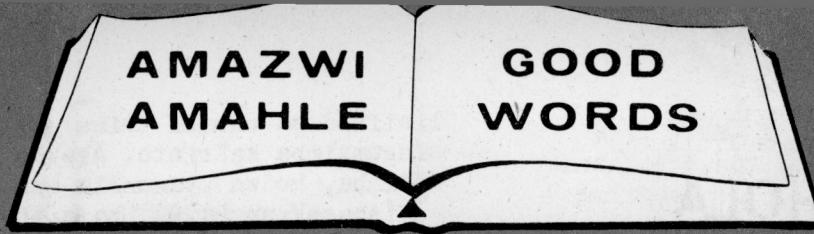
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March

1983

"UJehova wayesephendula ngAMAZWI AMAHLE" Zak. 13

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**"IMALI YINHLIZIYO
YE BANDLA**

**"MONEY IS THE HEART
OF THE CHURCH"**

**"IMALI YINHLIZIYO
YE BANDLA"**

INKABI ITHOLA NGAPHI UKUDLA KWAYO?

-Jacob R. Shenk

"Ngubani oke aye empini ngezakhe izindleko na? Ngubani otshala isivini angazidli izithelo zaso na? Ngubani owalusa umhlambi na? Ngokuba kulotshiwe emthethweni kaMose: Ungayifaki inkabi isifonyo, nxa ibhula amabele. Kanje uNkulunkulu ukhathalela izinkabi na? ... Kwalotshwa ngenxa yethu, ngokuba olimayo kufanele alime elethembaUma thina sihlwanyela kini okomoya kuyinto enkulu yini, uba sizavuma okwenu kwenyama na?" I AbaseKorinte 9:7-11.

Inkabi ithola ukudla insimini eyilimayo. Ingafohla ingene enye insimu ilisela njalo insimu yayo iyasoleka ngoba kayitheli ukudla okusutha eyilimayo. Kulesi isahluko iNkosi isifundisa ngoPhawuli ukuthi ibandla lona ngokwalo lifanele ukunika okwaneleyo labo abalisebenzelayo. Lo awusiwo umthetho omutsha. Kwakunjalo lasekuqaleni. ETestamenteni elidala uNkulunkulu watshela abantu bakhe ukuthi okwetshumi konke kwezwe okwembewu yezwe loba okwezithelo zezihlahla kanye lakho konke okwetshumi kwezinkomo loba okwezimvu kungcwele kuJehova. (Levi 27:30-32.) UNkulunkulu wayala abantu bakhe ukuthi okwetshumi leminikelo yonke kulethwe endaweni ayakuyikhetha kuze zonke izizwe zabo, indawo akhethe ukubeka khona igama lakhe. (uDuteronomi 12:5-6) Ngemva kwokuthi sebakhile indlu yokukhorzela uNkulunkulu wathi, "Ngenisani konke okwetshumi endlini engcwele khona kube lokudla endlini yami." (uMalaki 3:9) Wathi konke okwetshumi leminikelo abantu abakulethayo endlini engcwele makuphiwe kubantwana bakaLevi, yibo ababekhokhela abantu ekukhonzeni kwabo kuJehova, baphiwa ngomsebenzi abawusebenzayo. (Imibhalo 18:21) Wathi kubapristi liyakukudla ezindaweni zonke kanye labezindlu zenu ngokuba kungumvuzo wenu ngomsebenzi wenu etendeni lokuhlangana. (Imibhalo 18:31).

Nxa sisiya eTestamente elitsha iNkosi isifundisa ukuthi ibandla kumele lidlise abakhokheli balo ngokunikela ngelanga lokuqala lweviki (I AbaseKorinte 16:2). Ibandla lingabantu phela. Abantu balo bamele bathwale umsebenzi walo. Ilizwi

lisifundisa ukuthi thina esilibandla singumzimba kaKristu. Akakho owake wazonda umzimba, kodwa uyawondla awuphathe kahle. (AbaseFesu 5:29) Uba sithanda umzimba esiyiwo kulula kakhulu ukuwondla lokuwukhulisa lokuwuthwala. Singamalunga omzimba wakhe. Kulihlazo ukuthi umzimba ucake uhambe nqunu. Nxa ibandla linganikeli ukuthi inkabi ezibhulayo zibe lokudla okwaneleyo likangeleka njani emehlweni omhlaba. Futhi ukuthanda kwalo kubanakala kuncinyane.

Ngalezi izinsuku abanye bebandla bathi inkabi mazidle esitolo sezincwadi loba ebandleni elingaphetsheya. Uba sisitsho njalo sithi insimu iyehluleka ukuthela izithelo zayo, inkabi zethu maziye kwenye insimu. IBhayibhili lithi umlandu wokuthwala ibandla ngowethu thina esilibandla. Ngithi mina inkabi mazidle ensimini eziyilimayo.

nguReuben Moyo

Abantu abangamaKristu bonke kumele bazalwe ngokutsha. Yikho ke lapho kuzabalula ukuthi balalele konke okutshiwo nguNkulunkulu elizwini lakhe.

Nxa abantu sebemazi uJesu Kristu ukuthi nguMsindisi wabo bazazwisisa njalo ukuthi abaziphileli bona. Bazakwazi ukuthi bona uqobo lwabo bangabakaNkulunkulu. Inzuzo yabo yemali noma imfuyo layo ngeka Nkulunkulu.

Noma nje kuthiwa njalo kuqinisekile ukuthi imali yimpande yesono, kuqinisekile njalo ukuthi imali yimpande yakho konke. Ingasetshenziswa ezintweni ezinengi ezimbi noma ezinhle. Kukho konke lokhu inhliziyiyo yiyo edalulayo ukuthi ungenza loba uyisisebenzi ngandlela bani. UMphorofithi uJeremiya uthi, "INhliziyiyo iyakhohlisa, ngubani ongayaziyo" (Jeremiya 17:9). Yikho kuqakathekile ukuthi umuntu azalwe kutsha ukuze kubelula ukwenza zonke izinto zikaNkulunkulu.

Kujwayelekile ukuzwa abanye abantu besithi umnikelo ngokamfundisi. Atshi-ke akunjalo, umnikelo ngowebandla likaMlimu. Umnikelo umelana leziswelo zebandla. Manje ibandla ngelikaNkulunkulu.

Uma sikhangelela ngezomsebenzi wemali ebandleni, siyakubona futhi ukuthi ibandla lilabo abavangeli, abatshumayeli ababonisi kanye labo bonke abasikhokhelayo endleleni yomusa weNkosi. Imali ilusizo olukhulu. Iyasweleka ebandleni.

MINISTERS LEARN

-Good Words Reporter

A retreat for all ordained and licensed ministers was held at the Bulawayo Bible College from the 4th to the 5th of February, 1983. Overseers gathered at this College together with missionaries and other ministers.

Speakers included Dr. Fred Holland, Mrs. G. Holland, Rev. P.M. Khumalo, Rev. J.R. Shenk and the Bishop. An interesting topic which was a new emphasis since last year was about Church Growth.

Speaking about the retreat Dr. Holland said it was important for ministers to have their own time of revival. "They are always giving out. They must also listen to new views and ideas. These retreats are to give the ministers an inspiration for the work," he said. Dr. Holland went on to say that such meetings also give relaxation to the ministers. He said ministers are with their wives and this is important because minister's wives must understand their husbands so that they can help them effectively.

Referring to the subject of marriage which Mrs. Holland taught last year Mrs. N. Dlodlo said the ideas she got were very helpful. "I was in the Home and Family Committee last year. The ideas from a retreat helped us a lot. We shared them with other people during the Home and Family Programmes," she said. Mrs. J. Khumalo who is the wife of E.B.I. principal said these retreats are very constructive. "It should not be just a retreat for ministers only. Pastors and their wives should also be given a similar chance. Pastors must be told that it is important to bring their wives to the retreats," she commented.

Mrs. G. Holland said she noted that there was a growth in the interest of Church growth. She also noted that there is more sensitivity in relation to the relationship in marriage. The interest of the ministers in Church growth programmes is a good background of church planting. In church planting the support of church leaders is very necessary. This last retreat Mrs. Holland spoke about Spiritual life.

Rev. P. M. Khumalo said last year the church did not have a Church Growth Committee. This year Church Growth Programmes would be implemented so that what is taught can be put into practice.

UKUHLASELWA KUKA MPANDE

-nguMgezelwa

Umfundisi Mpande wahlaselwa yizinswela boya ngaphandle nje kwenziki yomuzi wakoBulawayo. Njalo wathathelwa imali eyedlula amakhulu ayisikhombisa samadola. Umfundisi uMpande waqaleka usuku lonke wayengakhulumi phose insuku ezimbili. Futhi nguye oyinhloko yamapulazi ebandla lonke labazalwane. Ngesikhathi ehlaselwa Umfundisi Mpande wayethwele imali yezi sebenzi zepulazi. Wathatha iviki esesibhedlela koBulawayo. Ukuhlaselwa kwakhe kwethusa abantu abanengi. Umfundisi uMpande ulilungu leboni. Abewofisi yomfundisi omkhulu sebecelwe uwonke ukuthi bakhulekele ukuthula ezweni. Abantu abanengi sebebulewe bekhahlanyezwa loba besethuselwa.

Okwakhathesi uMnumzana uKenneth Zondo onguye umsekeli womphathi wamapulazi ubikwa ethuselwe ngababehlezi ngaphandle komthetho epulazini leWanezi Mission. Bethesa njalo lenkokheli zebandla umlandu wokuthi zibikele uhulumende ngokuhlala epulazini okungekho emthethweni. Laba abantu babikwa bezonde badli nja ngalokhu ukususwa l kule indawo.

Asikhulekele labo abakhohlisiweyo kuze kufike kulelo banga. Asikhulekele ukuvikelwa kwepulazi lezisebenzi zalo.

-nguAlbert Masotsha Ndlovu

Umunzana Phillip Masimini Diloli Moyo kasekho. Umunzana Moyo ufe emva kokuba ehlaselwe ngabantu ababehlomile ngenkamba zemibhobho yabo.

Utshiye inkosikazi yakhe, labantwana abalitshumi lesikhombisa unina labazukulu bakhe. Umuzi wakhe usesiLobini esiqintini seMatopo.

Umfundisi omkhulu uBishop Ndlovu lenkosikazi yakhe, Umfundisi Dlodlo ophethe isiqinti seMtshabezi, umvangeli weMtshabezi umnumzana Cneva Ncube, kanye lomfundisi wesiqinti seMatopo uZiduli babekhona njalo baphatha umsebenzi womngcwabo. Abanye ababekhona ngumdikoni weMatopo uN. Ncube lomunumzana Joshua Nkomo umkhokheli webandla leZAPU yena wayehamba lamalunga ePhalamende oJ. Ntutha, loS.K. Moyo .

Umfundisi Ziduli nguye owaphatha iLizwi njalo kwabakhona ukuhlabelela okwakukhokhelwa ngumnumzana Albert Ndlovu. Ezinye zengoma ezahlatshelwayo zazicelwe yizihlobo zomufi. Umfundisi omkhulu uS. Ndlovu wavala ngomthandazo.

Inkonzo yokumngcwaba uMoyo yenziwa mhla zimatshumi mabili lambili kuZibandlela. Yena wabulawa mhla zilitshumi lanhlanu kuZibandlela 1983.

Umunumzana Ncube wemukelwe libandla leMtshabezi mhla zingamatshumi amathathu kuZibandlela 1983. Isikhundla lesi besiphethwe ngumnumzana Bruce Khumalo esizana lomunumzana Eliakim Sibanda okomnyaka olesikhexe .

Umfundisi Dlodlo wakhuthaza uNcube lendlu yakhe ngamazwi atholwa kuTimothi Wokuqala l ivesi lokuqala kuze kube livesi letshumi lane. UNcube yena wacela ukuthi ibandla limthandazele. Wafunda kwabaseRoma lo ivesi lokuqala.

Asikhulekele ibandla leMtshabezi Mitshini liphathisane lomtshumayeli walo omutsha.

Christianity and Socialism — Is there a gap?

-by Bekithemba M. Dube

USEPHETHE EMTSHABEZI UNCUBE

-Ngolilungu LeKlabhu Yabalobi



Umunumzana Cneva Ncube obekade evangela esiqintini seMtshabezi ngonyaka ophelileyo usengumphathi webandla leMtshabezi Mission.

Mr. Stanley Ncube's paper on Christianity and socialism leaves many questions unanswered on that subject. The paper does not give the reader fuller facts about the subject. My paper will attempt to identify some difficulties with Mr. Ncube's thesis and attempt to expand more on these with the view of trying the difficult task of finding the Christian answers to these problems.

Mr. Ncube's statement on the atheistical nature of socialism is rather vague. He asserts that "My critics have on several occasions suggested to me that socialism is very much NOT atheistical. But this is not true.

In my understanding what Mr. Ncube means is that it is not true that socialism is not atheistical therefore he agrees that it is atheistical. Mr. Ncube goes on to try to reveal the interaction between Christianity and socialism without clearing this point. He is therefore trying the impossible and his attempt is defeated before it starts out.

Karl Marx the most known prophet of socialism was himself an atheistic Jew born by parents who regarded religion as a matter of public convenience. His father joined the Lutheran Church not out of conviction but as an attempt to keep his job. He even went on to change his Jewish name for a German one.

Karl Marx himself went on to reject God as He is revealed in the Bible. The Bible reveals God as Creator of man. For Karl God is a creation of man for the convenience of man.

For Marx the philosophers of the early enlightenment Age were misguided people because of their belief in God.

Mr. Ncube's definition of socialism is rather a narrow definition in that what he has described is the one brand of socialism that is called, "Scientific Socialism" as propounded by Karl Marx and his disciples. He defines it as, "The historical period which starts with the proletarian revolution and ends with communism."

The very first problem I find with this philosophy is that it assumes a system where by man on his own shapes his own destiny. The revolution of the proletariat is an effort by man which gives no room for God to act. In my observation the revolution of the proletariat falls into the same category with its predecessors. (a) The primitive Communal society, (b) the slave society (c) the Feudal Society (d) the capitalist society and its assumed successor the communist utopian society. They are man made and man centred ways of this world like all earthly systems they are bound to pass away.

Ncube refers to Christ's teaching about love for God and your neighbour as an "absolutely revolutionary statement" This is very true, particularly considering that our Lord went farther to call on his followers to love their enemies and pray for their persecutors. Here I see yet another forceful gale that destroys the bridge Ncube is trying to build between Christianity and socialism he has described. The very nature of the revolution of the proletariat rejects the principle of love for your enemy. He must be completely destroyed.

The early Christians stand as real heroes of living as a community that shared goods indeed following the radical teachings of Christ. Christ in fact called on all to "Lay not for your selves treasures on earth where it goes rusty and moth eaten. Where thieves break in to steal.

The true Biblical teaching is not as capitalistic as the oppressive Christians described in Ncube's paper. He who has love for money (or mammon the Great god of money) cannot truly claim to love God.

The seeming failure of the early church was due to compromise with the state as a result of what has now become known as

Constantinism where the unholy marriage between the church and the state came unto being. This marriage is what many socialists and capitalists alike seek to perpetuate. This is the greatest setback of Christianity today for us it manifested itself as Western Christian Civilization.

The paper also mentions the need for the Christians toadmit that socialists need to be blessed for the sake of Christ.

It is difficult to spread such a blessing in toto because when the socialists of this world call for such a blessing they expect us to bless them even for their actions which may be against the very Gospel we preach such as "crushing" their opponents who after all may be their fellow socialists who may disagree with them on matters of personality. The Squilla incident in ANNIMAL FARM is an example of this.

The example of Christ is our yardstick. If we look at his teachings and practise we as Christians have the most radical example we must follow.

Among his disciples, he had the sons of Zebedee whom he called the Sons of Thunder. These belonged to the Zealot party which was very radical and ready to kill for their beliefs. He also had Levi the tax collector. These two groups tax collectors and zealots were deadly enemies.

When the tax collector met Jesus he returned all his ill gotten wealth to the owners. Like wise Christ called on the zealots to love their enemies.

It is not strange that Levi (Matthew) James and John were among the four disciples of Christ who later wrote books about the faith?

Where do we go from here? What we as Christians should do is to be true to the teaching of Christ. Karl Marx's critique on Christianity was because of the corruption of the Church leadership of his day. Not because they were true to Christ.

Whatever we do let us do it because Christ is our Lord whether or not the Socialists of this world or capitalists or who ever so agrees with it. Truth belongs to God, be it through the mouth of a capitalist or socialist. In this stand for Christ there is bound to be friction between the capitalist, socialists and proponents of systems of this world. We should not fear this friction, Christ has won the battle. The chief obstacle in the attempt to bring about egalitarianism, liberty and fraternity is the Nature of Man. The answer to the nature of man is found at Calvary.

Every system of the world seeks the blessing that Ncube calls for in his paper. We are the salt of the earth as such we need to promote the society in a way that will not loose our saltiness. Apartheid is a system that seeks to adulterate Christianity the same way we in this paper are called on to do with socialism. Let us oppose whatever is unholy and uphold the truth of God in Christ.

Why People Don't Give

-A.M. Mathonsi

Many sermons have been preached about giving, tithing and offering. "I will not stop preaching on tithing until our church begins to tithe," one burdened pastor vowed ten years ago. "We are all thieves. We steal God's money if we do not tithe," another one said in a rather intimidatory sermon. But still most churches do not have enough money, Why? The answer is simple, Christians do not give. Why do they not give?

One obvious reason why Christians do not give tithe or offer enough money is the sin of selfishness. When one thinks about giving a tenth, that becomes a remarkable loss. We are always struggling to improve our economic positions. We are very much concerned about our physical needs. Every cent seems to always have something to buy. Has this selfishness not led to our spiritual misery? I am convinced that over caring for ourselves has diverted our attention from God to ourselves. As I write I am convicted of my own selfishness. How can I expect Christ to be close to me? He gave His life for me. He surrendered Himself so that I could be saved but parting only with two, three or ten dollars to me is very difficult if not really impossible. What is your opinion my friend?

The second one is the lack of love. Although Christ loved us and gave Himself for us, we fail, refuse or never try to return that love. How can one give money to a person whom he does not love? I have

never heard of a person who has ever done it. We all give to our loved ones. We do not value Christ's love for us. We reject it. That is why we do'nt give. Can we escape God's wrath if we refuse his offer of love? Giving is one visible and outstanding act of love. Politicians talk of diplomatic, political and material support. They demand far more than God. God wants only our love and then material support.

The attitude of some full time church workers is sometimes frustrating. Just imagine some have very luxurious houses and cars. Their service on the other hand is poor. Some of them become boastful. People suspect that their offerings do nothing other to uplift the well-being of these workers. This also creates jealousy. Seeing someone driving an expensive car, some people see nothing other than a better life for the church worker. Then they want to be the same. Is this not the why we are struggling for positons? One youngman angrily remarked, "If other people in the church have this luxury while I suffer, the church is just a club....."

Maybe this has to do with distribution of wealth that the church accumulates. Suppose there are widows and none of them receives some help while the minister or church clerk appears to be living very comfortably. Can people believe that they are giving to God? I doubt.

Inaccurate records, lack of stewardship or misappropriation of church money discourages members from giving. Suppose the treasurer would use the money anyhow, and then fail to show how the money has been used. Won't people suspect? Say he fails to keep correct records and people find this out, will they trust him? People now know that offerings or tithes are used to pay rent charges, the pastor and other expenses. They no longer believe that it is going somewhere to God as it was implied sometime. If records are not clean then they hesitate to give.

Another treasurer left the offering on the table. She did not bother to collect it but she was really happy when she was chosen as the treasurer. She loved the position but failed to perform the duties. So are many of us.

God wants all of us to give tithe and offer. Let us not make it difficult by allowing some of these things which are trivial. Whatever reason we may have God does not accept it. However, the leaders should demonstrate their love by avoiding some of the problems they unconsciously

cause which end up dissuading people from giving.

ASOKHELWA SIBEKWE PHANSI

nguS.S. Ndimande

uJesu wathi asokhelwa sibekwe phansi, kodwa sibekwa othini. Amanye amabandla ayamangalisa. Iapho inali isibuthwa yayehle okwesabekayo. Kube sobala kuye wonke uwonke olibandla ukuthi umtshumayeli kakhuphi lutho.

Noma ibandla lilamadoda ambalwa kodwa umtshumayeli lowakwakhe, bamele babeyizibonelo. Ngitsho izibonelo ngezenzo atshi ngamazwi. Enye ingozi yile, imali imele iphume ezandleni zomphathi. Kodwa emukele umbiko ngeze mali insuku ngensuku. Omunye umfana wake wathi, "Ngibone umtshumayeli ethatha eyakhe imali emva kokubala kwami. " Waya phambili wathi, "Ngentsonto elandelayo waphinda wanikela ngayo, wayithatha futhi." Waphetha ngelithi "Siyakhohliswa. Imali ayiyi esikhwameni esikhulu, ngeyomtshumayeli lendlu yakhe."

Yikho-ke uJesu uthi, "Ohamba emini kakhubeki. " Iathi njengabakhokheli ake siveze izithelo ezifanele umtshumayeli.

Umtshumayeli oqotho akasoze akhube ibandla. Njalo uzanikela komunye umzalwane apha the izimali zebandla. Njalo akasoze aphinde athathe eyakhe imali ngoba ivele ayikho esandleni sakhe. Abatshumayeli abale sisa benza njengoba sesibekile obala ngenyakatho.

Nxa abaphathi bengaba lalo umbono sebethwasile. Umuntu ophethe ibandla kuhle angangeni kwezemali. Futhi nguye omele anikele okuyisibonelo ebandleni. Futhi nxa engaphathi imali ibandla lizamthanda. Futhi lizaphathisana laye entweni zonke zerkonzo.

Abantu nxa betona ukulunga kusuka kumkhokheli bazalandela njalo bazakuba zindlebe zakhe lamehlo akhe ebandleni. Batshumayeli bebandla leNkosi, asokhelwa sibekwe phansi khepha sibekwa othini. UMat 5:14-15.

Amazwi Amahle

Rev. Mpande Attacked

-Alfred Zulu

Rev. Absalom Mpande was attacked by thugs just outside the city centre of Bulawayo. He was also robbed of more than seven hundred dollars. Rev. Mpande was unconscious for over twenty-four hours and could not speak for about two days.

He is the manager of all Brethren In Christ Church farms. It is believed that at the time of the attack Rev. Mpande was carrying payments for the farm workers. He spent a week at Bulawayo's Central Hospital.

The attack which took place in broad daylight occurred on the 22nd of January 1983. Many people were shocked by this cold-blooded attack on a peace loving man like Rev. Mpande. Rev. Mpande is a member of the Executive Board. The Bishop's office has called upon everyone to pray for peace in the country. A number of people have been killed, tortured or threatened.

Meanwhile Mr. Kenneth Zondo who is the assistant farm manager is reported to have said squatters and other people threaten the church leadership because it reported them to the government. These are people who had illegally settled at the Mission Farm. They are bitter about their removal. Let us pray for the safety of all those who are threatened. Let us ask God to give the farm workers and other leaders security.

ASIPHENDUKE SIPHE

-nguMgezelwa

Ibandla likhona ngeziphosho zamanye amadoda lamanye amanina. Kodwa thina siza-kupha ninina? Abanye bayasebenza. Futhi imisebenzi eqhamileyo, kodwa loba kunjalo asiniki okufaneleyo.

Church planting in Gweru is going on very well. The E.B.I students and others volunteer to help in the house to house visitation during the holiday.

Urban pastors and evangelists will spend sometime in Gweru learning the new methods from the Hollands and put into practice what they learn.

Repair material was sent for the repair of the following churches towards the end of 1983. Lubuze, Fulunye, Enyoni, Mkwabeni, Gwabhila, Longfield, Fairgrove and Dekezi received 10 benches. 2 other churches received 10 benches each. The Bishop plans to visit these churches to take pictures in order to send a report to the donors and thank them. A total of 150 benches will be given out to churches that the overseers requested assistance for.

Hymn Books: The big Amagama Okuhlabelela with notes are held at the Bishop's offices for each congregation to buy their church Hymn Books. This is to be bought through the overseer of the respective district. These Hymn Books have been in the office since October. Please buy them or else they shall be returned to the Book Room. The overseers are to tell you how much they cost.

The Calendar is out. A January issue of Good Words has it. Please refer to it so that you can know what the church is doing. A leader's retreat is to be held in March from the 4th to the 5th.

There will be Baptism and Communion at Gweru on the 25th through to the 27th March. Every interested person is invited to come to this occasion and join in the planting of the church at Gweru.

The Headmaster of Matopo Secondary School Mr. Sifelani Moyo will go to the University of Zimbabwe from February to the end of the year. Mr. Matthew Mathuthu will be the acting headmaster at Matopo. Let us pray for Mr. Moyo as he assumes his studies. Let us also pray for Mr. and Mrs. Mathuthu as they pick up the great responsibility. Meanwhile Mr. Phillip Ndlovu has been asked to be the Acting Education Secretary of our schools. Let us pray for him.

A government minister visited Wanezi Mission Farm and ordered the squatters to move out by the 26th of January. They were moved to a co-operative Scheme at Montrose. Thank you for your supportive prayers as this has been effected with love and understanding.

Let us pray for our farm managers. The Lord knows how much wisdom they need.

Two more young people may be going to an overseas country for the Cultural Programme sponsored by the M.C.C. this coming August. Their names will be released in the future. Continue to pray for Nokuthula Mpofu who is in Indiana. Here is her address: Nokuthula Mpofu, 402 N. Madison, Nappanee, Indiana 46550, U.S.A.

IZINDABA EZIVELA EWO FISINI KABISHOP

Umthandazo: Ngani kungachithwa imizuzu elitshumi amasonto wonke kukhulekelwa izulu njalo lokuthula elizweni.

Inhlanyelo yathunyelwa kuzo zonke izigodi. Ngonyanya omubi abonaze ithelezewelwe njengoba singelazulu.

Sibonga ukusikhulekela kwenu. Siyaswela imithandazo yenu ukuze sikhokhele ibandla ngemfanelo. Siyalikhulekela lonke.

Ukusungulwa kwebandla eGweru, kuyaqhubeka ngemfanelo. Abafundi besikolo seBhayibhili labanye bazinikela ukusiza ekwethekeleleni indlu ngendlu ngekhefu.

Abatshumayeli bemadolobheni labavangeli bazathatha isikhathi esithile, eGweru befunda indlela ezintsha kwabendlu yakoHolland. Njalo bazasebenzisa lokho abakufundileyo.

Impahla zokulungisa sezizathunyelwa kula amabandla ekupheleni kuka1983: Lubuze, Enyoni, Fulunye, Mkwabeni, Gwabhila, Longfield, Fairgrove leDekezi ezuze amabhentshi alitshumi. Amanye amabili azuze amabhentshi alitshumi ibandla lilinye loba ngebandla. Umfundisi omkhulu uzakwethekelela la amabandla kwesinye isikhathi ukuze athathe imifanekiso abesethumela umbiko kulabo abanika leyomali lokubabonga futhi.

Amabhentshi alikhulu lamatshumi amahlanu azanikwa emabandleni ngakho-ke ababonisi bacela ukuthi baphathiswe kuloludaba.

Izihlabelelo ezinkulu zilokhu zikomfundisi omkhulu zilindele amabandla ukuthi bazithengele amabandla akibo. Zimele zithengwe ngababonisi ngezigodi zabo. Izihlabelelo lezi, zibelapha kusukela kuMfumfu. Ngiyacela ngomusa zithengeni funa zibuyiselwe endlini yezincwadi. Ababonisi bazalitshela ngentengo yazo.

Ngomusa khangalani ikhalenda ukuze libone ngesikolo semvuselelo yabafundisi esikolo seBhayibhili koBulawayo kusukela zine zizezibenhlanu kuNhlolanja. Njalo kuzakuba lomhlango wabakhokheli eLobengula kusukela mhla zine zize zibenhlanu kuMbimbitho ngo1983:

Abantu abatsha ababili mhlawumbe bazahamba ngokwamalungiselelo okwethekelelana ngoNcwabakazi. Sizalazisa ukuthi ngozibani masinyane. Qhubekani phambili likhulekela uNokuthula Mpopu. Nxa abanye abantu abatsha befuna ukulobela kuNokuthula nanti ikheli lakhe: Nokuthula Mpopu, 402 N. Madison, Napanee, Indiana 46550, U.S.A.

Kuzakuba lombhabhathizo lesidlo seNkosi eGweru mhla zingamatshumi amabili nanhlano kusiya ematshumini amabili lesikhombisa kuMbimbitho. Siyanxusa lina elikhathalelayo ukuza lizohlanganyela ekusunguleni ibandla eGweru.

Inhloko yesikolo sobuhlakani seMatopo umnumzana uSifelani Moyo sesiya esikolo seZimbabwe esingungqongqotshe ngoNhlolanja kusiya ekupheleni komnyaka. Umnumzana uMatthew Mathuthu nguyè ozabe ephethe ebambile eMatopo Mission, loba esikolo sobuhlakani leso. Asikhulekele uMoyo njengoba esiyathatha izifundo. Asikhulekele umnumzana leNkosikazi Mathuthu ekuphakamiseni kwabo umlandu omkhulu.

Lapho uMoyo esesukile umnumzana Phillip Ndlovu seceliwe ukuthi abe libambela kwezemfundo engumlobi wezikolo zakithi, Asimkhulekele.

Umphathi ntambo kahulumende wethekelele ipulazi Wanezi Mission njalo emva kwalokhu abantu ababehlezi epulazini leWanezi kungela mvumo baxwayiswa ukuthi kumele basuke kulelo pulazi zingamatshumi amabili lesithupha kuZibandlela. Banikwe indawo yenhlanganyela koMontrose. Siyalibonga ngomthandazo wenu wokusekela njengoba lelinyathelo lithethwe ngothando langokuqedisisa.

ATTENTION!! ATTENTION!! ATTENTION!!

JUST LOOK WHERE OUR MAGAZINE CIRCULATION REACHES: SCHOOLS, CHURCHES, AND COMMUNAL LANDS IN, AND AROUND BULAWAYO, HARARE, ZVISHAVANE, WHANGE, AND GWANDA. THERE ARE OTHER INDIVIDUAL READERS OF OUR PAPER AS FAR AS MUTARE. WE OFFER A SPACE FOR ADVERTISEMENTS. INFORM THE PUBLIC ABOUT YOUR BUSINESS, YOUR SCHOOL, YOUR WEDDING, YOUR CHURCH, OR YOUR COMPANY. JUST GIVE A RING TO 62838 BULAWAYO OR WRITE YOUR ADVERTISEMENT AND SEND IT TO: GOOD WORDS, BOX 554, BULAWAYO. OUR CHARGES ARE VERY LOW!



T.H.C.

**. . . . a
manager's
report**

-A.V. Masiye

Stop. Look behind you. Look around you. Then look ahead of you. Assess the situation. How have you come so far? How are you doing? Why are you doing what you are doing and why are you not doing what you should be doing? Reminds businessmen of stock taking. Does'nt it?

There is one verse that sums up my "stock take" of Matopo Book Centre during the last two years. "But thanks be to God, who gives us victory through our Lord Jesus Christ." (I Corinthians 15:57 RSV)

In July 1978, I was invited to accept the position of Assistant Manager of Matopo Book Centre. I came already loaded with 10½ year's experience as a Bookseller, six of those years as Managing Director of a subsidiary of one of the oldest and largest bookstores in the country then and two years of publishing.

In my two years as Assistant Manager to Mr. Elwyn Hock, I learnt many things. My boss, the Book Administrative Committee was a very enlightened group of men, willing to utilize my book trade experience, willing to support me and willing to guide me. I cannot and dare not fail to mention with thanks Brethren Isaac Mpofu, Lot Senda and Iddo Khumalo. It was a delight to work with these men. Thank You to them.

To Elwyn D. Hock, a double dose of Thank You. It was not long after I joined Matopo Book Centre that he said, "You seem to know everything there is to know about bookselling. I must take the hind seat and you drive." That was not just in words only but he made a written recommendation, which for some unknown

reasons was hidden from the rest of the Committee!!

Despite what has been said by certain "known" individuals, my relationship with Elwyn was nothing but excellent. He had the true missionary spirit -----"work himself out of a job." It was such a delight in 1981 for me to meet up with them in California and later to spend a week in their home in Napanee -Indiana. Thank you Elwyn and Meredith.

In the two years that I have been manager of Matopo Book Centre, we have broken ALL records (in spite of war, severe internal criticisms and fierce external competition), provided funds to subsidize all church workers' salaries, carried all the farms on our backs and still had sufficient funds for expansion. The results prove what we did and can do. (Labasolayo basola besuthi esikusebenzayo!)

The second factor are our Praying partners. I did not really know how many people pray for Matopo Book Centre and for me in particular until four white Christian Missionaries from Mutare came to the Bookshop one afternoon. Said they, "Matopo Book Centre is doing a fantastic job in this country. We have come to pray for Matopo and for you as its manager. We want also to pray for you as Chairman of the Booksellers Association of Zimbabwe."

From far away Mutare and from a non-Brethren In Christ Church! How many Brethren In Christ Church leaders have ever come here to pray for their business which brings them so much money? If there are

Izandla zethu zesaba izikhwama zethu. Njengoba ibandla laphetsheya selinika okufitshane sizathini na? Kusobala, imali ayiphathwa kuhle. Kodwa phela akutsho ukuthi singaniki. Asinike njengenzuzo yethu. INkosi enkulu iyasazi, njengoba nje lawe inkabi zaziwa nguwe wedwa zwi!

Umfazi othile wakhupha konke (Marko 12: 42-45. Wahle wanika konke ayelakho. UJesu owayebona ingaphakathi yomuntu wamncama. Namhla ibandla linjalo yini? Kambe bandla lamhla lizanconywa yiNkosi na? Kade sezwa ngamagodi, senzani ngawo na?

Njengebandla ake siphenduke impela. Nxa sesiphenduke impela sizathanda lonke ibandla atshi ubani labobani. Ake sibekamu linye.

Inkonzo Yesikhumbuzo Edewe

-nguMphathi weDewe.

Mhla zimatshumi mabili lanhlanu kuMpalakazi, kwakulomkhosi omkhulu wabantwana. Abantwana labo babengabesikolo sekuseni ngensonto.

Bahlabelela, bakhuluma amavesi ngamakhanda. Lokhu kwajabulisa abazali. Njalo sabona ukuthi abatsha bayalijabulcla ilanga lokuzalwa koMsindisi welizwe lonke.

Abantwana babengamatshumi amathathu lanhlanu. Abantu abadala babebahlanu. Ibandla leDewe liyakhula kwezikamoya. Kungabakuhle nxa singabakhumbula emthandazweni yethu njengebandla.

Ngingumhambi Emhlabeni

Jesus, Lover Of My Soul

8, 7, 8, 7, 4, 7.

{	:m .n m	:- d : f .n m	:d	d , r , m f	:- .l : s ., f m	:-	
	:m .n m	:- d : f .n m	:d	d , r , m f	:- .l : s ., f m	:-	
	:s .s s	:- .m : l ., s s	:m	m , f , s l	:- .d' : t ., l s	:-	
	:s .s s	:- .m : l ., s s	:m	m , f , s l	:- .d' : t ., l s	:-	

Ngi-ngu-mha - mbi e-mhla-be - ni, A-phe - lil' e-ma-ndla am';

{	:d .,d r	:-,de,r:r,de,r m	:d	d .,d r	:-,de,r:r,f,m d	:-	
	:d .,d r	:-,de,r:r,de,r m	:d	d .,d r	:-,de,r:r,f,m d	:-	
	:m .,m f	:-,m,f:f,m,f s	:m	m .,m f	:-,m,f:f,l,s m	:-	
	:m .,m f	:-,m,f:f,m,f s	:m	m .,m f	:-,m,f:f,l,s m	:-	

Ngi-kha-the - le u - ku-ha - mba, Ngi-ya-fun' i - kha-ya lam';

{	:s .,s m'	:- .r' : r',d',l s	:m	d' .,l s	:- .m : r .,m f	:-	
	:m .,m s	:- .f : f, - ,f m	:d	m .,f m	:- .d : t, .,d r	:-	
	:s .,s d'	:- .t : l, - ,d' d'	:s	s .,l d'	:- .s : s .,d' t	:-	
	:d .,d d	:- .d : f, - ,f d	:d	d .,d d	:- .d : s, .,s, s,	:-	

Awu, Je-ho - va, Awu, Je-ho - va, We-na u - ngu-Msi-zi wam';

{	:m .,s m'	:- .r' : r',d',l s	:m	d' .,l s	:- .d : m .,r d	:-	
	:d .,m s	:- .f : f, - ,f m	:d	m .,f m	:- .d : d, .,t, d	:-	
	:s .,s d'	:- .t : l, - ,d' d'	:s	s .,l d'	:- .m : s .,f m	:-	
	:d .,d d	:- .d : f, - ,f d	:d	d .,d d	:- .d : s, .,s, d	:-	

Awu, Je-ho - va, Awu, Je-ho - va, We-na u - ngu-Msi-zi wam'.

2 Ngiphe min' amandla akho.
Phasa umphcfumlo wam';
Ungihole endleleni
Eyofik' ekhaya lam'.
Mangisheshe
Ngiyofik' ekhaya lam'.

3 Ngiyakufa masinyane.
Ngizoqed' indlela yam';
Ekufeni ungisize.
Ngingesabi, Nkosi yam';
Ezuiwini
Uwamkel' umo . . .

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