

Natuleya! Let's go!

Ukupitila mu Cipingo ku mikalile ya lelo – Through the *Scriptures to real life*

Bemba / English

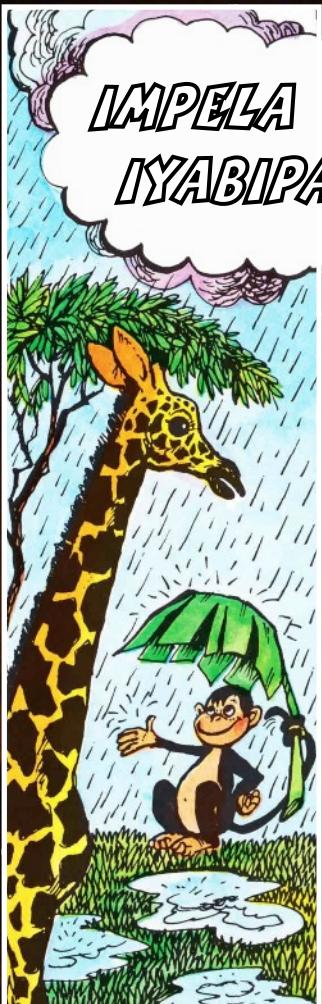
No. 07

K3,000



*Ifya kucita no bubifi mu Cilonganino
HIV/AIDS: Amepusho Yandi
Isambililo Iya bakalemba
Ilyashi: Florence Nightingale
Utulengo: Impela Iyabipa*

*How to deal with Sin
HIV/AIDS: My Questions
Writers Course
Story: Florence Nightingale
Comic: The Sticky End*

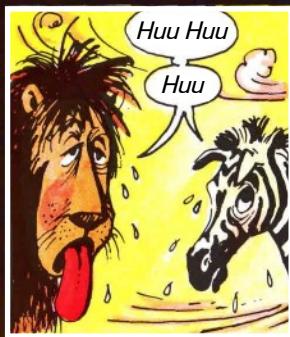


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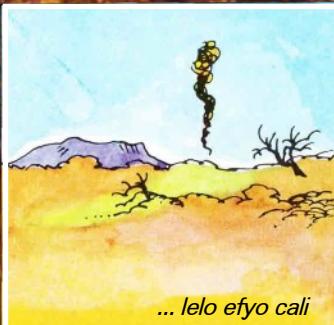


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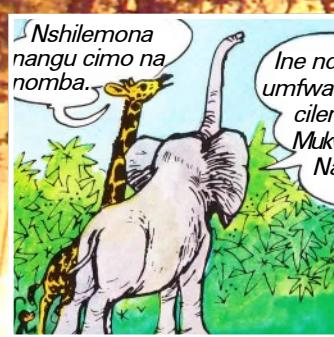
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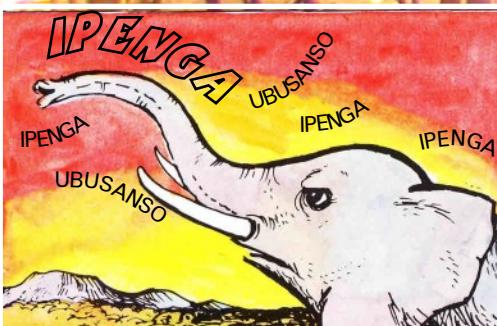
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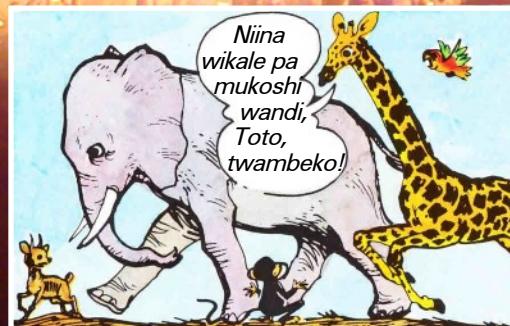
UMULILO!



BUTUKEN!!



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WELCOME!



Do you prefer dirty shoes or clean ones?

Of course we prefer our shoes to be clean and shiny! Every time we go to school or to church or to work, we remove the dirt, apply polish and shine them. And just before entering a building, some of us even stop again, bow down and quickly give them a final polish to make sure they will shine as bright as the owner himself.

What about God - does He prefer our shoes to be dirty or clean?

Yes, you are right: In His presence everything has to be holy and clean. The priests had to clean themselves when entering the temple. But to worship God is only part of our task. The other part has to do with going where the sinners are. The Lord Jesus when walking through Israel with his disciples certainly had dirty sandals most of the time. That is why he had to wash the feet of his disciples before the passover meal in John 13. In His heart the Lord remained always clean, but his mission was to be accomplished in the mud of this world.

Paul tells us to "have shod our feet with the preparation of the gospel of peace" (Eph 6:15). Our feet should be ready, well prepared to carry the message of a just and loving God to people around us. Ask our brothers and sisters who work as Evangelists in Luapula, in Northern or elsewhere: When they are most useful for God, on their way serving and reaching out to people for their Lord - are their shoes rather clean or dirty? Do you still think God prefers our shoes to be clean all the time?

"Natuleya!" in 2010

For many of us, last year has been "a year of dirty shoes" - a lot of travelling, preaching, meetings, planning, challenges, work. That is true also for the Coordinators, Distributors, Agents and anybody else who was involved in the selling of "Natuleya!". We thank each one of them for their commitment! And beyond all we are grateful to our Heavenly Father who has helped us to write, produce and deliver three more editions of this magazine.

We also want to thank our brothers and sisters in Germany who have helped us to cover the gaps that we still had in this second year of "Natuleya!". The Financial report to the Natuleya Team shows that last year 7,722 copies of the magazine (including "Imishila ya Cisumino Cesu") were sold or delivered from our office but only 2,419 copies have been paid for in return. This is a mere 31% which shows that our sales system has not really made progress between 2009 and 2010, the gap was again K12,000,000 wide.

"Natuleya!" in the future

This year will see the departure of our current Editor. God is leading him with his family back to Germany where he will be involved in the training of leaders for churches and missions. This does not come as surprise, and thus all along the brothers involved have tried to set this work up in a way that it can continue for many years independent of any one person supporting it. But both, looking back and looking ahead, has prompted the leaders of this work to seriously think and plan a number of adjustments in order to get the magazine ready for the future.

(Continue reading on the next page)

CONTENT

Feature Articles

- 5 Encouraging Leaders: Barnabas
- 10 David & Jonathan: True Friends
- 12 The Ministry of Angels
- 30 We extend our Team!

Columns

- 3 Welcome!

Departments

- 20 Marriage Corner
- 23 HIV/AIDS: My questions
- 28 Talktime with God

Stories

- 2 Cartoon: The Sticky End
- 14 Robert Chapman: Love for God's Word
- 24 Florence Nightingale: A Lady gets it done!

Training

- 7 How to deal with Sin in the Church
- 16 Church Development: God's Pattern of Work
- 18 Elders and Teaching in the local Church
- 22 Lessons for Writers: The Christian Writer

Natuleya! - Let's go!

ISSUE No.7

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Published

Quarterly, this edition:
Bemba 1,600 / English 650 copies

by

Natuleya-Team
of Christian Brethren churches
in Zambia

Cost

K3,000 per copy

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Current challenges and our answers

1. We do not have enough brothers and sisters available for this work yet.

For this reason it was decided to combine the two teams that had been responsible for "Natuleya!" and "Inkosh". The new Natuleya Advisory-Team is now made up of six brothers, another four serve as Coordinators in their respective provinces (see our Organogram on page 30). We are looking for further additions, especially sisters would be welcome to join us. Also at provincial level, the Coordinators would need a better backup by other influential leaders.

Although the Editor will be ready to still be involved in the production of this magazine from Germany per email and during regular visits to Zambia, we decided to look for brothers and sisters who will be able to take up some of his responsibilities. The Literature Team in Kasama has agreed to take on the work of printing and binding the magazine in future. As to the other positions we need to fill, please find more information on page 30.

2. We need to increase the value of the magazine for the readers.

By God's grace the brothers in Germany enabled us to buy a bigger and faster printing machine. As you see from the magazine that you hold in your hands, it is able to print big size paper (A3), and also the quality of the photos has improved now.

In order to allow for a greater variety of articles in each magazine we will now be printing two different versions of each magazine, one Bemba and one English. This frees up space for more articles in each one of them. We also followed some people's proposition of actually combining "Natuleya!" and "Inkosh" and have only one, but a more interesting magazine in the future. Those who used to enjoy the bilingual setup will still be able to improve their language skills by buying both copies - most articles will still be the same.

3. We need to reduce the cost of production.

Prices for paper, ink and transport rise all the time. And since we want to offload some work in the areas of writing, translating and designing the magazine to more shoulders now, we will need to include some extra funds for this in our budget. The color cover like the one you have in your hands has been eating up 45% of the production costs. We decided to produce it in a

cheaper and more flexible way in future so that we do not have to increase our sales price. The brothers in Kasama will continue to find volunteers to help with the binding of the magazine to further keep the costs for our readers as low as possible.

The biggest cost reduction will come from delivering only the amount of magazines that have been paid for in advance. During the last two years all Districts in Northern, Luapula, Copperbelt and Lusaka have been empowered with together thousands of magazines. In 2010 alone more than 5,300 copies have not yet been paid for. Money from those can be raised and used now to buy new magazines.

4. We need to increase circulation.

Selling the magazine through the churches is important, and we will continue to do so. But we found that it is very slow and only small numbers are sold. In order to reduce on our overhead costs we need to see more magazines being sold. To this effect we have increased the commission that those selling the magazine will receive. We will be working with Coordinators and Distributors to see how they can increase the circulation in their areas. If in each District we would have only one "Power Seller" selling 100 copies from each edition, we could triple our sales and make the magazine much more viable than it is at present. And why should only "The Post" or other newspapers be able to find dedicated sales people? The Church in Zambia surely has people to offer who can be serious about business, not so? We need people who do not mind if their shoes get dirty. Join us! You can polish your shoes later. As long as you are able to move around, help us to spread the knowledge of God's truth into our society!

For those who are too old or too busy to be involved in the selling, we include a "Donation Slip" as insert in this magazine. Share some of God's blessings in your pocket with those who will be working on editorial, translation or layout of the magazine in the future, or to pay for office and communication costs. "Be rich - in good works!" (1Tim 6:18)

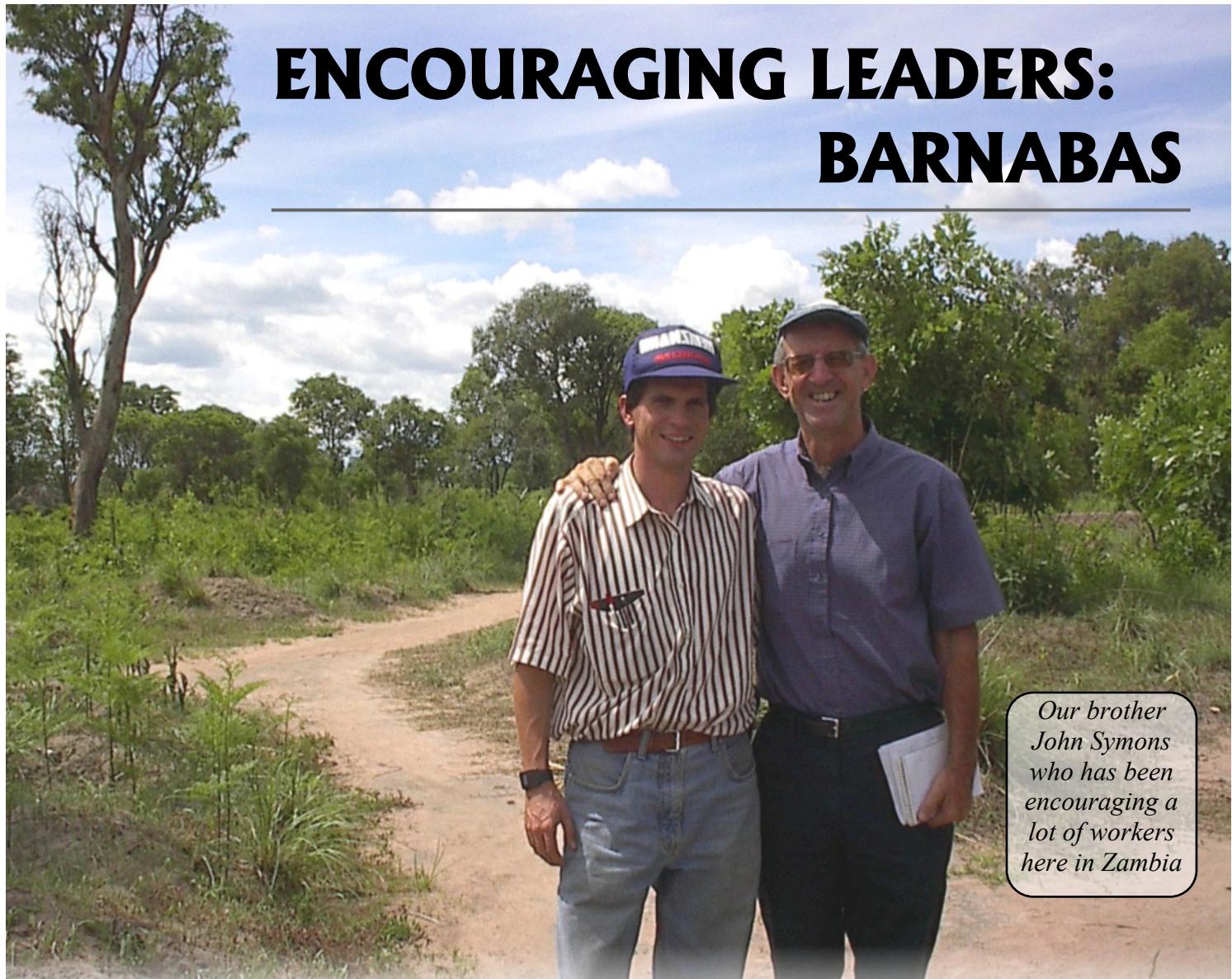
God bless you wherever you are!

Marco Vedder, *Editor*

PS: We apologize to our English readers for the cartoon to be in Bemba. The cover had been printed already when the decision of splitting the magazine in a Bemba and an English edition was taken.



ENCOURAGING LEADERS: BARNABAS



Our brother John Symons who has been encouraging a lot of workers here in Zambia

The words of our Lord Jesus Christ that He said to his disciples when He was with them in the upper room before going to the cross are very important. In John 16:33 we read: ***"I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world."***

These words show us clearly that Jesus is not promising His disciples that all will be well after taking their sins on the cross, as some of the preachers are telling us today. Jesus is making it clear to His disciples that, whether we like it or not we will face problems while we are still here on earth. But he commanded them to do three things whenever they are in problems:

1. to have peace in their hearts.
2. to take heart
3. to lean on the victory of Jesus.

But all these three things are not easy to do when we are in problems. Knowing our weakness beforehand, the Lord draws people close to us from our Churches or community whom God has given the gift of encouragement. They support us and stand with us in such times. They do this so as to uphold Christ's **peace** in the problems of this world. They help us to **take heart** lest we go astray. They also show us that in **Christ, we are more than conquerors** (Romans 8:37). Leaders should help people of God in this way. They should have the kind of heart that we see in a disciple who was in the early Church: Joseph. This disciple was also called **Barnabas**, which means "**Son of encouragement**".

For this reason, we are going to look at Barnabas' life and learn from him something that can help us to be leaders of encouragement.

Barnabas' background – Acts 4:36-37

The Bible shows us that Barnabas was a Levite from the tribe of Judah. He was born in Cyprus. That means, he was not from Jerusalem. But he had some relatives who were in Jerusalem because he is a cousin to Mark (Col. 4:10). Now, since he was a Levite he was a priest. Therefore, for him to join the early Church in those days was not an easy thing because it was at a time when criticism and rejection of the Church were at their peak, especially from the priests (Acts 4:1-3). Therefore, a leader of encouragement is one who will forsake his position and obey the will of God, even if it does not make sense from a human point of view.

It is important to emphasize that this leader did not come from Jerusalem where the Church was at that time. He came from Cyprus, but in the Church of our Lord nobody is counted to be a foreigner or intruder, no. We do not know why God is bringing people from far places in our midst. Perhaps, they will become the Barnabas' among us.

He was an example in giving and in humility – Acts 4:36-37

Christians are encouraged very much when they see their leaders humble themselves and give generously. When we have a problem, we choose to talk to those leaders we know to be humble and helpful. At this time

people in Jerusalem were undergoing severe hardships. Therefore, Christians who had possessions and money were bringing them and share with those who did not have (Acts 2:44-45). They were not forced to do so, they were simply prompted by their hearts.

V.37. He sold a field he owned and brought the money and put it at the apostles' feet. That is the heart of humility. The money belonged to him. If he wanted, he would have given the money to whoever he would have loved to help since there was no rule given by the apostles saying everyone has to give through the apostles. But because of the respect he had for his leaders, he chose to take the money to them so that they could decide how best they would use it. If we want to become sons of encouragement, we do not have to do things in isolation but let us fulfil our task through our leaders. This brings a very big blessing in our lives (Hebrews 13:17). Even if our leaders seem not to be able to help and we ourselves are well off, if we follow Barnabas' model we should work together so as to fulfil our calling through encouraging those in need.

Note that Barnabas' concern for people in need did not end there, no. In Acts 11:27-28, when he was with Paul in Antioch, God revealed how severe a famine there would be in future. The Church in Antioch prepared their gifts and sent them to Jerusalem through Barnabas and Paul.

Welcoming those who were rejected - Acts 9:26-30

v.26 When he (Paul) came to Jerusalem, he tried to join the disciples, but they were all afraid of him, not believing that he really was a disciple. v.27 But Barnabas took him.....

Paul's conversion brought two major problems in his life. The first one he had was with the Jews (v.22-25). Because he was challenging the Jews who were living in Damascus, they conspired to kill him for they thought he had betrayed them. Fast enough, he escaped and went to the Christians in Jerusalem for safety. V. 26-27. There in the Church, he found himself in a second problem. He was not welcomed by the Church because they were doubting whether he was a disciple or not. At this time we do not know what was in Paul's mind, but this is a moment of despair. If you were left alone like that for along time, it is easy to begin thinking whether the decision you have made to follow Christ is right or not. V27. "...But Barnabas took him...", meaning Barnabas was ready to do something different from what others were doing to Paul. If you are a Barnabas, you will not always do what others have agreed upon. But you will follow the leading of the Holy Spirit in you. When one gets rejected by others in this way, it does not always mean that even God has rejected him. Therefore, Barnabas was ready to build a bridge where Paul could cross over and be part of the Church. Now, taking such kind of steps is to bring oneself in great danger. Being considerate, full of faith and the Holy Spirit (Acts 11:24), he took this matter trusting God that what Paul was saying the truth. For that reason, Barnabas did three things to encourage Paul and to welcome him as a Christian:

a) V. 27 He brought Paul into his life

Before accepting what people are saying about a person, let us try to bring that person closer to us so that we hear ourselves from that person what it is. A leader of encouragement draws those who seem to be rejected close to him. Barnabas was not scared of the condemnation that might have come from his fellow disciples, but he focused his attention on God and saw things as He was seeing them.

b) V. 27 He took him to the apostles.

After seeing that Paul was a real believer, he continued showing respect to the apostles. He did not consider them to be bad for rejecting a true disciple unknowingly. The leader of encouragement does not work so as to build his own kingdom inside the Church so that he can have a group of people to follow him, no, he connects them with the God-given leaders.

c) V.27 He explained Paul's testimony and his enthusiasm to the apostles

If we are leaders of encouragement and want to intercede for others, we need to be trusted like Barnabas was. Our testimony will be accepted because we have been accepted. If Barnabas was not trusted, it was going to be very difficult for him to speak for Paul in such a time.

SUPPORTING NEW WORK AMONG THE GENTILES - Acts 11:19-25

Up to this time, most Christians were Jews when the Church began in Jerusalem, with few exceptions like Cornelius and his household (Acts 10:1-48). Christians who scattered from Jerusalem because of persecution after the death of Stephen were only preaching the gospel to their fellow Jews (Acts 11:19). But some Jews from Cyprus and Cyrene, they began speaking to the gentiles as well (11:20). When they did that God manifested his hand of blessing on their work, he honored His promise (Mat.28:18-20).

It was in this way that the first Church amongst the gentiles began in Antioch (v.22). Fame about God's work among the gentiles reached the ears of the apostles in Jerusalem and they appointed Barnabas to go to Antioch and see the new work. Some time back they had done the same when they had heard that people in Samaria had accepted the word of God, they had sent Peter and John to them (Acts 8:14-17). The apostles did not send just anybody, but they were looking at the character of the person to see who was fit to go there. This is what even Paul said to the Philippians (Phil.2:19-21):

"I hope in the Lord Jesus to send Timothy to you soon, that I also may be cheered when I receive news about you. I have no-one else like him, who takes a genuine interest in your welfare. For everyone looks out for his own interests, not those of Jesus Christ. But you know that Timothy has proved himself, because as a son with his father he has served with me in the work of the gospel. I hope, therefore to send him as soon as I see how things go with me."

A reader with such kind of heart can be capable of encouraging converts who have come to the Lord.

Let us learn five things from Barnabas' work of making the gentiles in Antioch be certain that they are fully accepted by God and they can have fellowship with Christian Jews.

1. He saw God's grace upon people in Antioch v.23. If God can open our spiritual eyes to see his grace upon the ministries of our brothers, we will give them much support. Let us try to be leaders of encouragement to those God is extending His grace. It does not matter whether they are circumcised or not.
2. He rejoiced together with them v.23b. A leader of encouragement does not have envy when God's work of grace has begun by people of different culture and beliefs.
3. He got involved in the work that God had already begun v.23c. It brings much encouragement and blessings to get involved in what God is doing.
4. He encouraged all the people to continue in their faith v.23c. He knew that in their new faith they might encounter problems like the persecution that had happened to the Christians in Jerusalem.
5. He continued to walk in the power of the Holy Spirit v.24. The great encourager is the Holy Spirit. If we fail to cooperate with Him, we cannot fulfil our calling.

Because of this kind of work, a great number of people were brought to the Lord (v.24b). Oneness in faith was demonstrated to all. And the words of Paul in Eph.2:14-16 were clearly shown, the dividing wall of hostility was destroyed and God has brought up peace and has reconciled the two. These are results that develop where there is a leader of encouragement.

R.C.M. Mpika.

Part 1

How to deal with Sin in the Church

He had been an elder in his church somewhere in Germany for many years. He was regularly preaching, he was there when practical work on the church building needed to be done, he took necessary decisions together with his fellow leaders. He ran his own business in town. He had been the Church Treasurer for many years. Everybody trusted him.

One day the church had to pay for a large bill - and the money that was written in their cash book was not in the account! The elder was asked for an explanation, and he started to tell his brothers lies. He accused others. He threatened his fellow leaders. In the end it was clear: He had used a large amount of money to save his business during a difficult time. And he had done so without the consent of other leaders.

The money was lost. The brother refused to apologize or to put things right. Instead he refused to attend that church again, he and his family remained at home. A year or so later the others heard that he had joined another church. And that's where he remained till he grew old and died. –

Everybody has heard stories like this one. Very embarrassing for the leaders, such events destroy the trust the community has in the church. Satan is having a good laugh, and our Father in Heaven is grieving to see His children not dealing with their sin appropriately. And what will happen to the sinner?

How can we help?

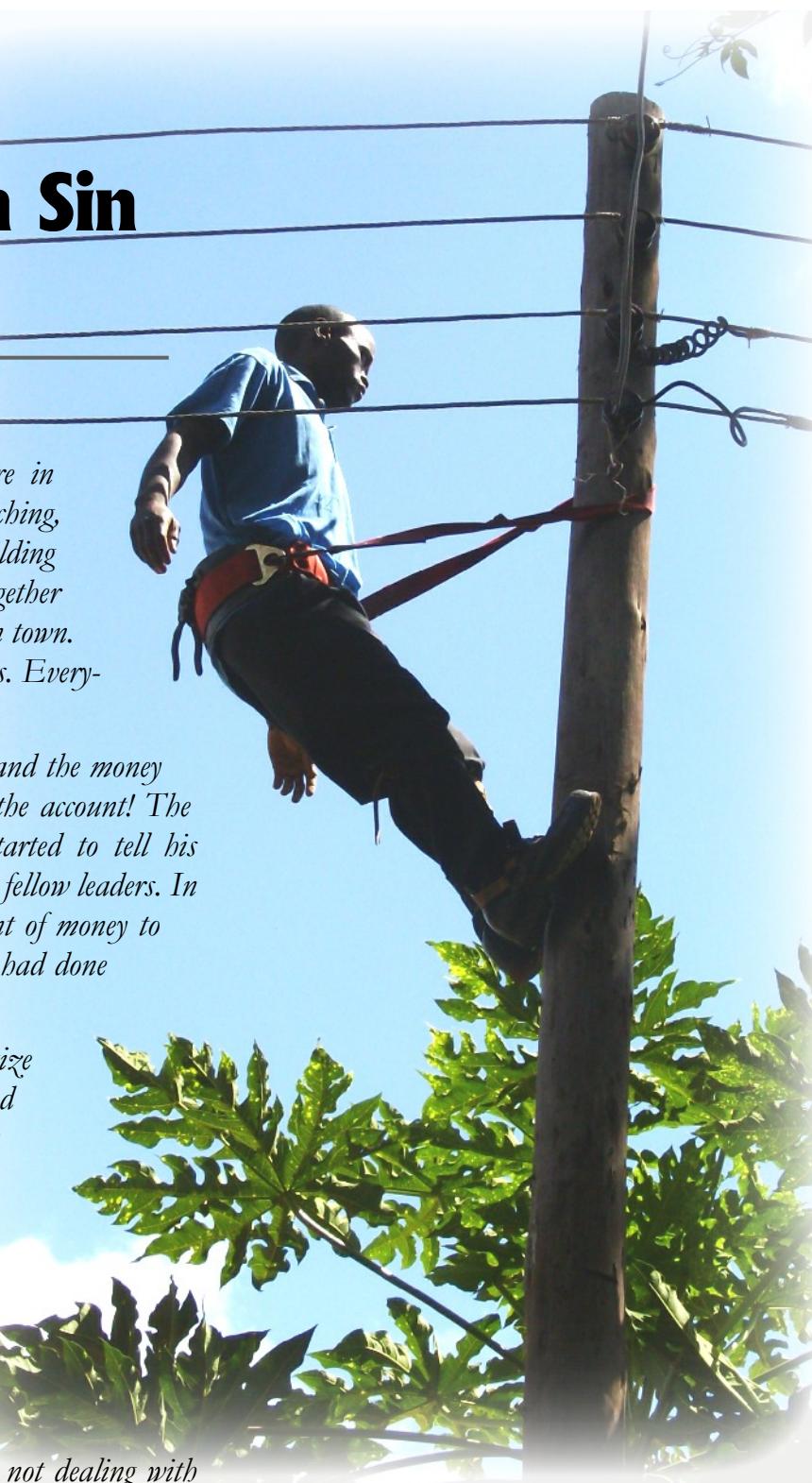
Prevention is better than cure

The general advice that most leaders would give is: better to avoid a problem in the first place, than to find a solution to it later. When it comes to money and property, trust is good, but control is better. There are some ground rules that every church should observe, e.g. the Treasurer needs to give regular financial reports, the leaders have to check cashbook and cashbox, and money can be withdrawn only by two people together. Those who handle the church's money need to be protected from themselves. It is unfair to expose them to the emergencies of life, to the demands of

their families and to their personal desires without providing the checks and balances that can help them to remain faithful.

Some of the many unplanned pregnancies that we find in the lives of our young people could be prevented would we offer a strong youth work in our churches, good discipling and a caring environment in our families.

Some of the star attitudes that a number of leaders in churches display today are home made. Would we not have given them special titles, or treated them different from their



fellow leaders, they might have remained the humble servants that they were years back.

While sometimes it is possible to prevent bad developments in the lives of brothers and sisters, there are other sins that occur completely "out of the blue". Actually, the Lord Jesus says that they come "out of the heart" (Mat 15:19). Somebody harbours sinful thoughts about another person or about possessions, he or she gives room to fears or desires - and one day the person does something that totally surprises everybody around. Sin has been born (Jam 1:15).

Now, unfortunately this happens to every Christian. We are cleansed by the blood of our Lord Jesus Christ, yes (1John 1:7), but we remain sanctified **sinners**, as long as we are still here on earth (1:8). The way to deal with this problem is shown in the next verse (1:9): "*If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*" A healthy church will regularly teach on this process of repentance, confession and forgiveness. And the leaders will encourage each other and the church members to live up to this standard by creating a loving atmosphere where a brother who has fallen into sin dares to come out and confess his sin. The leaders will do all they can to protect him from stigmatisation and to help him to work through the consequences of his sin. Their final goal will be to restore him, not to punish him. They want to help, not to destroy. If the members know this, it will be easier for them not to hide their sin but to repent and confess what they have done and start afresh.

But if somebody "*who is called a brother*" (1Cor 5:11) falls into sin and refuses to repent - is there anything that can be done?

Yes, let us go and talk with him!

God went to see Adam and Eve when they had sinned in Gen. 3:8-9. Nathan went to see David after he had committed adultery with Bathsheba in 2Sam 12. God sent his prophets to speak to his sinful people. The Lord Jesus went to see Peter in John 21 after this disciple had denied him. That is what a good shepherd does: follow his sheep that has gone astray and try to lead it home. We may be surprised how many will respond positively when they finally see one of the leaders with true concern for them at their front door. Let us try this first step quickly, as quick as the Lord Jesus in John 21 and Luke 24, before the fallen brother hardens his heart. Let us ask him good questions and allow him to explain himself, as did the Lord Jesus with the Emmaus disciples in Luke 24. And then:

Let the Bible speak!

Let us not try to impress our personal opinion on him, but allow him to see the situation with God's eyes. Let us do it like the Lord Jesus in Luke 24 and help him to see God's purposes and guidelines. We need to confront him with the consequences that God has promised those who follow and those who refuse His will. It is the Word of God that is like a "hammer" that can break ungodly resistance (Jer 23:29). We have to be aware that this is a situation of spiritual warfare where we need a good "sword" that can "*discern the thoughts and intents of the heart*" (Hebr 4:12) - our own words are just too weak for this job. "*For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ*" (2Cor 10:4-5). Usually sin is born out of a wrong thinking, and so these wrong thoughts need to be "*brought into captivity to the obedience of Christ*". The right weapon to do so is the Word of God. -

"*If your brother listens to you, you have won your brother over*" (Mat 18:15). This is a great triumph! But if he does not

want to listen, then we follow what the Lord Jesus taught his disciples in 18:16:

"Take with you one or two more!"

It is still not yet time for calling the brother before the elders. In some of our churches we got used to this shortcut - whatever the problem, the elders will call you and then you appear before them as if you were in court. It might be against our customs, but in a biblical church the elders do not start to solve an issue by calling people, they first of all go and follow them up where they are (see the examples given above). And it is not immediately the whole eldership which gets involved, but just two or three. Spiritual leaders will always strive to deal with an issue with as few people involved as possible. The more people a sinning brother sees himself confronted with, the stronger becomes his defense attitude automatically. The less people come to visit, the greater the chance that he actually listens to what is said, because he does not feel as threatened.

After this step again, there is the possibility of victory: "*My brothers, if one of you should wander from the truth and someone should bring him back, remember this: Whoever turns a sinner from the error of his way will save him from death and cover over a multitude of sins*" (Jam 5:19-20). We always should expect the Great Shepherd to bring his sheep back through the different steps that He makes us employ as we struggle to reach out to a sinning brother or sister.

And if the sinner still does not repent?

Unfortunately sometimes they do not care about our attempts to help them. They reject our words and insist on continuing in their ways. Some of them might even start to threaten us: "I will take you to court!" or "You will see what happens..."! Some will manage to campaign in the church and gather some influential supporters around themselves. Others will start spreading bad rumours about us in the community and bring us in real trouble. Some fellow leaders might think that it is inappropriate to insist if somebody refuses so categorically. And "is it not the work of the Holy Spirit anyway to convince people of their sins? Why should we do that?" What then? Is it really worth the effort? Do we really need to address an issue if it is resulting in such problems for us?

When do we need to deal with it?

We need to be cautious. Sometimes sincere Christians have been persecuted by overzealous leaders because of questions of personal taste or a differing understanding of an issue that the Scriptures does not give us much teaching about. That should not be the case. It must be clear that the person in question is undebatably living in sin, and that there are at least "*two or three witnesses*" for this (Mat 18:16; 1Tim 5:19). If we do not have those witnesses though, then we do not have the mandate to start spying behind our brother. We should trust God that he will bring the truth to the light in his own time.

Why do we have to deal with it?

But if the matter is clear from a biblical point of view, as leaders we need to act. God's Word does not allow us to turn a blind eye on the sin of our fellow Christian. In the second part of this article we will study some verses which clearly instruct us to take appropriate measures in order to correct such a person, but there are also four general reasons why sin can not be tolerated in the Church of God.

1. God's glory and reputation is at stake!

"*By the Church the manifold wisdom of God shall be made known to the principalities and powers in the heavenly places*" (Eph 3:10). The Church is the master piece of heavenly engineering, the much-desired wife-to-be of the Eternal

Creator. The one and only God choose the Church to be His representation on earth, she is His hands, His voice, His feet and His smile in the visible world. If the Church appears to be dirty, that's what people think about her Master. If the Church is unreliable in her values and principles, nobody will want to trust in the one who is supposed to govern her. Sin in our midst will be known by others in the visible and invisible World very soon, and if we do not deal with it, Satan takes malicious pleasure in spreading the news even further. A German song writer put it this way: "Has anybody ever counted the tears that God cried when His name was used again to justify wrongdoing ..." How often must God be crying when some of us again are trampling around on his reputation by refusing to deal with sin in His Church!

2. The church gets infected!

To allow sin go unchecked in God's Church carries the real risk of infection. "If that elder can borrow money from the church account without asking and without paying back for months and months, why should I not..." That is how the thinking goes. And the leaders who are not dealing with that sin have lost their moral authority, people will not respect their word anymore. Truly, it is like "*a little yeast that works through the whole batch of dough*" (1Cor 5:6), as Paul puts it. Originally only a small problem, but it influences many people around, and after only a short time the values, the thinking, the goals of many members in that church have changed. Sin usually does not die by itself. If we want our church to remain pure we have to deal with it as soon as it surfaces. Waiting does not help, it makes it only worse.

3. The community loses its trust in the church!

The people of God are supposed to be salt and light in this world. What kind of taste will they add to the general mixture of ideas and behaviour patterns if they accept the same egoistic and damaging behaviour amongst their members? What light can they contribute when they walk in the darkness themselves? People and demons will laugh about God and his unfaithful followers on earth, pointing fingers at them saying "Look at these guys! They talk about holiness and bath in the mud! They are good for nothing!" If we do not deal with sin in our midst, we have no right whatsoever to speak into the community on any of their problems. God does have something to say about them, but we are the wrong people to be his messengers.

4. The sinner is in danger!

What did James say in chapter 5:20? "*Whoever turns a sinner from the error of his way will save him from*" - what? Yes, you are right: from DEATH! Can that be true?!? After all, God is the God of love, not so? Now, we tend to forget that he is equally the God of justice (Mal 2:17 - 3:5), that He is a jealous God (Exodus 34:14) and that, as the Highest Judge He has every right to pass any sentence on us that His righteousness demands.

Everybody knows how God dealt with Ananias and Sapphira in Acts 5. They dropped dead because they had lied to God. And it was not only at that time in Jerusalem that God refused to allow people to get away with sin in their lives. In 1Cor 11:27-32 we read: "*Many of you (the Corinthians) are weak and sick, and a number of you have fallen asleep (= died)*" because they participated in the Lord's Supper with sin in their lives. And Paul asked the same people to put one of their members out of fellowship because he refused to repent from his sin. They were to do so, "*so that the flesh may be destroyed and his spirit saved on the day of the Lord*" (1Cor 5:5).

These verses show us that the sinner is in double danger. If he does not repent, sickness or physical death become a possibility as a judgment from God (1Cor 11:32). That is why those who want to be prayed for by their elders need to confess their sins first (Jam 5:16). It is one of Satan's success-

ful deceiving strategies that he made people in many cultures think about the spirits of their dead ancestors, when they experience sickness and death. It should rather remind us of putting our lives in order with the Eternal God. And this God has good things in mind with us: His intention is that "*we will not be condemned with the world*". God wants to save our souls so he sometimes sacrifices our bodies. The same comes out in 1Cor 5 "*that his spirit may be saved on the day of the Lord*" This shows us with which attitude we need to handle sin in the Church. Our goal always must be to save the sinner. Even if severe measures are necessary, we never implement them to destroy the person concerned, but always to restore and save him.

God's "Safety belt"

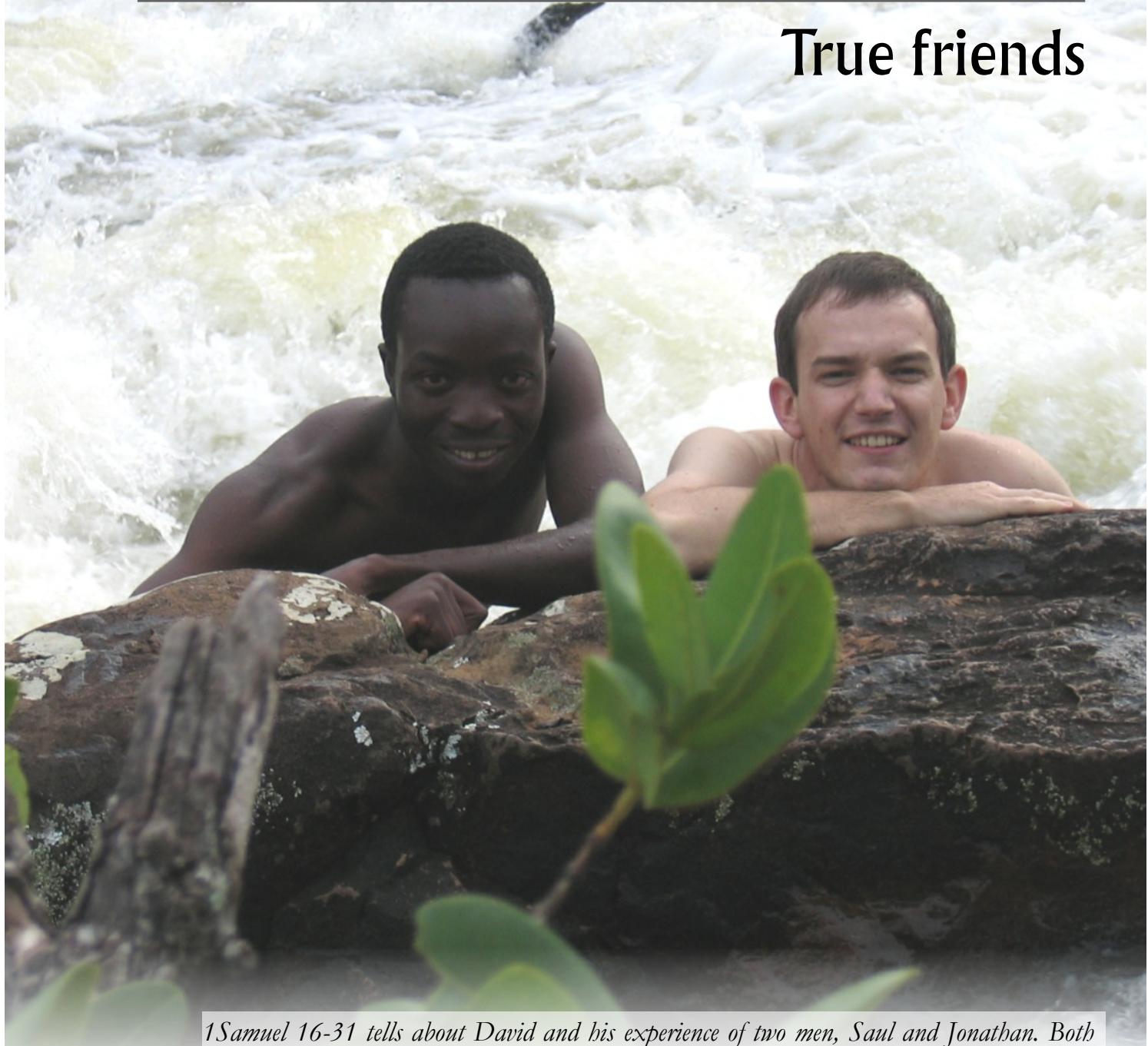
When we will think more in detail about church discipline in the second part of this article we will have to keep in mind: God is offering us here a "safety belt". He does not want us to crash. He wants to preserve us. And as the ZESCO technicians use safety belts in order to preserve their lives, God uses church discipline in its various forms to save us from our sins when for some reason we refuse to repent. He has promised to bring every true believer into heaven (1Pe 1:5). And He will! If necessary He will even use church discipline to make that happen. God is good - all the time!

MV, Kasama



DAVID & JONATHAN

True friends



1 Samuel 16-31 tells about David and his experience of two men, Saul and Jonathan. Both knew about David's success as a soldier, his skills as a musician, his popularity with the people, yet while Jonathan loved David, Saul hated him. Saul wanted to kill David but Jonathan wanted to protect him from his wicked father.

As we read about the story of father and son, we see quite clearly that Jonathan is a spiritual man, whereas Saul is seen as a carnal man. The lesson we are being taught is that a spiritual man will be a lover of good men (Titus 1:8), marked by humility (Col 3:12), selflessness (Phil 2:5), love (1 Peter 1:22) and compassion (Col 3:12).

Saul is a carnal man and is marked by jealousy, hatred and selfishness (Gal 5:19-21). Being confronted by somebody like David brought out the best in Jonathan and the worst in Saul. We should learn the lessons and ask ourselves who we are most like, Saul or Jonathan?

Jonathan and David make an agreement, 1Sam 18:1-4.

This passage tells us about the first conversation between David and Jonathan.

It was a surprising relationship.

We read about a relationship which was formed between the son of the king and a poor man. This was surprising because some people and especially the kings son might have been jealous that David had defeated Goliath, and fearful in case people respected David more than the son of the King, Jonathan had no such thoughts. There was no envy in his heart. We should be careful that we do not fall into the sin of envy when other people and not us get praise for the work they have done. Covetousness is idolatry, Col 3:5. We can covet many things, popularity (praise from men), possessions (what they own), position (they have power and we don't). When we start to want these things, we behave like those who have other gods and we do not trust in the one true God who gives us everything we need, 1Tim 6:17.

Envy was what motivated the Jewish leaders to demand Jesus death, Matt 27:18. Envy will rob you of your joy, and you will not be contented with what you have. The Bible says that godliness with contentment is great gain, and that those who always want more than they have fall into temptation and a trap, 1Tim 6:9.

Jonathan is a picture of the Lord Jesus. The Bible says about Him, "being in very nature God, (He) did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. . he humbled himself." Phil 2:6-8.

It was a selfless relationship.

Jonathan's love is explained as "*He became one in spirit with David and he loved him as himself.*" A person who loves himself will always put his interests first. This verse tells us that Jonathan had as much love for David as he did for himself. Jonathan showed in later life that he would put the interests of David above his own when it came to pleading with Saul for David's life or seeking David out to warn him that Saul was coming to get him.

No matter how great Jonathans love for David was, the love of Christ towards us is even greater. Jesus did not just risk his life like Jonathan, He gave His life. John 15:13 says "*Greater love has no-one than this, that he lay down his life for his friends.*" The greatest love is the love of God for people like us which was shown in the blood which was poured out at Calvary.

Before His death, Jesus prayed, "*Not my will, but yours be done,*" Luke 22:42. Jesus' love for God was also a selfless love. He did not seek to fulfil His own interests, but to please God.

We are told that "*Each of you should look not only to your own interests, but also to the interests of others.*" Phil 2:4. That is what Jesus did and that is what we should do.

It involved sacrifice.

Jonathan took off his royal robes and his armour and gave them to David. He knew that God had appointed David to be king and not him. It was not possible for both of them to be king. From that time onwards, Jonathan became committed to seeing that David fulfilled God's purpose for his life. Saul was angry and could not understand Jonathan, 1Sam 20:30-31.

Jonathan's act of disrobing himself, is similar to what the Lord Jesus did when he was in the upper room with His disciples, John 13:2-5. Jesus layed aside His garments and washed His disciples feet. He did this so that they would have an example to follow. I am sure that they never forgot that day! The Son of God served them by washing their feet.

He then told the disciples that they should follow His example, John 13:15-17.

Laying aside His garments was something that Jesus did before He went to the cross where He would make the ultimate sacrifice and give His life for sinners. When He went to the cross, they stripped Him.

Covenant love

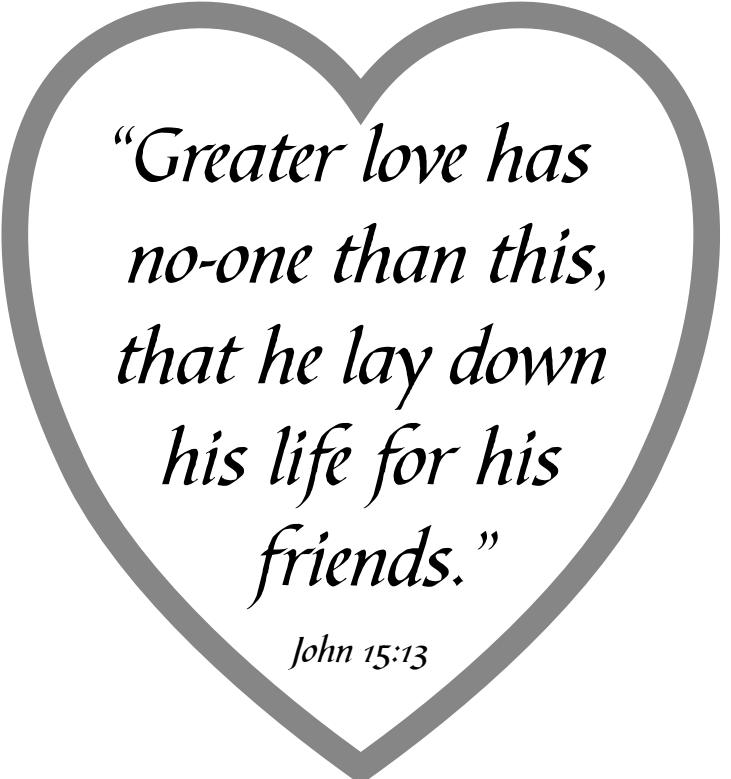
This meant that there was an understanding that bound them together, 1Sam 20:16-17. Because of His great love for us, God has saved us and brought us into a covenant relationship with Himself, Luke 22:20. It is a covenant made in blood, Heb 10:29. Nothing can separate us from His love, Romans 8:37-39.

Those who share this new covenant with God are told that they should love one another just like Christ loved us. People would then know that we belong to Jesus when they see that as His followers we love one another, John 13:34-35.

Jonathan's love showed real commitment to David, showing that he believed that David was uniquely chosen by God to be king after Saul, and he would do everything he could to protect David and help him to fulfil God's purpose for his life.

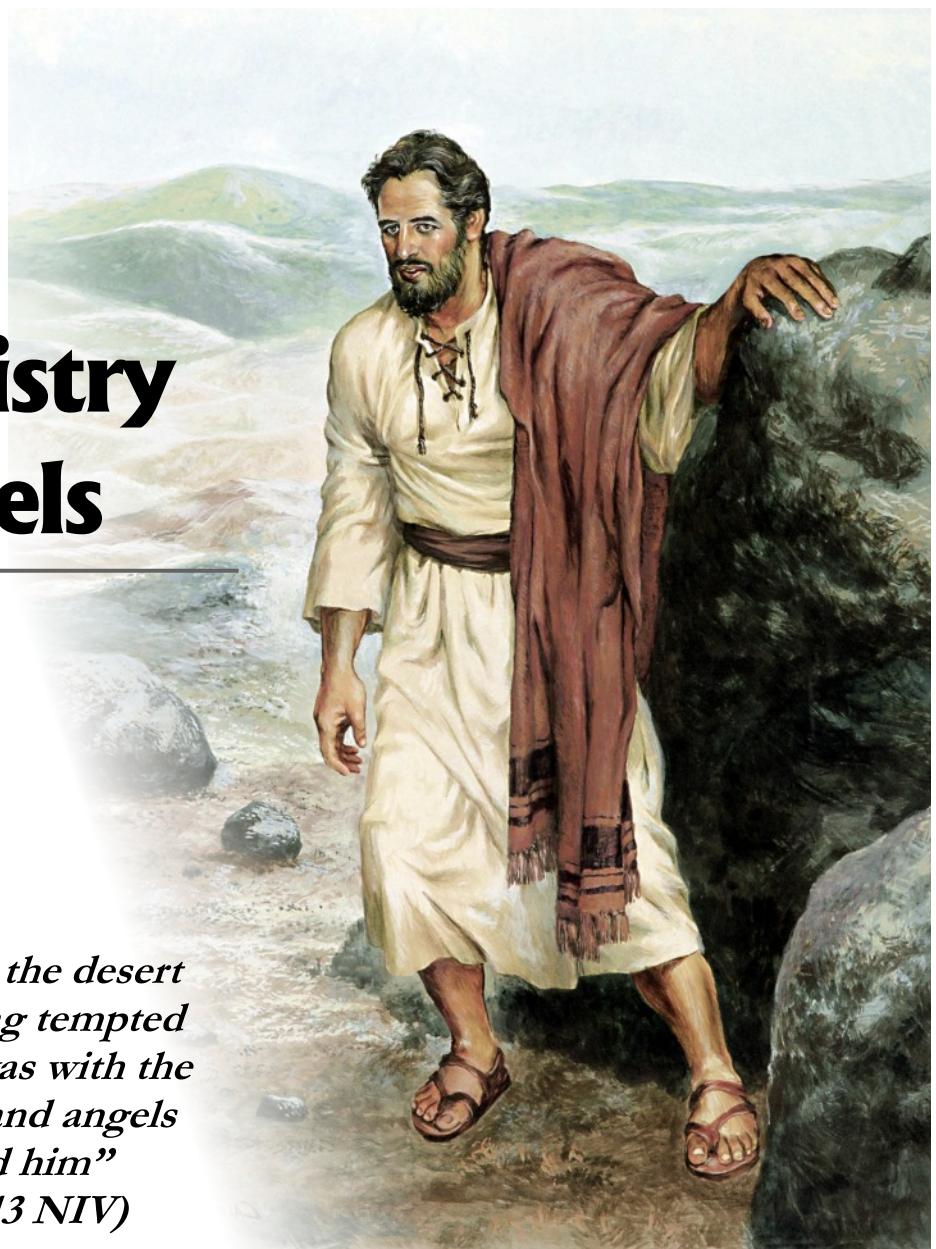
Do we obey Christ's command and love one another, seeking to help them in their need, but also seeking to help them fulfill God's purpose for their lives?

AP, Scotland



"Greater love has no-one than this, that he lay down his life for his friends."

John 15:13



The Ministry of Angels

“And he was in the desert forty days being tempted by Satan. He was with the wild animals and angels attended him”
(Mark 1:13 NIV)

1. He was with wild animals

The question which we would naturally ask would be, what are these wild animals doing with Jesus? And to help us answer this question, it would be prudent to closely examine the verse under review.

The first sentence reports the fact that Jesus was in the desert for forty days and was being tempted by Satan. The last part of the verse points to the truth that while Jesus was being tempted, angels attended to him. The key to answering the question we have asked lies between the above two statements.

It seems clear that Jesus was in an extreme battle with Satan, the Evil One. So it was necessary that the angels attend to him in this extreme situation of being tempted.

This conclusion is in line with the testimony of other scriptures in the Bible. For instance Ezekiel 35: 5 alludes to wild beasts as agents of evil. The apostle Paul in his letter to the Philippians warns them to be on the “lookout for those dogs”, men who do evil. Paul uses the picture of wild beasts (dogs) and associates it to evil doing. It seems clear, therefore, to take the view that the wild beasts which were with Jesus in the desert were the expression of evil hostility to him.

2. Angels attended to Him

The Greek verb translated as attended is (diakoneo). This verb usually has the following meanings:

1. Serve
2. Wait on, like waiters in restaurants serving meals at the table. Luke 12:32, 17:8, and Acts 6:2
3. Care for
4. Provide for, serve as a deacon
5. Minister to

So the phrase, “Angels attended to Him,” is a clear indication of the presence of God to encourage Jesus during His temptation. Angels ministered to Jesus as agents of God. They were with Jesus to encourage, strengthen and protect Him from the evil forces that surrounded Him.

What lesson can we learn from this experience?

Two main lessons:

The first one is that we too, just like Jesus will have these difficult, trying moments. Moments like these happen when we experience the sting of the Evil one and wild dogs both in our lives and ministries.

The Bible is full of examples of many of God's servants who faced very extreme crises in their lives:

- The apostle Paul was often rejected, shipwrecked, insulted and tormented by the agents of evil. (2 Cor. 1:8-9)
- The disciples of Jesus faced similar treatment from the Pharisees and elders of their time.
- Church History is replete with examples of men and women who also experienced similar trying and difficult experiences.
- We, today's Christians, are not exempt from being tormented by Satan and his agents.

The second one is that we, too, like Jesus will experience the presence of ministering agents of God in all the situations we will pass through.

Are not all angels ministering spirits sent to serve those who will inherit salvation?

Hebrews 1:14

Again the Bible gives us good reasons to believe in this truth.

- In the gospels, this truth is taught. In Luke 22:43 we see angels ministering to Jesus during his time in the Garden of Gethsemane as He was approaching His death. The text under review is another testimony to that effect.

In Acts, we do see an angel rescuing Peter and John from the prison cells in Jerusalem (Acts 5:19, 12:7-10).

These and many other scriptures makes a convincing case that even though we do not see angels work physically on our behalf, they certainly do serve us as God's agents in our time of need.

Of course, we have no guarantee from Scripture that we will always be removed from these hostile circumstances, but one thing is certain: the comfort and encouragement of the Lord which He provides through his ministering agents.

In 2 Cor. 1:8-10, the apostle Paul writes "we do not want you to be uninformed, brothers; about the hardship we suffered ... we were under great pressure, far beyond our ability to endure. So that we despaired even of life, ... but this happened that we might not rely on ourselves, but God ... He has delivered us from such a

deadly peril and He will deliver us. On Him we have set our hope that He will continue to deliver us."

In the preceding verses 3-4, Paul points to the truth that we receive comfort from God, the Father of all compassion and God of all comfort who comforts us in all our troubles so that we can comfort those in any trouble with the comfort we ourselves have received from God.

Conclusion

Let me end by encouraging you, brethren, that though Scripture gives no assurance that such hostile circumstance will not happen to us, it does, however, provide full assurance that we emerge as victorious because God is certainly on our side (Rom. 8:37). We will come out of these circumstances well refined both in terms of our personal character, perspective and maturity in our ministry.

LKC, Samfyia



Robert C. Chapman:

LOVE FOR GOD'S WORD

In today's world we desperately need examples of what Christian leaders are to be like. Robert Cleaver Chapman (1803-1902) provides an extraordinary example of such leadership — agape leadership. Although little-known today, he was a widely respected Christian leader in England during the 19th century.

What he was best known for was his remarkable life of godly love.

Chapman was a pastor, a teacher, and an evangelist. He was a strong leader and visionary, as the results of his life's work amply demonstrate. But his leadership style did not violate God's loving and gracious principles of leading. The spirit in which God's work was to be done—not just the results—was of paramount importance to him.

It is our hope that this book will touch your heart, transform your thinking about how God's work is to be done, and encourage you to be more like our wonderful Lord Jesus Christ.

**If you abide in My word,
then you are truly
disciples of Mine.**

John 8:31b

A great Lawyer, longing for more

Born in 1803, Robert Cleaver Chapman was the son of wealthy English parents. At age fifteen, Chapman was sent to London to be apprenticed in law. After completing five years of legal apprenticeship, he became an attorney of the Court of Common Peace and an attorney of the Court of the King's Bench. Three years later, at age twenty-three, he inherited a small fortune and set up his own law practice in London's banking center. Older lawyers praised and encouraged him. A brilliant career in law seemed assured. God, however, had other plans.

During his early teenager years, Chapman had developed a strong spiritual longing that appears to have been unmet in his home environment. Some members of his extended family were strong Quakers, his immediate family appears to have belonged to the Church of England, although their religious orientation is unclear. Soon after he arrived in London, Chapman began to read the Bible - eventually reading it through three or four times. He also read writings by the biblical critics, but was not satisfied with them.

At age twenty, Chapman began to find satisfaction in his spiritual search as well as finding professional success. He became acquainted with a Christian lawyer, John Whitmore. As the two men

became better acquainted, they often discussed spiritual ideas. Whitmore soon realized that his friend, who often spoke judgmentally of Christianity, was in fact searching for spiritual answers. So he invited Chapman to attend John Street Chapel, a large, denominationaly unaffiliated congregation, where Harington Evans preached.

Finding Christ and being discipled

For the first time in his life, Chapman heard a sermon that touched his heart. He suddenly realized the inadequacy of his righteousness and, in contrast, the great atoning work of Jesus Christ. There, at John Street Chapel, he met the Savior.

Harington Evans began discipling Chapman and took him into the slums for evangelistic work, where they distributed food and clothing to the needy. Within a short time, Chapman became very involved in John Street chapel. Evans even gave Chapman preaching assignments, but Chapman's friends told him that he had no great preaching gift- he sounded too much like a lawyer!

His initial failure in the pulpit, however, did not deter Chapman. He concluded, **"There are many who preach Christ, but not many who live Christ. My great aim will be to live Christ."** Chapman couldn't have chosen a better goal in life, because no one brings greater pleasure to God the Father than

someone emulating His Son, the Lord Jesus Christ.

A brilliant man, Chapman had many opportunities open to him following his conversion to Christ. He was off to a great start in the legal profession. Using his exceptional gift for languages, he might have been a great writer. Instead, he chose to take God's message of salvation to the poor.

Shepherding a difficult church

So in April, 1832, Chapman left the legal profession and became pastor of a small, troubled, Baptist congregation at Ebenezer Chapel in Barnstaple, County of Devon, England. When he moved to this town of about seven thousand people, Chapman was twenty-nine years old. He had been a Christian for nearly ten years.

Ebenezer Chapel was quite different from the flourishing, peaceful John Street Chapel in London where Chapman received Christ and developed as a Christian. The congregation at Ebenezer was so divisive that three different pastors had served there during the previous eighteen months. Despite his excellent training in pastoral skills under Harington Evans at John Street, shepherding the flock in Barnstaple would prove to be a challenging task. To start with, Chapman had to overcome potentially explosive doctrinal differences between himself and the congregation.

"Satan has ten thousand devices for drawing us away from the Scriptures."

It is amazing that Ebenezer Chapel even invited Chapman to become pastor, since he had never been a Baptist and did not share many of the church's strict views. In fact, his personal views on baptism were different from those of the membership! Given the doctrinal tensions between Chapman and the church, the situation at Ebenezer seemed doomed to failure. Chapman was sure to be the fourth pastor to leave in less than two years. But that did not happen.

What was the secret of Chapman's success at the church?

He was a man of prayer and God's Word! He knew that the struggles at Ebenezer Chapel were really spiritual battles. He knew that without the Word of God and the power of the Holy Spirit there could be no victory. He knew that only the Word feeds the church and causes it to grow; only the Word protects the church from its archenemy, the false teacher; only the Word leads the church to higher and better grounds.

Chapman firmly believed that unless he had the liberty to teach God's Word, there could be no ministry for him at Ebenezer Chapel. So he wisely laid down one indispensable condition before accepting the pastorate at Ebenezer. The condition is best explained by Chapman himself:

"When I was invited to leave London and go to minister the Word of God in Ebenezer Chapel, then occupied by a community of Strict Baptists, I consented to do so, naming one condition only - that I should be free to teach all I found written in the Scripture."

To their credit, the people agreed to this condition and Chapman began his life-long work in Barnstaple. Gradually the church changed under Chapman's straightforward Bible teaching and loving, patient, pastoral skills. As years passed, Ebenezer Chapel became Bear Street Chapel - a large, influential congregation of believers.

Loving God's Word

One cannot teach the Bible unless one knows the Bible. And Chapman certainly knew the Bible! Believing the Bible to be the very voice of God, Chapman spent much of every morning reading the Bible and meditating on what he

read. He meditated on the Word until it became a part of his soul. In his Meditations, he commented, *"It is one thing to read the Bible, choosing something that suits me (as is shamefully said), and another thing to search it that I may become acquainted with God in Christ."*

Chapman would not accept a doctrinal position until he was convinced of its compatibility with Scripture. He carefully based his doctrinal positions on his study of the whole Scripture, not just a cursory reading of selected scripture portions.

J.R.Caldwell records: Mr. Chapman chiefly emphasized the reading of and meditations upon the whole of the Scriptures. He used to say: *"Every error may be based upon some part of Scripture taken from its connection; but no error can stand the test of all Scripture."*

This intimate love of God's Word was obvious to those who knew Chapman. Someone once said: *"To hear Mr. Chapman only read a psalm is as good as a sermon."* James Wright, who directed the Ashley Downs orphanages in George Muller's latter years, agreed with this statement and added, *"Doubtless the flexibility and skillful inflections of his voice had something to do with it, still more, his unusual grasp of the deeper meanings of Holy Scripture. But ... I believe the true explanation is to be found in the intense reverence for and love of the God-breathed words."*

Chapman's own words best express his regard for the Bible:

The book of God is a store of manna for God's pilgrim children ... The great cause of neglecting the Scriptures is not want of time, but want of heart, some idol taking the place of Christ. Satan has been marvelously wise to entice away God's people from the Scripture. A child of God who neglects the Scriptures cannot make it his business to please the Lord of Glory; cannot make Him Lord of the conscience; ruler of the heart; the joy, portion, and treasure of the soul ... If the Bible be used aright by anyone, it will be to him the most pleasant book in the world.

The Bible, Chapman knew, is God's sure Word and would not lead people astray. Therefore he believed that the Bible should be paramount in one's reading. Without knowing what the Bible says, it is impossible to live Christ.

This lesson is important for us all. We are all prone to neglect the Scriptures, especially in our day with the great proliferation of books and magazines. It is not enough to read religious literature or read about the Bible. We must read, study, and meditate directly and continually on the primary source itself - the Bible. Charles H. Spurgeon, a great Bible reader himself and a friend of Chapman, wrote, *"It is blessed to eat into the very soul of the Bible, until, at last ... your blood is Bibline and the very essence of the Bible flows from you."* Chapman's blood was certainly Bibline.

Chapman's personal love of Scripture directly affected his teaching ministry. He had found the Bible to be the exclusive sufficient source book for all of life's matters. Therefore, his main objective at Ebenezer was to teach the congregation directly from the Bible -something not commonly done in his day. He felt that most churchgoers had received too much teaching on denominational tradition and knew too little about what the Bible said. There was, he believed, a famine in the land, *"not a famine for bread or a thirst for water, But rather for hearing the words of the Lord"* (Amos 8:11). Similarly, in Hosea's day the priests failed to teach the Law of the Lord to the people, so the prophet cried out, *"My people are destroyed for lack of knowledge"* (Hosea 4:6). Chapman certainly did not fail to teach people the Word of the Lord.

In one of his last sermons, Chapman advised parents to not only pray for their children's conversion, but to pray that they would grow to be well-pleasing children of God who know the Word. *"There are so many people who are satisfied with just knowing they are saved."* He said.

"Tell them not to be satisfied with this. I want them to study the Word, and grow in the knowledge of God. Tell them I want them to become intimate with the Lord Jesus Christ."

**"O how I love Thy law!
It is my meditation all
the day."**

Psalm 119:97

**"But to this one I will
look, to him who is
humble and contrite of
spirit, and who
trembles at My word."**

Isaiah 66:2b

**"Go therefore and make
disciples ... baptizing
them ... teaching them
to observe all that I
commanded you."**

Matthew 28:19,20a

**"All Scripture is
inspired by God and
profitable for teaching
... that the man of God
may be adequate,
equipped for every
good work."**

2 Timothy 3:16a, 17

**"Every error may
be based upon
some part of
Scripture taken
from its connection;
but no error can
stand the test of all
Scripture."**

Church Development

Part 2

GOD'S PATTERN OF WORK



Then the Lord spoke to Moses, saying:

"Speak to the children of Israel, that they bring Me an offering. From everyone who gives it willingly with his heart you shall take My offering.

And this [is] the offering which you shall take from them: gold, silver, and bronze; blue, purple, and scarlet [thread], fine linen, and goats' [hair]; ram skins dyed red, badger skins, and acacia wood; oil for the light, and spices for the anointing oil and for the sweet incense; onyx stones, and stones to be set in the ephod and in the breastplate.

And let them make Me a sanctuary, that I may dwell among them.

According to all that I show you, [that] [is], the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make [it].

Exodus 25:1-9

In this second lesson we shall learn how God's work was organized in the Old Testament. This will help us to know how we also can well organize our work.

We shall know what different roles we can play as Christians in local churches and ministries. We shall see how we can be motivated to support the work of the Lord.

We shall learn how the construction of the tabernacle was organized. What was God's pattern of putting things together, so that Gods work will not lack support?

1. God is the Alpha and the Omega.

The beginning and the end. The author of things. He plans and fulfils his plans, Amos 3:7 Gods reveals his plans to the prophets, his servants. Everything we want to do must begin with God.

Consider:

- It was God who planned to have his Son born by Mary.
- "He who begins the good work will bring it to completion." (Phil 1:6)

2. Leadership

Moses was a leader and prophet. God used him to deliver, provide, lead, guide and teach the Israelites up to the point of entering the Promised Land.

Hosea 12:13; Ephesians 4:11; Amos 3:7

3. Work (Tabernacle)

The work they were given was to build the Tabernacle. It was a task which the people of Israel where to do as commanded by the Lord.

We too have a lot of challenges that God has given us:

- **Matthews 28:16-20** The Great commission
- **Matthews 9:35-38.** The compassion
- **John 4:31-38** "See, the fields are ready!"

God is always giving his people work to do. He did not create them to be idle.

What work
do YOU have in the Lord?

4. WORKERS

EXODUS 31:1-4 36:1-7. Then God raises workers. God raised workers like judges and others. That is why we have gifts – at least every one has something to do in the Kingdom of God. So we are equipped by the Holy Spirit to do God's work, but even our profession must be used to build the Kingdom of God, especially in the local church. 1Peter 2:4-5, 9-10.

5. SUPPORTERS

Exodus 25:1-10 challenges us to support the Lord's work and His people, also financially.

The people of Israel gave support to the building of the tabernacle when they had come out of slavery. When hearing the request they gave freely and generously. God loves a cheerful giver! (2Cor 9:7)

Another example of the pattern of God's work is the building of Solomon's temple. For this one David prepared the material. It shows that supporting God's work is the responsibility of God's people, today the members and leaders of the church.

In the New Testament we find this pattern of work in the lives of Jesus, Paul and others.

1. Jesus Christ

Jesus was a leader. He was a rabbi. He was sent by God. He had the work of redemption, to come and die for mankind so we can have eternal salvation.

He had also other workers who worked with him. He was training them so that they would be able to continue his mission after he would return to heaven.

Then he had supporters. For example the women in Luke 8:1-3 helped to support him and his disciples out of their own means.

Other people who supported Jesus:

1. Wise men
2. Martha and Mary
3. Joseph of Arimathea/ Nicodemus
4. The owner of the Donkey
5. The owner of the house where they had had their last supper.
6. Simon of siren who helped him carry the cross.

Now, He was God and worked miracles - why would he need supporters? This is a very important question to be considered.

Most of all this support was divinely appointed. You do not just support for the sake of supporting but you respond to the divine appointment to support to meet God's needs and demands.

Aspects to be considered:

1. Participation
2. Partnership
3. Obligation (duty)
4. Our heaven ward investment.

2. Paul

He was a leader called and appointed by the Lord, Galatians 1:1-2. He was a pioneer, vision carrier and a leader. He had a heart for church planting which is typical for a missionary.

He had workers and helpers: Silas, Timothy, Titus, Luke and others. He had supporters who supported the work of Paul and his colleagues. The Philippians supported him as a whole church, so let us take the Philippian church as our example:

- Philippians 1:3-6 -> partners from beginning to the end.
- Philippians 4:13-20 -> they sent aid again and again

We need

Leaders - must help the church to understand the vision which God is communicating to them.

Work - must be relevant to the time and challenges in which we live today. It needs specific methods of Evangelism, ministry amongst HIV/AIDS orphans and widows, training and support for workers to become self-supporters, and more.

THE GREAT COMMISSION

AND THE GREAT COMPASSION

Then we need workers who are skilled and professional to be responsible for supporting pastors, evangelists and teachers in various ways, so that the spiritual workers can concentrate on their work and bear much fruit.

IN ORDER TO BE A SUPPORTER YOU MUST HAVE THE MEANS!

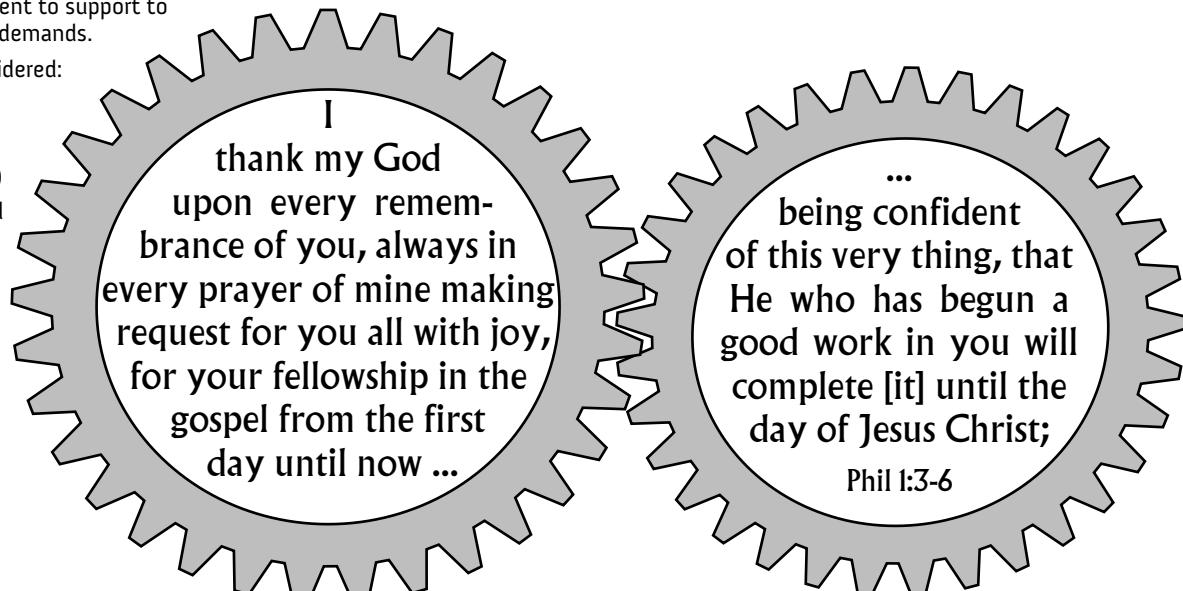
How can I raise the money to support the work? Whether as individual, family, group or church you must have a system to raise the money needed. We will learn more about this in the lessons to come.

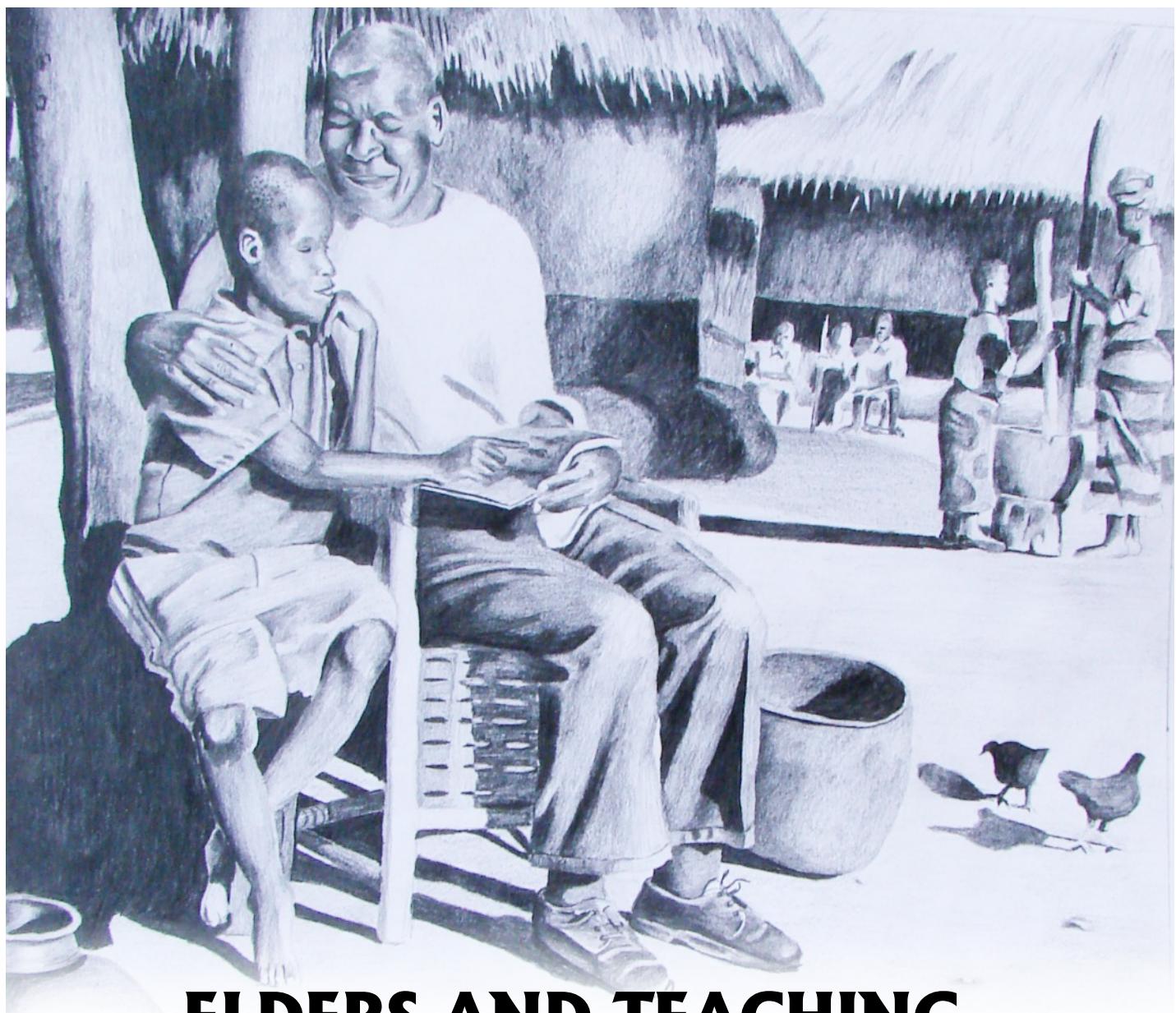
Conclusion:

There is a call to be a supporter. It is a gift, a call, a ministry, has a blessing and vision. Are you ready to be a supporter to meet the divine appointment in the Lord's Kingdom?

Invest in heaven and be a wise believer rather than a foolish rich man, who only lives for this earth. Do not be like a believer who is blind for the glory of heaven!

IC, Kasama





ELDERS AND TEACHING IN THE LOCAL CHURCH

The Bible speaks in several places about elders as gifts, given to the church to guide it, oversee and watch over it. (1Peter 5:1-4). It is expected that a shepherd be apt to teach. So every shepherd or elder should know his work in the assembly with regards to his teaching. The three groups of people he should instruct are:

- Young children
- Young people
- Adults

As the word of God says in John 2:12-14, we should never forget that "the will of God is that all should be saved", that is, all the three categories above.

Hence, in this Seminar we want to share some teaching that will help us in our ministry as Elders. It would be very sad if the leaders would not know how they should assist the saints under their care. And it would be shameful for them to be unable to use the Word as true food necessary to answer the questions their members may have. Listen to what the Scriptures say in Hosea 4:6:

"My people are being destroyed because they don't know me..."

As we have seen if we mislead the assembly we will be answerable to God. Hear what God's Word says in 2 Cor. 5:10: We shall not only be accountable for our desires, our words and our faithfulness, no, but also for how we have carried out the work of the oversight! See also James 3:1 and Hebrews 13:17. James is very clear and says: Those who teach will be judged more strictly. This is all the more reason why we should ask God to show us what to do if we do not know it.

Teaching young Children

Introduction

As servants we know that the church has different groups of people, young children, youths and adults. We should know that the children have to be taught the Word of God which is the spiritual food or milk for growth.

A. Teaching children in Israel

The Israelites had the big task of teaching their children the commandments / ordinances of Jehovah. When these children finished their first lessons they were known as "the children of the law".

God, knowing the value of training children, said to them: Parents, train your children onto the right path and when they are older, they will not depart from it. (Prov. 22:6)

Examples from the New Testament:

- The rich man and Jesus (Mark 10:17)
- Paul and Timothy (2 Tim. 1:3-6)

B. Two ways to train the children

Most importantly parents should train their children at home. Those who do not have the capacity to do so could send them to Sunday school teachers in their church. This would help the children in their growth.

C. Government program in communist countries

In China in times of Mao, children from the age of 6 to 12 were taken to school where they were taught that there was no God and that Mao was the only god. Why were the children taken? Because at a tender age whatever children were taught would be received with strength quickly. And when they are old they would never forget the lessons they learnt when they were young.

If the godless communists were doing this we should be even stronger in teaching our children - we know the one and true living God!

Let us see what the Word of God says on these issues.

1. Training (instructing) children is a charge from God.

God charged parents with the responsibility to teach their children ways to experience God in their life (Deut. 6:6-7). What parents knew of God should be true as well in the lives of their children resulting in family unity and spiritual walk.

Hear what Joshua says in chapter 24:15: "As for me and my house, we will serve the Lord."

2. It is the responsibility of a parent to train children

In the same way a parent cares about the childrens' occupational skills, he or she should care about the things of God in order to prevent them going astray. (Eph. 6:4)

3. The greatest desire should be to teach children the fear of the LORD.

Eph. 6:4

4. We should not aggravate or provoke them without cause

... or they will become discouraged. (Col. 3:21)

5. The father should know what is good for the family

... and should ensure that his children obey and respect him. In this way they will learn properly at home and it will be easy to obey other people also. (1.Tim. 3:4)

6. Love demands teaching the truth (Prov. 13:4)

Some say beating a child is sin. But if a child is a thief and unruly or disobedient a rod will correct him and drive him away from foolishness. (Prov. 22:15)

Every parent should instruct his or her child so that it will display an excellent attitude in its whole conduct. When you spare him the rod of discipline, he may not mature fruitfully, rather he would go astray. (Prov. 23:13-14)

A parent should use the rod of discipline to avoid him disgracing his mother. (Prov. 29:15) Disciplining your child will correct his thinking and help him grow up wisely (Prov. 29:17).

7. Let us follow God as our example in the matter of love.

He disciplines us for our good (Heb. 12:5-11)

8. The Lord condemned Eli, a lazy parent, who would not use his authority to discipline his erring children (1.Sam. 3:1-18)

"Tell him that I will judge his household forever because, he knows his children blaspheme the Lord yet does not discipline or reprove them."

9. It is good to direct the children onto the right path (Prov. 22:6)

... and when they are older, they will not depart from it.

10. The Lord is the builder of the home.

Therefore, whatever we do in teaching our children, let us do it with the Lord helping us so that we get the desired result (Ps. 127:1-5).

Conclusion

Children are a blessing from the Lord and also a gift from Him. Therefore we should never ignore them.

It is true that some know this fact and teach their younger children but fail to teach older children or young people in their homes. Others prevent them from gathering with others in a youth group. This is a lesson to us. We ought to know that God loves all. Next time we will learn how we should be teaching young people.

LN, Kashikishi

OPINION POLL

The new "Brethren Literature Team" that tries to encourage and coordinate publishing activities within the Christian Brethren churches in Zambia would like to hear your opinion:

What would the readers in the various churches and communities in our provinces like to read about? What are the challenges and problems that they should get more information about? What would be helpful for our children and our young people? Which books maybe should get translated into Bemba? Or

maybe you know somebody who has written a book and does not know where to get it printed?

Let us work together and write them as many ideas as we have!

Many people in our communities do not read. YOU DO! So your opinion is important!

Please share your ideas with Brethren Literature Team, - The Secretary - Box 73087, Ndola 0976-675150 / lukamaclan@gmail.com

WHICH BOOKS
WOULD YOU LIKE
TO READ?

MARRIAGE CORNER



Our children are old enough now to get married. What should we advise them to do?

1. How should Christians choose their future husband or wife?

Christians are forbidden to marry a person who is not a Christian. 2 Cor. 6:14.

Christians should have fellowship with other Christians, not only in their own town or tribe but also in others. In this way young people will meet godly people from whom they can choose a future mate.

Do not look upon the outward appearance only. 1 Samuel 16:7.

Young people have the right to make their own choices, but if the parents are Christians they should also be consulted. They have more experience in life and can help to make a wise choice if they are truly seeking God's will in the matter and not the will of the flesh.

2. What points should guide in planning for marriage?

(1) True love, not fleshly attraction. This must be godly, joyful and lasting.

(2) Desire for a godly home. Since that is God's purpose in marriage you must face marriage with a true desire to set up a godly home. If you are not ready to settle down and live together as a husband and wife should do, then you are not ready to be married.

(3) Prayer is a very important preparation for marriage. God will show if there is something wrong with the person you intend to marry. You must be sure to listen to God's voice and to be guided by His Word, the Bible, as your teacher in this matter.

Remember, God's will and His Word never contradict each other.

3. Questions a Young Man should ask himself before marriage.

(Men already married should check themselves by these questions also.)

(1) Do I believe marriage is sacred?

(2) Do I want marriage with one wife to last as long as we both live?

(3) Do I want God to help me to choose the wife He wants me to have?

(4) Will I be willing to settle down and plan for a good and godly home for my wife?

(5) Do I mean to be a loyal, devoted husband and to be true to the vows which I shall make before God in marriage?

(6) Do I have clean habits regarding my body, clothes, home and speech?

(7) Am I an honest person so that my wife and other people trust me?

(8) Am I willing to keep myself pure and not to fornicate with her before proper marriage?

(9) Will I be willing to live with and love my wife all my life even if she cannot bear me a child?

(10) Will I be willing to forgive the faults of my wife even as I expect her to forgive me my shortcomings?

(11) Will I be willing to support my wife and give her money as she needs it?

(12) Can I manage my temper?

(13) If God blesses our home with children-

a. Will I be a good example to them?

b. Will I have family prayer and Bible reading?

c. Will I take them to church and Sunday School and show them by example that it is their duty to support the church by tithes and offerings?

d. Will I teach them to respect and support the pastor and help in the work of the church?

(14) Will I teach my children to respect their mother even as I shall respect and love her as wife?

4. Questions a Young Woman should Ask Herself Before Marriage.

(Women already married should check themselves by these questions also.)

(1) Do I believe marriage is sacred?

(2) Am I a virgin and am I willing to keep myself pure for proper marriage?

(3) Do I know the duties of a loyal and faithful wife?

(4) Do I mean to be true to my husband as long as we both shall live even if I do not have a child?

(5) Do I have clean habits regarding my body, clothes and speech?

(6) Do I know how to keep a home neat and tidy so that my husband and family will not be ashamed of it?

(7) Do I know how to cook food well and right? Will I be willing to do the cooking myself instead of entrusting it to small servants?

(8) If we have young people living with us to help us, will I be kind to them and treat them with Christian love?

(9) Do I know how to spend money carefully so that the money my husband earns will not be wasted in a foolish way?

(10) Do I know how to take care of the clothes and the house of my family? Can I sew and patch clothes so as not to spend money unnecessary?

(11) If God blesses our home with children:

a. Will I be a good example to them?

b. Will I help my husband to train them up for the Lord in God's way?

c. Will I go with them to church and Sunday School and be willing to give tithes and offerings to help support the pastor and church?

d. Will I teach them to respect their father? Will I stand by him in the decisions in our home?

(12) If my husband was married before and his wife died leaving him children, am I willing to take care of those children for his sake as a Christian ought to do? Will I be willing for their father to love them as much as I want him to love mine if we should also have children?

5. The Wedding Day

This should not be a costly time for the young people will need money to begin their home together. In every way, the wedding should show forth the beauty and holiness which God planned for the marriage.

The wedding day is a time when the young man and the young woman pledge themselves before God and the people present, to live together as long as life shall last. They are accepting great responsibilities and it should deeply solemnize their hearts.

The wedding day is the first day the young couple come together as man and wife. It can be a most beautiful and happy time. It should be well planned beforehand and plans agreed upon by both so that there will be no misunderstanding on the wedding day.

The reception or wedding feast should not be a time of drinking, smoking nor dancing. Those things have no part in making a Christian wedding and should not be tolerated by the Christian couple even if the parents or other unsaved relatives want to have it.

Some people believe that the custom of wearing a long white dress and a veil is necessary for a church wedding or a marriage by license. This may be nice but it is not compulsory.

REMEMBER

Marriage should be a beautiful relationship between two people. Both should come together unspoiled. It is a life-long union.

The two parties should be grown up in body, mind and spirit.

Marriage has been planned by God. God has made it beautiful and sacred.

It is certain that God's blessing is upon those who marry if they take God's law of marriage and stay true to His law in setting up the home.

Christians are forbidden to marry unsaved people.

Christian young people should have fellowship with other Christian young people.

QUESTIONS

1. Is it necessary for Christian young people to pray when seeking the right person to marry?
2. Should the parents make the choice or the young people themselves?
3. Is it right for a person to marry when he does not want to trouble himself to settle down and make a good home?
4. What are four questions a young man should ask himself before he marries?
5. What are four questions a young woman should ask herself before she marries?
6. Who should be honoured most on the wedding day?

Read also the other chapters in:



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Some people think writing is an art that only very few people can learn. Others say everybody can write. The truth is somewhere in between.

Lessons for Writers

The Churches in Zambia need brothers and sisters who are able to express themselves in writing. Everybody agrees. We from the Natuleya Magazine decided to offer some lessons in the next few editions that can help anybody anywhere in our communities to develop some writing skills. If you are interested to learn, read this page carefully and answer the questions. Then write the two assignments and send them to the

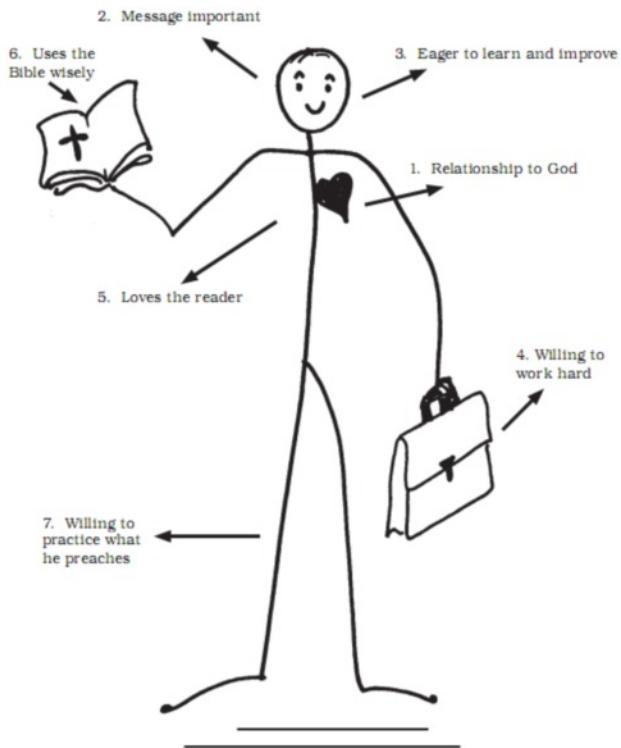
Editor. We will try our best to return your writings with our comments. Good articles may be published in the magazine.

One more thing before we start. Some people may think, this is only for young people. Not so! Young men and women, even boys and girls, are welcome to participate, yes. But what our churches desperately need are mature men and women who have lots of experience in life

and who are willing to share their insights with others. We need people who have more than good ideas or big visions. We need people who have something to say! Elders, Sunday School Teachers, Evangelists, Bible Teachers, grandparents, widows, business people, teachers, farmers: you have achieved something in life! Allow others to learn from your success and failures. You have something to say - learn to write it!

A well-known preacher was asked after the service how long it had taken him to prepare his message. He answered: "56 years." – It takes more than just some studies to deliver a good message or to write a good article. One needs to be a person shaped in God's school. You can only have a helpful article if you first have a godly man or woman. So let's start by looking at

THE CHRISTIAN WRITER



The foundations of Christian writing

Answer the following questions:

1. Who gave us the work of writing? Whom should we please?
Eph 2:10
2. What are the goals of our writing?
Eph 4:12-14 a.
b.
c.
3. How should we write?
Eph 4:1-3 a.
b.
c.

What do other people look for in a Christian writer?

1. He has an active relationship to God through regular prayer and Bible reading.
2. He has an important message, he knows something others want to learn about.
3. He is eager to learn and improve by reading and writing a lot.
4. He is willing to work hard and is not discouraged by failures.
5. He truly loves the reader, he does not write to show off.
6. He uses the Bible wisely because that is where God's authority comes from.
7. He practices what he writes about.

ASSIGNMENT

Copy your answers above on a separate paper, along with your name and address.

Write 1-2 pages about the questions: Why do you want to be a writer? Which important lessons will others be interested to read from you?

Send both papers to the Editor (details see page 30).

HIV / AIDS

MY QUESTIONS



„I am confused because many people say certain things can give you AIDS and other people say they cannot.“

It is very confusing for people, and most people, most of the time, are more afraid of the stories than anything else. Can I get AIDS from a cup, or what about kissing, or swimming, or mosquitoes or anything else? Before answering all these questions in detail, we need to look at the kind of dangers we put ourselves in every day.

Each time you travel in a car or a bus you could die in a crash, and on a bus you could catch flu. You could get bitten by a dog and mugged on the way home from work. The world can be a dangerous place, but we have to get things in proportion or we would all worry ourselves sick. Some people get overwhelmed by all these things and get, so worked up that they cannot go outside the house. They need expert help. Others laugh at them: "Surely people realise that the risk of something dreadful happening is incredibly small?"

When it comes to AIDS, even the most sensible of us can start behaving in a very odd manner. A grown man leaves a parcel in the rain at the door of the house because he is afraid to speak to anyone inside. A community worker is afraid to drink her cup of tea. At church people are staying away from communion service because they are afraid of the common cup – even though it is safe. At a conference very few want to shake the hand of a visiting speaker.

A few years ago the ACET community care team with whom I worked needed urgently to find bigger offices. After much searching we found somewhere ideal, but the owners were afraid we would pollute the toilets and refused to let us move in.

The trouble is that if I told you that many of these things had absolutely no risk you probably would not believe me. If I told you there was in fact a risk you spend the rest of your life worrying. I am not interested in alarming or comforting you. I do want you to know the facts so you can make up your own mind. So we will now look at a few examples.

“I read in a paper that an expert had said you could get AIDS by eating a meal. Is this true or not?”

No! I suppose that in theory if an infected waiter was to cut his finger with a sharp knife, and hold his finger while it dripped fresh blood all over your meal, and then after he put it in front of you, as you took your first mouthful, you bit your tongue so blood from the waiter entered through a cut in your mouth, possibly there would be the smallest chance that you could become infected. But it is just a silly as saying you should never travel in a bus in case you crash.

“They say you can't get the AIDS virus from kissing, but I heard it was in saliva and someone got infected from a bite.”

You are both right. The virus that causes AIDS can be founded in any body fluid from someone who is infected. It is not always there, and sometimes it is only present in very small amounts. If it is present in saliva, then why don't people get infected from kissing?

The truthful answer is that we don't really know, but this is what we think: for a start it appears that there are may be certain things in saliva which attack the virus. Secondly, the virus is often only present in saliva in very small amounts. Thirdly, even if virus from someone infected does enter your mouth it is doomed unless it can find a way into your bloodstream very quickly. In a few seconds a water fall of saliva will flood it out of your cavernous mouth down huge pipe into an enormous lake of dead burning acid (your stomach), where the virus will instantly be destroyed and broken up into thousands of pieces to be digested. If it survives in a damaged form without being broken up completely, in a few hours it will be ejected from the other end of the gut and down the toilet.

The only way virus in your mouth could infect you is if there was a wound, a mouth ulcer, or a bleeding gum inside your mouth. Doctors have been looking hard at every single known case of infection to find out how it happened. In all

the cases so far throughout the world we have not so far as I know found one that has been caught from a kiss.

However, it is possible that a human bite from someone infected can infect someone else. I can think of two cases where this has happened. In the first, a boy is thought to have bitten his brother, and in the second, a girl bit her sister. It is easy to understand why this is different from kissing. After all the teeth broke through the skin, injecting a small amount of saliva – just as effectively as a snake bite.

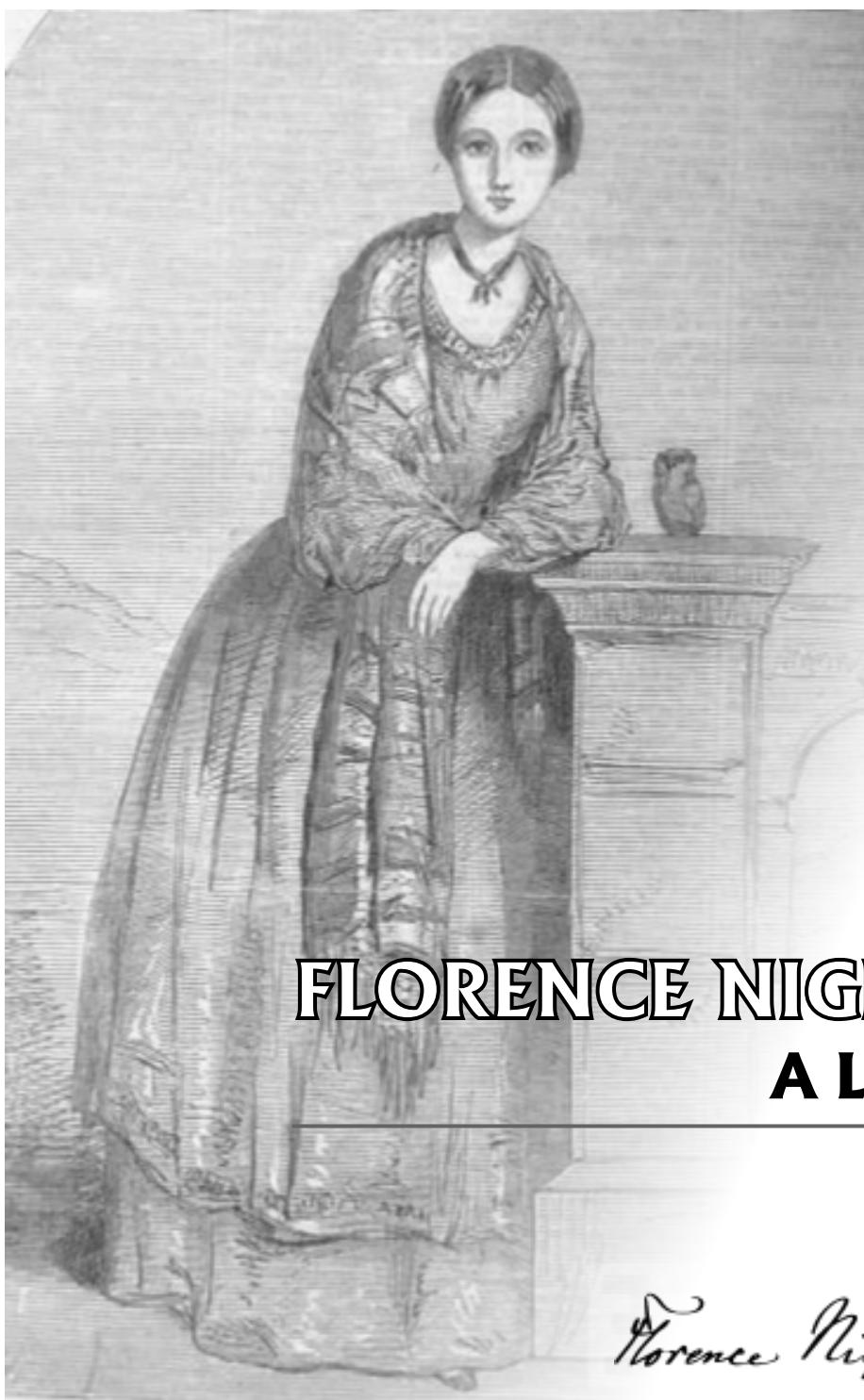
“Can you get AIDS from a toilet-seat?”

No!

“Can babies be infected from a mother's milk?”

Yes. HIV can infect a baby, because the lining of the mouth and stomach are so thin that the virus is able to cross. A mother with HIV may be safest not to breastfeed her child. However it all depends. The child is better off with his or her mother's infected milk than being fed on powdered milk made in unsterile ways – milk feed made up with unboiled water can kill babies with diarrhea and vomiting.

A story for children and adults



Florence Nightingale was born into a rich family in Britain on 12 May 1820. Despite of the overwhelming wealth of her family she chose to follow God's call and became a nurse who revolutionized her society's understanding of nursing, hygiene, medical statistics, hospital planning and female contributions to professional work in general. Considered the founder of modern nursing, she wrote several books on the subject and founded a training school for nurses during a time when nurses were still largely regarded as ignorant, uneducated people. Despite many years of sickness and depression, she remained active in her service for God and men. She finally died peacefully on 13 August 1910 at age 90. Here is her story, beginning with her childhood.

FLORENCE NIGHTINGALE

A Lady gets it done!

Florence Nightingale

Flo, as Florence was known, liked books and studying. One day she was invited by her cousin Hilary. 'Would you like to come visiting today? My governess is visiting the poor today and I sometimes go with her. Do you want to come too?' Flo, who was eight years old, knew about visiting the poor. Sometimes she went with her mother delivering food to the hungry. 'Yes, I'll come,' she said. 'I think I'd like that.'

- - -

'What a wonderful afternoon I've had,' Flo wrote in her diary before going to bed. 'Miss Johnson took us to a number of cottages where very poor people live. She actually goes INSIDE the cottages. They were so dark! Miss Johnson was very nice to the people, treating them like friends. And when we went into one cottage where there was a sick baby, she picked up the child and hugged him. Then she examined the poor little thing and said she'd bring medicine to help his chesty

cough. I stroked the baby and he stopped crying. It felt wonderful to be really helping someone.'

Closing her diary carefully, Flo lay back on her pillows and thought over the day. She imagined herself as a grown-up, going from cottage to cottage with a basket of fruit and helping the sick people she visited. Before she knew it, she had fallen asleep and begun dreaming, then it was morning and time to get up!

- - -

A few months later, in early 1829, dreadful news came to the Nightingale home. One of their little cousins had died. Both girls had been very fond of him. After the period of mourning was over, Parthe and Flo's governess, Miss Christie, decided that they needed something new to focus their energies on, something practical, fulfilling and creative.

'I have a new project for you,' their governess said. 'I want you to do something to help the poor village people.'

'The Cook will give us food to take to them,' announced Parthe. 'And the gardener can dig up some vegetables.'

'No,' Miss Christie said, 'I want you to think of ways of earning money so that you can do something for them yourselves.'

'Earning money?' quizzed Parthe, who knew she would never have to earn money in all her life. Her family was quite rich enough to keep her comfortably.

'I think that's a good idea,' Flo said. 'I'll embroider handkerchiefs and I could tidy Mum's threads for her. You could do some drawings to sell to our relatives,' she told her sister. 'You're brilliant at drawing.'

Over the weeks that followed, Parthe and Flo did all sorts of things and raised enough money to give the village children a party, complete with food and gifts to take home.

'I LOVE helping people,' Flo wrote in her diary. 'And I love keeping notes of everything I do and see. Perhaps one day I'll write a book.'

In 1831, when Flo was eleven years old, Miss Christie spoke to her very quietly. By the time Miss Christie had finished speaking tears were rolling down Flo's cheeks.

'You're leaving?' she said softly. 'You're leaving us to get married?'

'Yes,' the young woman said. 'But we will write, and we will pray for each other.'

Flo believed both these things would happen, but she knew that when Miss Christie left her life would change. Nothing would ever be the same again. If a tear smudged the ink in her diary that night, it was only one of the many that fell. But many more tears were shed the following year when her governess died in childbirth.

Praying was as much part of Flo's life as writing her diary, but in the weeks that followed her dear friend's death many of Flo's prayers were in the form of questions.

'Why did she die, Lord? Why could she and the baby not both have lived?'

Flo's grandmother came to stay some weeks later, and helping to look after the old lady helped the girl to get over her grief. In fact, helping people always helped Flo too. It gave her a good feeling.

'What will I do with my life?' Flo often asked herself. 'I can't just spend my time going to dinner parties and balls. And I'm not going to prance about in fancy gowns every day, that's for sure!' Night after night she prayed that God would make her useful. Then, on 7th February 1837, the Lord answered her prayers. The seventeen-year-old knew without a shadow of doubt that he had called her into his service. She didn't know what God would ask her to do, but she knew that something useful would come out of her life.

'You'll enjoy seeing where you were born,' Flo's father told her. 'In our grand trip round Europe we'll visit Florence, the city that gave you your name.'

Flo didn't particularly want to spend ages touring Europe, but that's what the family did. They took so much with them that her father's coach needed six horses to pull it! The Nightingales, servants and all, left home in September that year and didn't return for nineteen months! The most important event in the family diary after that was the day that Parthenope and Florence met the new young Queen Victoria.

Although Florence continued to live in high society, her interests lay elsewhere. 'Oliver Twist' had just been published, and this opened her eyes to the poverty in London. Her aunt was very involved in campaigning against slavery. Florence even started reading government reports on health, the employment of children and housing the poor! In fact, she was developing what is called a social conscience. That means that she was becoming aware of problems that really existed, and felt she wanted to help.

When she was 24, an American doctor and his wife visited the Nightingale home. He worked with deaf and blind people, but he also talked about work he wanted to do with those who were sick in body or mind.



Embley Park, now a school, was one of the homes of the Nightingale family

Florence could hardly wait to talk to him.

'Do you think a young English woman like me could work in a hospital?' she asked, at the first opportunity.

The doctor looked at Florence.

'It would certainly be most unusual for someone from your kind of family to do work like that,' he said. 'But if you think that's what you should be doing, go for it. And God will go with you.'

The young woman's heart pounded with excitement. From then on her mind was made up. God had called her into his service, and she would find a way of serving him.

It was not until 1853 that Florence found what she was wanting. That was when she became manager of the Institute for the Care of Sick Gentlewomen, and she only got the job because she had spent much of the previous few years nursing one or other aged or ill relative as well as spending a short time in a hospital in Germany.

'This is what I was made to do,' Flo told her cousin. 'This is my service to God.' 'What does the job involve?' her cousin asked.

Florence thought back over her first few months with the Institute.

'It has involved travelling to Paris to research nursing there. And here in London I've assisted in operations and cared for patients after their surgery. I've nursed women with tuberculosis, and I've tried my best to comfort those suffering from stress.'

'Is that all?' her cousin laughed jokingly. Florence thought she was being serious. 'No,' she said, 'that's not quite all. I've also ordered the furniture for the Institute, put up shelves to hold things, kept the accounts and looked after the stores.'

Having looked for something useful to do, Florence Nightingale was now incredibly busy ... and loving it.



In March 1854, Britain and France declared war on Russia. The Crimean War had begun. Six months later a worrying report was published.

'Insufficient plans have been made for the care of the wounded. Not only are there not enough surgeons ... not only are there no dressers and nurses ... there are not even linens to make bandages.'

Just five days later, Florence Nightingale wrote to her cousin, 'A small private expedition of nurses has been organised for Scutari and I have been asked to command it. I believe we may be of use.'

- - -

Florence and her 37 nurses arrived just after a battle, and they could hardly believe what met them. As usual, she took very detailed notes.

'I've been given five damp rooms for my nurses. The dead body of a Russian general is in one of them, and rats are in all five. The men are fed with half-cooked meat soup and no vegetables at all. There are so many of them that the bath rota means each is bathed once every eighty days! Not only that, the same sponge is used to wash everyone.'

Utterly shocked, Florence set out to organise her nurses into some kind of useful order. Although the doctors were not too keen to have nurses helping them, Florence made sure they got down to work.

'Go to the market and buy as many vegetables as you can carry,' she told some of them.

'Set up the portable stoves we brought with us,' she instructed others, 'and get ready to cook some decent food for these poor men.'

'Wash these bandages, and rip more linen into strips,' she said to some who were still looking for jobs.

'Then wash anything in sight. Everything here is disgusting!'

The new nurses were hardly settled in, when news came of terrible losses at the Battle of Balaclava. Soon the number of injured doubled from 2,000 to 4,000 men.

Florence wrote to a friend in London, describing the scene.

'We now have four miles of beds, and not eighteen inches apart As I did my night rounds among the wounded there was not one murmur, not one groan. These poor fellows bear pain with superhuman heroism.'

Then, on the subject of cleanliness, she added, 'We have no basins, not a bit of soap, not a broom. I have ordered 300 scrubbing brushes!'

- - -

Florence Nightingale was far from timid.

When she saw something needed done, she went all out to make sure it was done. 'Every patient should have his own bed,' she demanded, 'and they should all have exactly the right food for their condition.' When objections were raised about how to do that, she had her answer ready.

'Ward masters will have to be appointed. They will see to the running of their own wards, and make sure they are kept clean.'

'But ... but ...' the official tried to argue.

However, he didn't stand a chance. Florence continued, 'The hospital needs a governor with four men under him. One will organise the day-to-day running of the hospital, the second will arrange the food, the third will look after the furniture and clothing, and the fourth will be in charge of the doctors.'

The official was lost for words. Nurse Nightingale knew how to get things done!

- - -

Despite all that Florence and her nurses did, 3,000 soldiers died in battle and a further 20,000 died of their injuries. That gave her much to think about, and Nurse Nightingale thought hard. Because of the detailed notes she always kept, she was full of ideas for improving army medical services. One of them was to open an Army Medical

School, and she pushed and nagged until that happened. It took its first batch of students in 1860.

- - -

Soon after returning from the war, Florence became an invalid herself and spent most of her time in bed. That didn't stop her planning a better nursing service. Nor did it prevent her writing things down in one of her hundreds of notebooks.

'The first thing a nurse should think about is her patients,' she wrote. 'And the second is their need of fresh air. They should be able to see out the window, to hear friendly voices, to have peace from unfamiliar noises.'

'What else would you suggest?' a colleague who was visiting her asked, after reading her notes.

Florence pulled herself up in bed. 'Patients should have flowers round about them, food when they are able to take it, comfortable pillows supporting them. Hospitals should be kept as clean as humanly possible ... and patients' skin should be washed and dried carefully to prevent sores.'

'I think you should have a rest,' the visitor said.

Florence's eyes were closed, but she continued speaking.

'Nurses should wash their hands often. They should learn to watch every little detail...'

- - -

'She never stops,' the visitor said, as she left Florence's room.

'We should thank God for that,' the woman with her commented. 'Florence Nightingale's non-stop work has changed nursing amazingly, especially the nursing of soldiers.'



Nursing:

Before Florence's efforts nurses were not well trained or highly regarded. Healthcare in Britain at that time was not very advanced, and hospitals were dirty and often dangerous places. Florence helped to change this situation after her return from the Crimea. Other nursing schools were modelled on the one that she founded, and the Royal College of Nursing was founded in 1916. Registration of nurses was introduced in 1919. This meant that nurses received a standard training. Now many nurses train in universities and qualify with a degree in nursing.

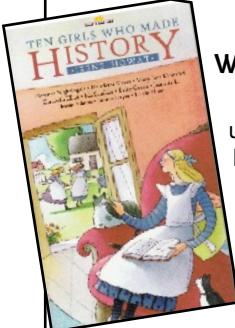
Keynote:

Florence encountered a good deal of disapproval and resistance to her attempts to reform nursing. Even some of the army officials did not approve of her efforts, but she pressed on. Florence believed that God had called her to be useful and to try and help others. She was able to press on because she realised that serving God and helping people was more important than making sure that important people liked her.

Prayer:

Lord Jesus, thank you for your example in working to help people and not being lazy. Thank you for the satisfaction that I can get from trying to do good for other people. Please help me to see the needs of others and to develop a social conscience just as Florence did. Please help those who aren't as well off as I am. Amen.

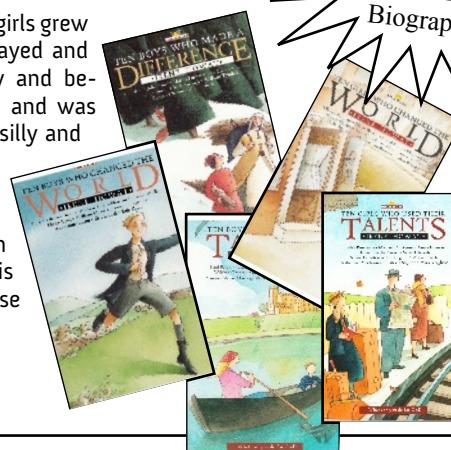
from "Ten Girls Who Made History" by Irene Howat

**Would you like to make history?**

Would you like to change your world? These ten girls grew up and did just that! Find out how **Mary Jane** prayed and helped young women; **Emma** studied astronomy and became a Bible teacher; **Florence** became a nurse and was useful to God; **Lottie** thought Missionaries were silly and then became one herself; **Ida** changed her mind and then changed India; **Henrietta** dreamed big and wrote books; **Bessie** became a missionary in a horse-drawn caravan; **Betty** flew planes in

World War II; **Elisabeth**'s husband was killed but she forgave his murderers and **Jeanette** became a Christian and told her own Chinese people about the one true God.

Read this book and find out what God wants you to do!



Read
also the other
books from the Se-
ries "Children's
Biographies"

TALKTIME with God!



1. Marko 1:1-15

What message was Jesus proclaiming? V.14-15

2. Marko 1:16-28

Why were the people amazed at Jesus' teaching? V.22,27

3. Marko 1:29-45

Why did Jesus get up so early in the morning? V.37-38

4. Marko 2:1-17

Who has authority to forgive people's sins? v. 10

5. Marko 2:18-3:6

Why did Jesus look round at people in anger? V.5

6. Marko 3:7-35

For what reason did Jesus call to him those he wanted? V.13,15

7. Marko 4:1-20

What kind of things take your fruit away? V.15-19

8. Marko 4:21-41

Is there a situation which is scaring you? Talk to Jesus about it!

9. Marko 5:1-20

Go and do what Jesus had told the man in V.19 to do!

10. Marko 5:21-43

What did the woman tell Jesus and what was his response? V.33,34

11. Marko 6:1-13

Why did the people of Jesus' home town take offense at him? V. 1-3

12. Marko 6:14-29

Do you also hold a grudge against somebody who told you the truth? V.18-19

13. Marko 6:30-44

What do you learn about God's way to provide for his people from V.41-44?

14. Marko 6:45-56

What did Jesus do after dismissing the crowd? V.18-19

15. Marko 7:1-23

What were the pharisees and teachers of the law holding to instead of God's command? V.7-8

16. Marko 7:24-37;8:1-10

"Jesus has done everything well." Is that true? Give Him praise!

17. Marko 8:11-21

Which deeds do you remember God has done in your life?

18. Marko 8:22-38

What things would happen to the son of man? V.31

19. Ezra 1:1-11

What did God do to make his people return to their country? V.1,5

20. Ezra 3:1-13

What did the people of God do despite their fear of the people around them? V.3

21. Ezra 4:1-24

What did the enemies of Judah and Benjamin do when they were refused to take part in rebuilding the temple? V.3-4

22. Ezra 5:1-17

Who were helping in the rebuilding of the house of God? v.2,11

23. Ezra 6:1-22

What orders were given to the officials who were opposing the work of God? V.7,8

24. Ezra 7:1-10

To what things did Ezra devote himself? v.10 What things have you devoted yourself to?

25. Ezra 7:11-28

What was Ezra to do to those who did not know the law of God? v.25

26. Ezra 8:15-36

Why did Ezra proclaim a fast? v.21-23. How did God react to this? v.23,31b

27. Ezra 9:1-15

What did Ezra do when he heard about the people of God's unfaithfulness? v.3-5

28. Ezra 10:1-17

What was the people who had been unfaithful and who married foreigners were told to do? v.10 and 11

29. Marko 9:1-13

What were the disciples told to do in Verse 7? How often do you listen to God?

30. Marko 9:14-29

How many things are possible to him who believes? v.23

31. Marko 9:30-50

How should you treat those things in your life that cause you to sin? v.42-47

32. Marko 10:1-16

What does it mean if a divorced person marries somebody else? v.11-12

33. Marko 10:17-31

What will a person who leaves everything for the sake of Jesus and the gospel will he receive? v.29,30

34. Marko 10:32-52

What must a person who wants to be the greatest among others do? v.43-45

35. Marko 11:1-14

Why did the people let disciples go with the colt? v.43-45

36. Marko 11:15-33

What are we to do whenever we are asking God for something? v.24,25

37. Marko 12:1-12

Why did they fail to arrest Jesus in verse 12?

38. Marko 12:13-27

What did the Pharisees and the Herodians know about Jesus? v.14. Do people know you for the same things?

39. Marko 12:28-44

What is the most important commandment? v.29,30

40. Marko 13:1-13

What would happen to those who follow Christ? v.13

41. Marko 13:14-37

What are we to do since we do not know the time when Jesus is coming? v.33,35,37

42. Marko 14:1-11

What kind of people will be always with us? v.7

43. Marko 14:12-25

What was the unleavened bread and a cup of new wine stood for? v.22,23

44. Marko 14:26-42

What was the disciples told to do in order not fall into temptation? v.38

45. Marko 14:43-52

Who sent the armed crowd to arrest Jesus? v.43

46. Marko 14:53-72

What were the two answers Jesus gave when he was asked if he was the son of the blessed one? v.61,62

47. Marko 15:1-15

Which sins did Pilate find in Jesus? v.14
48. Luke 17:20-37

How will the kingdom of God come?

49. Luke 18:1-14

What do you learn about God's response toward his chosen ones who cry out to him day and night for justice? V8

50. Luke 18:15-30

How should we treat children who are coming to Jesus? V15-17

51. Luke 18:31-43

How do you respond when people rebuke you and tell you keep quiet over what is right? Compare vs39 with Acts 4:18-20

52. Luke 19:1-10

Read also Matthew 9:10-13 How was Jesus relating with sinners? What was his aim in doing so?

53. Luke 19:11-27

What do you learn about Jesus in this passage?

54. Luke 19:28-48

Why did Jesus drive out those who were selling in the temple in vs45,46. What does this mean to you?

55. Luke 20:1-18

What do you learn from this passage?

56. Luke 20:19-47

Who should you beware of? V46

57. Luke 21:1-19

What must happen first before the end comes?

58. Luke 21:20-38

What are you to do so that you may be able to stand before the son of man? Vs37

59. Luke 22:1-13

What do you learn about Peter and John? Are you obey Jesus?

60. Luke 22:14-34

What should be and be doing to be considered the greatest?

61. Luke 22:35-53

What should you be doing so that you may not fall into temptation?

62. Luke 22:54-71

What do you learn about Jesus in this passage?

63. Luka 23:1-25

What do you learn about Jesus

64. Luka 23:26-49

Jesus forgave those who wronged him v42. Do you forgive and pray for those who wrong you?

65. Luke 23:50-56

What can we learn from Joseph and the women who had with Jesus from Galilee?

66. Luke 24:1-12

What do we learn about Jesus's words? Vs 6-8

67. Luke 24:13-35

Do you also doubt about Jesus? How can you increase your faith?

68. Luke 24:36-53

What should be preached in his name to all nations? Vs 46-46

69. Exodus 16:1-21

Why did God give the Israelites the test? Vs4

70. Exodus 16:22-36

For how long did the Israelites eat manna? Vs35. What do you learn from this?

71. Exodus 17:1-16

How was the war won? V8-16

72. Exodus 18:1-27

Moses welcomed the idea to share responsibilities. Do you also share responsibilities?

73. Exodus 19:1-25

What would God do to the Israelites if they obey him fully and keep his covenant? V5

74. Exodus 20:1-26

What do you learn about God in this passage?

75. Exodus 21:1-19

What have you learnt from this passage?

76. Exodus 21:20-36

Compare vs 23-25 with Mathew 5:38-39. What have you learnt from these verses?

77. Exodus 22:1-31

What do you learn about destroying or losing other people's properties?

78. Hebrews 1:1-14

What do you learn about Jesus in this passage?

79. Hebrews 2:1-18

What is Jesus able to do for you when you are being tempted? v.18

80. Hebrews 3:1-19

What shouldn't you have, and what should you be doing? v.12,13

81. Hebrews 4:1-16

Is there a sin that you think God does not know about it? v.13 Be open to him!

82. Hebrews 5:1-14

How did Jesus offer up prayers and petition?

Why was he heard? v.7

83. Hebrews 6:1-12

Are you feeling like giving up on doing what is good? How can this passage help you?

84. Hebrews 6:13-20

In this passage we can learn that God is faithful to his promises. Do you also do what you say?

85. Hebrews 7:1-14

Write three things that you can learn about Abraham and Melchizedek in this passage?

86. Hebrews 7:15-28

What can Jesus do for those who come to God through him, and Why? v.24-25

87. Hebrews 8:1-13

Who is the mediator of the new covenant?

88. Hebrews 9:1-14

What does the blood of Christ do our consciences? And why? v.14

89. Hebrews 9:15-28

Why was Christ sacrificed once? v.28 and, Why will he appear a second time? v.28

90. Hebrews 10:1-10

What have you been made through the sacrifice of the body of Jesus once for all? v.9-10

Recharge Instructions:

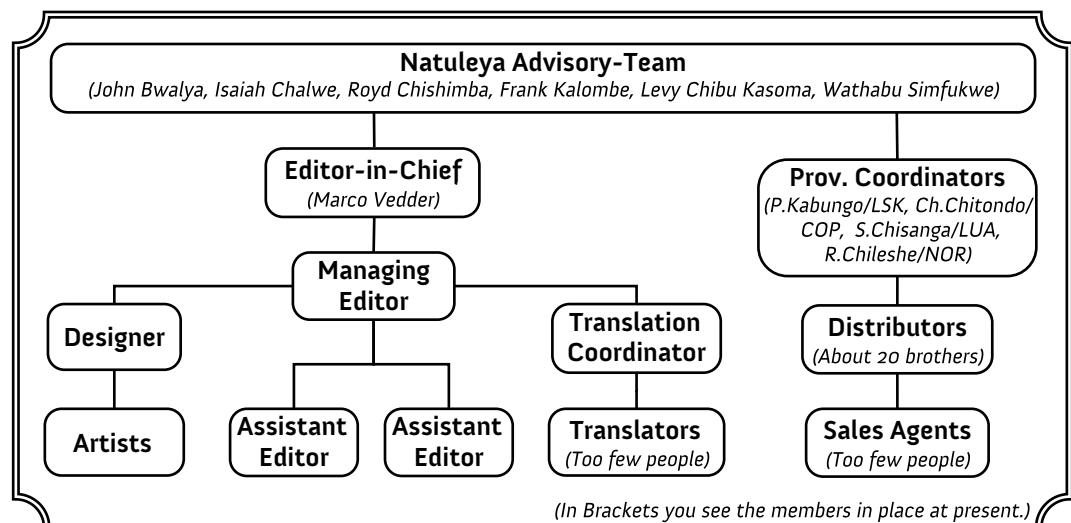
1. Pepeni / Pray!
2. Belengeni / Read!
3. Tontonkanyeni / Think!
4. Lembeni / Write!
5. Asukeni / Answer!

K10,000,000



WE EXTEND OUR TEAM!

In order to prepare this magazine for its future the Natuleya-Team decided to look for more brothers and sisters who would be willing to join us. Together with them we would like to develop this ministry in a way that will provide biblical, interesting and meaningful reading material to our churches and communities for many years to come. Before the end of 2011 we would like to see the following team structure in place:



Above all other requirements we need people who trust and obey the Lord Jesus. They are active members of an evangelical church and use their talents and gifting to serve people around them. They are committed to the purpose of this magazine. They have their source of income and are willing to serve God in one of the following positions for a few hours per week on a voluntary base (expense allowance will be provided).

Managing Editor / Assistant Editors

- Written communication skills, ideally in both English and Bemba
- Experience in creative writing, ideally publishing background
- Experience in organisation and leadership (Managing Editor)
- Good reputation within and knowledge of Christian Brethren churches
- Understanding of our readers' needs and interests
- Reliable computer skills, access to Internet
- Willing to receive ongoing training

Translation Coordinator / Translators

- Very good command of both English and Bemba
- Ideally experience in translating
- Good computer skills (Coordinator)
- Access to the Internet (all)

Designer

- Strong computer skills, experience with design software
- Creative skills with an overall sense of visual appeal and balance
- Ability to adjust to the needs of our target groups
- Ideally able to maintain our website

Artists

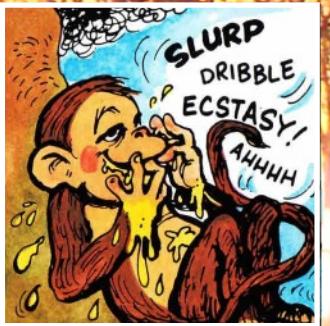
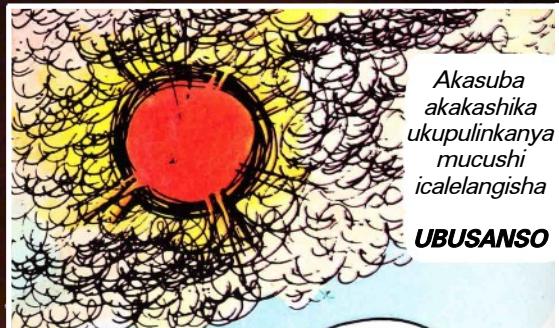
- Experience in drawing pictures or cartoons, or taking photos.
- Willingness to provide artwork to order

Sales Agents

- 1-3 "Power Sellers" in each District, selling 50-100 or more copies of each edition to the general public
- Older students or unemployed young people are welcome!

If you are interested and want to find out more about the positions offered, please contact the Editor:

Letter: Natuleya! - The Editor -, P.O.Box 410314, Kasama
Email: editor@natuleya.com // **SMS:** 0978-960703





Belengeni icipande ca bubili mu magazine ikakonkapo!

Natuleya! - Let's go!

Ukwishibishanya no kumfwana.....

No. 07

**MUKATI KA
CHRISTIAN BRETHREN
INTERNAL**



..... to inform and understand.

OUR CONSTITUTION

... briefly explained by somebody who was there when it was written.

8.0 PRACTICES OF THE CHRISTIAN BRETHREN

8.1 The customary observance of the ordinance of believers' baptism by immersion on personal confession of faith, and the commemoration of the Lord's death in the Breaking of Bread on the first day of the week, in so far as circumstances permit.

8.2 The reception at the Lord's Table of all believers known to be sound in faith and godly in life.

See Acts 2:41-42; 1 Cor. 11:26-27

8.3 The conducting of meetings for worship under the guidance of the Holy Spirit and with opportunity for the exercise in the assembly of gifts for edification, subject to the Lordship of Christ.

See Acts 20:17, 28; Heb. 13:7, 17, 24

In the above scriptures and others, we are learning the very important lesson that the church shepherds are led by the Holy Spirit in His Word. Therefore, should these leaders loose track of God's Word or should they disobey the Word, church ministries would be chaotic and church members would be lost.

Revelation 2+3 demonstrates how the Lord of the Church relates to each individual congregation. He recognizes and appreciated strengths for each church, on the other hand He criticizes each for its weaknesses. So it is even

today. Church leaders will be held responsible for the practices they allow and forbid in their respective churches. They will give account to the Lord. It is no wonder that practices vary from church to church within the Brethren circles. No one has the right to forbid or allow certain practices in another Church. The only referee we have is the Word of God, 1 Timothy 3:15. This explains why leaders value God's Word so much. (More explanations as to the so-called "Autonomy of the local church" will be given in the next edition.)

Brethren, if you are very observant and analytical, you will discover that the constitution of the Christian Brethren Churches promotes obedience to God's Word. The Word of God tells us that Christ is the Head of the Church. Thus, the Church should always do the will of the Head of the Church as revealed in His Word. The Bible is the word of the Head of the Church; therefore, God's word is the infallible CONSTITUTION for the Church.

We are looking forward to hearing your views over this issue. Please contact the editor in Kasama.

May God bless you all. Amen!

FCK, Kasama

(Read the last part in the next edition!)

“Postalline In Communities”

... taking postal, financial and courier services to the people.

“It has been painfully slow”, says Brother David Kaunda from Chilenge Christian Brethren Church. “It has taken 12 years, but now Chilenge Post Office is firmly established as our first and rallying point.” In cooperation with Zampost this private Post Office is offering postal, financial and courier services to a community that otherwise would have been too small to have its own post office. The group around Bro. Kaunda is determined to see more of such facilities being opened. They say this way of assisting smaller communities in their development is unique.

Their work has a “second leg”. Believing that development without an active relationship with God is only a short-term solution, they work hard to “take the Gospel of Jesus Christ to the needy by freely distributing Bibles and biblical literature even to the remotest parts of Zambia”. In this venture Bro. Kaunda is interested to join hands with other concerned brothers and sisters who could help them by identifying target groups they could get involved with.

“How do you finance this important work?” Expecting to hear about this or the other international group supporting them, we were surprised to learn that the biggest part of the budget for this literature distribution work is being raised by very few Christians in Lusaka who have a burden for their brothers out there. Especially the Post office itself, with a Business centre and a number of smaller shops attached to it, raises funds that are needed for purchasing the Bibles and books and ensuring their shipping.

Brothers and sisters who are interested to know more about this work, or who want to get involved through prayer, financial assistance or in any other way, are asked to make contact with “Postal-line in Communities” under

Mail: P.O.Box 380199, Lusaka / Email: Postal.line@yahoo.com

Tel: 0211-266531 / Fax: 0211-266532 / Mobile: 0977-302026

LITERATURE PROMOTION IN LUSAKA CHURCHES

The land mark of Natuleya promotion in Lusaka started when Brother Vedder from Kasama was given an opportunity to make a presentation at the Leadership Meeting that was held at Chilanga Brethren Church on 26th June 2010 where over 50 leaders from churches around Lusaka attended. This was followed by another Seminar that was held at Woodlands Mission Chapel on 27th June 2010 with the same brother as our main facilitator with over 43 participants from all major assemblies of Lusaka, mostly Church leaders.

The third seminar on 25th September, was wholly organized and facilitated by the Lusaka team. Between 20 and 50 copies of the Natuleya magazine and the Teaching program "Imishila ya Cisumino Cesu" were handed out to various Church Elders and their deacons to get the Distribution System working as quick as possible.

During these three seminars we received information about the future of Literature work in Zambia, the Distribution System, some teachings about our meetings, our Church administration and Church Account records. We also learned about how to write books. This is the first time in the History of Brethren Assemblies in Lusaka that we see the importance of literature in the lives of Christians so clearly, and the need to read and study bible truths.

It is through these seminars that we have come up with strategies to raise interest in literature reading and to get

the churches organized to participate more actively in literature work.

We have agreed as leaders to disseminate this information regarding literature work to all assemblies to be part of church programs every Sunday and whenever the churches meet at any place and time.

Lusaka is subdivided into five zones of about 40 Assemblies with an average of eight churches in each Zone and we decided to use this structure instead of creating another one. We shall have five Distributors, one from each Zone who will be supplying books to agents who will sell them in their respective assembly or group of assemblies.

We are using Sunday services and monthly leadership trainings to encourage and to sensitize assemblies about the importance of Christians reading and owning the goal for literature work in Zambia through church leadership. Emphasis is being made on churches starting Literature classes to stimulate interest in reading.

This work is enormous and no one person can do it. So we are currently working on an Advisory Committee or Literature Committee in Lusaka to spearhead this work in Lusaka, and by God's help we shall be successful. We hope that soon the distribution system will be completed speedily.

Kabungo Peter

Yes!

Let me come along!




I would like to support this magazine work!
This is what I will do:

- () I hereby decide to start praying for this ministry, and I will remind my Christian fellowship regularly to do the same!
- () I hereby decide to help selling 10 / 20 / 50 / 100 copies of this magazine during 2011.
- () I hereby pledge to send K to your account during the months of to help those new members of your team who will do editorial, translation or layout work in future. Please send me the Bank details to my phone number.
- () I have found somebody who is interested to place an advert in your magazine (details attached).
- () I plan to buy 5 / 10 / 20 / 50 copies of the magazine in 2011 so that my Distributor can pass them on to those who would not be able to afford them.

My Name:

Address:

Phone

Please cut out and send to:

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