Isipeto sika Zulu

Pesu kwaloko,kululeka okuhle kuka Dinusulu, okwasiwa ngabantu bonke, ukuti, ukuba wabe engsiulekanga ngako, umhlabe wonke wakwa Zulu nowa's'esilungwini wabe usakulwa nabelungu; noko ladhlula lamlahla, wanqunyelwa iminyaka emine yokudingiswa kanye nehlaulo elipele isinhlamvu esi ikulu lasompondwe. Po-ke, nembala wabe uyabotshwa njalo, pesu kwokulungisa kwake, akumsizanga nga'luto.

INHLOKO XXI.

Atetwa njalo lawo'macala okubopa umNtwana, uyalwa ute-nqi umfo ka Sobantu omude—"uGebhuz'lqlu, onje. ngo Nozitshada ka Maqobosa; Inkomo ezungas'umhlanga ibuye ipindele kona; Isigwazi sabavumayo, abati yebo ngiwuswile." Wayilwa njalo-ke, loku pelu uqubelana nodade wabo uDhlwedhlwe olapa eNatal yena, uGebhuza es'eLondon eEngland yena. Njengoyise, uGebhuza wati uba apendulele iswe, wasebenza njalo, kwase kwati ukugcina kakwabe kusavuma nokuba adhle. Lowo mkuba ongalo wenza ku Sobantu ngecala lika Langalibalele; mhla uSir Benjamin Pine es'enqumela uLangalibalele ukuba ayobotshwa esiqingini eRobben Island, ahlale ebotshwe njalo ase afele kona. Mhla uSobantu agula kabi ependuka umpala omunye omzimbeni. Kwat'uba kuyobiswa uDr. Gordon, wafika wanqaba wati. Qabo, inkosi lena siguli, itokutele. Yati-ke nayo indodana yake lena encane uba ingenwe yilolo'lufuzo lukayise, lwokalwa impi leyo elwiwa yibo bonke abacwebileyo kulo'uhlaba—esisinge siyiswa njalo ezindabeni esibuhlungu esenswa kulabo ababulawayo, lapo abaqoto bemke bevikela labo ababulawelwa amanga; naye lona ka Sobantu, es'ewugcinile umsebenzi walabo esikuleka ngabo, siti: "Impi edumileyo yaba Martiro idumise wena"; site sesiwa ngo July 1910, sabe sesiwa ukuti kase. ko; wafa naye ngayo indhlela eyafa uyise.

Tina-ke banambia esesikanyisiwe, ese sifundisiwe indhlela yokufa nokuhlala, esifundiswe yiso isindab'esihle lesi eza fika lapa emhlabeni ziletwa yiNkosi yetu, asitabo nakancane ukuti bafile labo abemuka kulomhlaba ngendhlel: enjengaleyo ka Gebhuza noyise; siti tina kahlesi ukuhlala ekonakona okupaka de. Njengokuba pela kuti inxa sikuleka sivume ngemilomo nangesinhlisiyo setu siti: "Situsa wena, Nkulunkulu, sivume ukuti wena uyiNkosi." "Uewebile, uewebile, uewebile, Nkosi Nkulunkulu wamabandhla." "Impi edumileyo yabaMartire idumise wena." Iyo lena-ke impi edumileyo yabaMartire, epetwe kuloku kukuleka; funda lapa ku Matt. v. 9, uswe ukuti itini lapo iNkosi yetu. Pinda futi ufunde amaswi eNkosi, uswe lapa ipendulana nommeli owabe epete umteto kuleyo nkati ukuti kutiwani, Luke 10:30-37. Uyakuti ukuba uyifunde yonke lendaba engikuqondisa yona, uqale ukusibonela nawe ngokwako, ukuti bonke laba abemuka ngendhlela enjena basuke bengafi, basuke sebetata isigqoko laso sobukosi nomqele obekelwe labo bonke abanqobileyo kulo mhlaba, emva kwoba sebelwe leyo'mpi enkulu emhlabeni.

Kwaba njalo-ke ukuhamba nokwenziwa kwokupatwa kwomNtwana we-Nkosi yakwaZulu uDinuzulu. Akubangako into oluhle olwaka lwamlungela; konke ukuhlala kwake kwaba ngokwokuhlupeka,—kuqalela kona ekuzalweni kwake kuse kufike ekufeni kwake, akubonange kuyola. Unina, intombi ka Maweli, wabe etatwe wenziwa umdhlunkulu wokuhlala esigodhlweni seNkosi yakwa Nodwengu, msuku uMpande ebulala umuzi wakubo. Kwati ngokulunga nokuva kuka Somakoyise, ey'intombi kanye nomdhlunkulu omunye, wawahlula nya; waza wacelwa ngumNtwana uCetshwayo ukuba ivume iNkosi ukuba uSomakoyisa abe ngumkake. Nembala yaza yavuma nayo inkosi. Kuleyo'nkati umNtwana wab'es'eqalile ukutata abafazi. Kepa akuvumekanga ukuba azale amadodana. Kwaza kwati ngokwenza nangomkuba wakwa Zulu kwayiwa ezanusini kwayiwa kubhulwa; ngoba kwabe kuti nonxa umlobokazi es'ebeleta azali intombazana kupela, azale umfana qede afe. Isanusi zakuluma-ke zabatshena labo abaye kubhula, zati: "Loku kwenziwa amakosi akwa Zulu, ayenqaba kawaumi ukuba uCetshwayo azale, ngoba agabona ukuti amadodana kawatandwa kwaflulu. Abona ngoba ufike wati uSomangakona wazala amadodana amaningi; kepa uDingane wawabulala onke. Upinde wati uMpande naye wazala amadodana amaningi futi; kepa uCetshwayo wawabulala onke eNdandakusuka. Ati-ke amakosi, sekuya kuti ukugcina uCetshwayo azale indodana ibe'nye nje qwaba, kona-ke kungayikubako ukuciteka kwegazi." Kute-ke nembala emva kwalaw'amaswi esanusi wazalwa uDinuzulu, yintombi ka Maweli uSomakoyisa. Inkosikazi ka Cetshwayo ayabe ibekwe ngu-Mpande no Zulu wonke yabe iyindodakasi ka Seketwayo ka Nhlaka umnumzane yakwa Mdhlalose, owafika naye wazala uBeyisile. Kwaziwa nguZulu wonke loku, ukuti, ukuba uBeyisile wab'eyindodana, nguye owab'e indhlalifa lomuzi wakwa Zulu. Kuyaziwa futi ukuti nokuba uNyoniyentaba wakoka Majiya owa'ela emhlano kanina ehlatsh'a yimpi ka Zibhebhu mdhla isekuvimbesela Ondini,nonxa wabengabulawanga, wab'engayikububanga ubukosi. Kuyaziwa futi ukuti uNkongolozana (osekungu manselwandhle), osalwa yindodakazi ka Qetuka, kako nakancane ebukosini bakwaZulu; ngoba oka Qetuka lona wabe ngumdhlunkulu wokwetulwa, njengomkuba wokutela wakwaZulu, okwabe kuti ngesikati isikulu sonke siyakwetula amadodakazi; aze endhlunkulu. Unjalo-ke unina ka Manselwandhle, uyis'ombi yokwetulwa, njengomkuba owabe wenziwa kwa Zulu. Okuyiqiniso, okwanseka kulo bonke abakwa Zulu, umuzi wakwa Zulu ngoka Dingane yedwa, kako omunye.

Kunjalo-ke ukuhlupeka loku kwamqa la uDinuzulu ukutshona kuka yise esengumfanyana esemnyakeni elishumi nesihlanu kumbe engapesulwana kwaloko. Wati esengumfanyana wa'a kuma Bhunu esayakusikomela, ehlutshwa uZibhebhu ka Mapita. Lwema njaloke usisi kuye wase wabe umfana okulileyo waba insiwa, lumi njalo. Kwatike ukugcina kwokebotshwa kwake loku, wadingiswa wayiswa oBhaluie lapa uyisemkulu uTshaka wahlasela kona impi yokugcina, msuku kufika kufa impi yonke ibulawa yimbo, eyati ibuya wabe engaseko esbulewe uDingane noMhlangana. Kulapo-ke oBhaluie lapa wafike wakelwa kona umusi awuqamba wati ku"Kwatengisa ngaye," ngoba aba kwa Zulu batengisa ngaye kubelungu. Kepa nabo akwenziwanga yibo ngama bomu loko kutangisa ngaye, ngoba pela kwabe kuyinto eqondakeleyo ukuti kuyakwenziwa njalo ngaye—nanto pela limi lisobala ibiso lokuti u"Dinuzulu," eliswakala kahle uma umuntu eseliqape le, ukuti iti: 'umuntu odine abakwaZulu, sebemengwa, bengamtandi. Po, njengokuba seniziswile isigigaba sokuhlupeka kwake loku okungaka, uside wabo yise, uDhlwedhlwe kaSobantu wa be emsekele njalo wase wamshiya, wagoduka, waya kupumla kuyise pesulu, eseshiya uMapumuzana noNyawana nabantwana bake abaningi. Uti pela "Nango uMapumzana, engiti uyakunipumuza ekuhlupekeni kwenu; nango fu ti omunye oy'isinyawo zami oyakungiha mbela lapa ngisuke ngiya kona." Kwat' uba utshone-ke umNtwana kwatengi swa ngaye, uHurumende wavuma ngo musa wake ukuba isidumbu sake sehliswe sisekutshalwa lapa kwaNobamba emaliheni so yisemkulu; ngoba uNobamba lona ngumusi kaSenzangakona. Nembala kwaba njalo, umNtwana wa tshaliswa kwayo yonke imikuba yamakosi akona, sekubutene uZulu wonke. Emva kwokutshala kwamenyeswa uMapumuzana indodana yake ayishiyileyo. Kumenyeswa uMapumuzana njalo, uZulu lu usebutene izihloko zake wooke, aku seko namunye okuluma linye iziwe.

Uyakwehlela?

UPEPS UQEDA ISIFO, UTATA KANYE.

Ukuveswa kokwelapa nge Peps se kupupise icebo elingaze lingagculisa lokulinga ukwelapa ukukohlela ngomuti opuzwayo.

Naku lapa uPeps ahluke kona: okokuqala, akanayo imiti enengosi: okwesibili ungumuti okolekayo. Lapo igaqa likaPeps seli sasiwe engutsheni yalo emhlope,lincitshilikiswa olimini, kukona isisi esitile esinomsebenzi omkulu esipumayo, eziti lapo sezihlangene nomoya esiwu pefumlayo, zehliswa kona njalo ngoqoqoqo ziye ziti caba kuyo yonke imigoxi engapakati yamapapu nesifuba.

Ukudambisa kwaleli zisi zikaPeps empinjeni nasemankankeni kuyamangalisa futi akufikisi mandhla kupela esifubeni, kodwa ngokuhlumelela izintwantwasi ezilula, ezikandhlwe ukukohlela njalo, uqoqoqo emagciwaneni omkulhiane nesekungenweni futi yisifo.

U Mr. A. Fenandez, wase Avondale Cottages, No. 7. Diep River, Simon's Town uti:—

"Ngokudebesela umkuhlane onamadhla ngangenwa ngumpimbo ominyeneyo. Isifuba saminyana nokupefumla kwami kwahlab'amukwela. Ngalala pansi kepa babungehli ubutongo obusuku ngenxa yokukohlela okuhlupayo. Isiluleko zaodotela imiti ngemiti ayiva. zanga luto clusizayo kodwa ukumungu nya ingcozana uPeps kwanginika ipefu elikuiu, manje ngenxa yokwenza isineke salamagaqa ahlukile ahogelekayo, sengi sinde mwe esifweni sami esihlupayo. Impela ngiyamncoka uPeps ngelikulu itemba kwaba guliswa imikuhlane nokuminyana.

UPeps utengiswa yibo bonke omkemisi nesitolo ngo 1s.6d. no 3s.6d. nge dosha.

Isaziso Somkosi

Kufuneka abantu bokusebenza epulazini lika Mr. W. H. Brook, elis'e Mpangeni, kwa Zulu; igama lepulazi i"Dover Farm." Inkokelo £1-10/ ngenyanga nokudhla okomlungu, futi onke ameSonto umuntu anikwe ushelenі nosikispense (1/6) azitengele akutandayo. Tumelani abafana kona eMpangeni, noma ku Mr. W. H. Brook, eRed Hill. Putumani kona manje !

BHEKANI LAPA NINA BESIFAZANA.

Ukupela kwendhlela epelayo neqinisile eningalungisa ngayo ubuso benu ingukuhlambulula nokucebisa igazi. Amagaqa kaChamberlain ayakwenza loko. Atengiswa yibo bonke abatengisi.

NgoMufi UCornelius H. C. Ntuli.

Kuyokuba ukudabuka okukulu kwabaningi abazihlobo nabazihlobo ngokwasana noCornelius H. C. Ntuli, indodana enkulu kaMr. Class Ntuli, waseVerulam M. S., ukuswa lezidaba zokuba kaseko.

UCornelius Ntuli ubengu nobhalana (head clerk) wase Block A., Randfontein Central G.M. Co. Ukugula kwake okukulu kube kubili okwaze kwamusa esihhedhlela kabili kuqala kwase kwaputuma uyise. Halke kwase kwapalala umnawe wake wafika sekungozi'makaza, wabuye wehla wabuyela ekaya.

Lokuke akusanga ngaleyo ndhlela yangapambili, kwafika kungaziwa ngoba kwamfikela engalele pansi kwafika esebenza njengabo bonke,

Usuku lwangolwesitatu July 26, nabo bonke ababembona,nababesebenza naye, aluzange lubabonise ukuba usuku lokuhamba kwake. Nangokusebenza kwifese yonke imisebenzi yake aze atshayise ngenkati yokutshayisa; kanti inxusa lakoMkulu selisondele, futi alisi nangomsindo. Qa, wokuba letuse nabanye. Lafika ngokutula ngesikulu isinyenyela, lamtabata kungabonwa futi kungezwa muntu ngesikati sika 8 kusihlwa.

Ukwazana kwami noCornelius Ntuli yiko okungibangele ukuba ngibhale ngaye. Kusuka eVryheid kwaZulu, ngaqala ukubonana naye ngenyanga kaAugust 1904. Ngaleyonkati eseseVryheid, umsebenzi wake elikumusha eOffice yommeli uMr. F. G. Katenstein kwase kwati ngonyaka olandelayo ngaya eVryheid (July 1905). Ngayo yonke inkati yake yokuhlala eVryheid into eyayinkulu kuye neyona wayesazisswa ukuhlabela, ekuculeni ishesi, elake elaligcwala indhlu, futi engaputi ukuza ezinkonzweni zamaSonto ekutanda kakulu ukuza kudumisa ngokuhlabelela kwake.

Ngaleyonkati eseseVryheid kwake kwati ngelinye isonto ngamtuma ukuba ayoshumayela endaweni okwakutiwa kuseShoba kuyo iSaketi yaseVryheid. Nempela waya wawufeza lowo msebenzi, ngikwenza konke loko ngizama indhlela yokumsondeza kulowomsebenzi. Yafikake inkati yokuhamba kwake eVryheid, sahlukana okwaleyo nkati. Kwati ukufika kwami lapa eRandfontein ngeswa ukuba kade ekona kepake usagodukile, esebuyile sahlangana, Into engayibuza kuye ngabuza ibhesi lake nokuba usazikatalele yini isinkonzo zamasonto? Ayase yangitokozisa impendulo. Kepa bekuti uma ekuluma kubangane bake ati uDhlamini ukuba kangahlukananga naye ngabe sengaba ngumshumayeli. Enye yezinto abevama ukuzikuluma nami kusuke la kona eVryheid ngamapupo ake anqabileyo aze angenza eVryheid ngi mnike incwadi yohambo lomHambi. Uma sengilapa wafika weza kweboleka incwadi, "The great Controversy between Christ and Satan."

Kute ngenyanga kaMarch 1916, wafika futi kimi wati ufuna ukuba angene eklasini (unconditional); kuhle ngime tembise ukuba ngizomamkela eklasini. Nempelake ngametembisa ukuba ngizohlanganisa onke amaNatalian analeso sifiso sake, nempela ngaqalisa ukwenza leyo mizamo. Engidabu kayo ukuti ayipumelelanga leyomizamo. Kwatike ngoJuly 21, 1916, wafika futi kimi ngesinye isicelo sake sokuba ufuna ukushada kepake kangene ebandhleni kasiwa nanguMfundisi, ufuna ukuba uDdhlamini amnike incwadi eyakumvesa kuMfundisi. Kwaba ngenye yezinto engizipaulayo futi kulomfana pesu kokuba lapa eGoli igugu ku ukuba insizwa ingenise intombi endhlini inge nandaba namishado yobukolwa nabafundisi labo. Ngabona ukuba imfanelo yokumenzela leso sifiso sake. Wafika wamkeleka kahle kumfundisi. Uku menyezelwa komtshado kwakuzoqalisa ngesonto July 30.

Umngcwabo wake waba nabantu abaningi kakulu kanye nabafowabo emsebenzini ngapandhle kwabase Block A abesebenza nabo; kwaba ilabake Messrs. Makunga, R. H. Mtembu, H. Gqika kanye nabanyeke kanye no yisekasi omncane, nomfana wakwabo futi omncane, kanye noMr. Mhlongo-EWest Compound kungoMr. C. Barlen—Dhlamini, Head police; John Tshisa Ngcobo Induna kanye nabanye eFerguson Compound kungoMr. E. H. May, kanye nabanye. Kanyeke nabanye abasuka eSouthern Division seRandfontein Central G.M. Co.

Inkonzo yomngcwabo yaqutshwa ngu Rev. Nathaniel Raborife, Wesleyan Minister Robinson, esiswa nguMr. Barlen—Dhlamini.

Enye into ebengumhlolo omangalisa yo ukufumana indawo yake yahlala igcinekile ecaleni lika Alfred E. Kunene nayeke ufike walaliswa ecaleni lika Kunene wase Indaleni.

C. BARLEN—DHLAMINI.

Isifundo Sesikole Sesonto.

ISIFUNDO IX. AUG. 27, 1916.

UKUHAMBELA KOKUVALELISA AMABANDHLA KUKAPAULE.

IZENZO 20 : 16-38.

ISITATELO: IZENZO 20 : 32.

I. UKUHAMBELA AMABANDHLA ASE EUROPE VT. 1 - 15.

Emva kwomsindo was'eEfesu esifunde ngawo ngesonto elidhlule, uPaule wamuka kona wabuye wapinda wahambela amabandhla awabe ewamisile eEurope eFilipi naseTesalonika, nas'eBerea, nas'eKorinte. Kungati wab'asi ukuti kasayikupinde abenamandhla okubahambela futi, wafuna ukwenza konke anamandhla okukwenza ukubaqinisa okukolweni. Wahlala eKorinte iziyanga esintatu, uhlasumbe ebona kona isinto esimbi sokulungiswa, (2Kor. 12:20, 21; 13 2). AbaJuda benza icebo lokumbulala, kodwa wapunyuka eFilipi, wasuka kona ngolwandhle waya eTroa, eAsia. Lapa wahlangabezana kona neaitunywa esisikombisa esazivela emabandhleni ukuba zihambe noPaule ziye eJerusalem ziyise iminikelo kunina wamabandhla kona. (Rom. 16:1-25, 26; 1Kor. 16:1-5; Izen. 24:17).

NgeSonto kusihlwa baba nomhlangano wokuvalelisa uPaule washumayela isikati eside, okubonakala ukuti indhlu essesitesi yabe igcwele kakulu; kwati insizwa,eyabe ihlezi ngasesibukweni yatatwa ubutongo, yawa yaye yafika pansi yafa kona lapo, kodwa wabuye wayivusa uPaule.

Kusa ngangomso uPaule uchele lake badhlula kwase kwati emva kwezinsuku ezintatu bafika eMiletu.

II. AMAZWI OKUVALELISA KA PAULE KUMALUNGA AS'EFESU.

VS. 16-35.

U Paule wafisa ukushesha adhlule ngako-ke watuma isitunywa ukuyakubiza amalunga as'Efesu, ibanga lezinsuku ezimbili, kusuka eMiletu. Emazwini ake kubona ukuluma kuqala ngomsebenzi wake weminyaka emitatu eEfesu, nangesifiso sake esikulu, kuse kube sezinyembezini, ukuba basindiswe, nangezinsisi zabo nengozi abe ekuyo. Okuyikona kuqondwe yiko konke ukushumayela nokuhambela kwake emakaya abo kwaku ukubaholela ukuba bapendukele kuNkulunkulu bakolwe uJesu Kristu; vs. 18.21, 31. Futi emavesini 33-35, ubakumbuza ukuti wayengafuni ukusuza luto kubo lube olwake, nokuti wayenzela isibonelo sokusiza abanye nangamazwi ka Jesu okuti: "Kubongeka kakulu ukupa kunokupiwa".

Emavesini 22-24, uti uya eJerusalem, ehelwa nguMoya; engazi okuyomehlela, kodwa evuma ukufa uma kufanele ukuze afeze umsebenzi iNkosi emnike ukuba awenze.

Emavesini 25—27 ubatshela ukuti abasayikububona ubuso bake, kodwa ubakumbuza ukuti uma bekona abangayikusindiswa akuyi kuya ngoba engabatshelanga lonke iVangeli : Ucabanga ngamaswi omprofeti, Ezek. 3:18.

Emavesini 28—31 ukuluma ngomsebenzi omkulu uMoya Oyingcwele akete bona ukuba bawenze, okungukuti, ukwalusa ibandhla likaNkulunkulu ubavusa ukuba baqapele amankentshane ahalayo aza ungena asoqeda umhlambi futi nangabanye abapakati kwebandhla abaza upambuka bafune ukweduza abanye. Wagcina ngokubetula kuNkulunkulu, naseswini lake elinamandhla okubaka.

Sesimbonake eguqa nabo lapo ekuleka, ebakulekela, sibona sebekala ngosizi lapo sebeya naye emkunjini wake. Asimangali ngokudabuka kwabo lapo sebehlukana naye, kodwa siyezi ukuba usaya uhlala ebakumbula nabo bemkulekela.

Wunayo Imizwa Engahambisi Kahle?

Ukungahambisi kwemiswa ukungalungi kwayo. Kodwake loku kwahlukene ukuvela kwako. Ukusebenza kuze kweqe emandhleni ako, kuti nasemva kwaloko ungatoli ubudhla okuhle ngesikati esifaneleyo; lokuke okunye okuba nga ukungahambi kahle kwemiswa. Ukwenza noma yiui use uyeqise yikona kona okubanga loku. Ekungeneni kwa loku wuyobona ukuba ikanda futi liyoba buhlungu. Ukwelapa lokuke kudinga imiti oyidhlayo kube engenaluto ololi. mazayo. Njengoba imitambo itola ukupila okuhle egazini, kungalungiswa lona kuqala igazi.

AmaPink Pills ka Dr. Williams ahlanza igazi, futi ensa ukuba kungene kahle ukudhla. Ukungabinagazi nokunye okunjalo kudinga kona ukuba kubhekwe ngawo amaPink Pills kaDr. Williams.

Bonke abatengisi bayawatengisa amaPink Pills kaDr. Williams. Uma utanda ungatumela kwaDr. Williams Medicine Co., Long Street, Cape Town ngo 3s. 6d. igabha lilinye eyisitupa 17s.

UNGAZIFAKI ENGOZINI YOMBEFUZO.

Kipa wonke umkuhlane ngokushesha onako. Wandulela njalo nonke izifo zesifuba, nombefuzo ungase udaleke ngesikashana esincane. Yidhla umuti wokukohlela kaChamberlain, Kuyinto elula kodwa lapo usungene wenza isimangaliso. Otengiswa yibo bonke abatengisi.

Ezase Blood River.

U MR. SIMON MNTAMBO uloba uti: Siyahlupeka amaBhunu kuleli. Bacitwe inqaba abantu kuleli na'eNhlazadolo kundinda imitwalo, nangasi ukuti yini emaBhunwini alape kiti. Yitina nje abantu abasate ukuhlala, tina ugake sabosisula sane sahlala ngoba sabhalela uMongameli uRev. J. L. Dube, watumela ku Dick esapeta. As'i Satola usizo. Sisahleli kahle impelo manje, kodwa siyabatshena abavuzi abantu ukwenza.

(KU MNLELI WE "LANGA")

Mgane.—Nge Rhodesia's day ne Founders' day 10, ne 11 July,—bekungelikulu ilanga eWaterfall-Farm.

O Messrs Frank Ziqubu no Abraham Z. Twala ngalemhla babe cele iKwaya yaMandebele epetwe uMr George Gwaza eSalisbury uba izo zimazisa umsebenzi. Abantu baqale nge sonto ngokuhlwa ukufika ngomhla we July 9, loku nayo iKwaya noWaters namanye amanenekazi namanene nawo afika ngabo ubusuku beSonto nenqola eyayi tuuyelwe eSalisbury ukubalanda

Umsebenzi uvulwe yi Chairman uMr. Gilbert E. Dondoshe, esiswa uMr. Josish N. Ngwenya owaye ngu mamkeli nombasobi wabo bonke abantu. Kwaseke kuqalwa. Abantu babe baningi kakulu ichlobo zonke zalapa ezimnyama ama Coloured na bamhlope. IKwaya ya Mandebele isimasisakulu umsebenzi ngamaculo amunandi kakulu enze abelungu base baxabane nayo yonke iKwaya. IBasibi tshaywa uMr. James Hlahleni kuyo iKwaya yaMandebele yenze ama Ledi amhlope esa kuye siti: Asinamahloni uba sikutshele uba ucula loku okwenza sikubonge bebuka bonke. Ema 'ledini' enza into ya mehlo pambi kwabamhlope oMisses Emma Gwaza, Ida Konhlo, Jane Wilson, (Organist ne Soloist ku madodakazi oDidi) M. Gwaza, noMary Hlahleni, namanye amanenekazi. Ne Coloureds zahlabelela awaso kwa mnandi kwadela. Inkulumo zabaningi kakulu esa zeuziwa abanumzane ku humusha uMr, A. Z. Twala.

U James Short Esq., wase Spring-Villa, Salisbury uye naye wakuluma kakulu ngomsebenzi weSikole lesi esiqalwa kule plazi, ebongela nabelungu ababe kona nababe ngeko,—kuhumusha u Mr. G. E. Dondoshe.

UMr. J. Ngwenya utate ngokubanzi indaba yamaNdebele uMr. A. Z. Twala ehumutshela isiNgisi emkandhlwini. Ate esuka amaNdebele asevuma ingoma emnandi kakulu eti :—

"Sikumbule eswezi lokoko kwaZulu." Kusuke nesidala isisalukazi seNdebela savuma, behamba belinganisa uhambo oluya kwa Zulu.

Singeze saqeda indawo ngamaculo, namaxoxo enziwayo ngoba sisalindele okunye ngomuso, umsebenzi usaya pambili.

UMr. Gwaza (Conductor Mandebele Choir), ubabulele abantu ngohleko lwe ngoma eti: "Kidza mbira changamira, ishe wangu Changamira,—Mapura tira Changamira.....Derere gariga Derere garigs.....Derere." "Tshaya ihadi nkosi, nkosi yami, nkosi dhlala.....he ha he ha." Basimze kulengoma bagile umkuba beyidhlalela,—itengwe kaningi impela.

Icule amasolo lento kaDondoshe banikina amakanda abelungu.

Ukudhla kwakukuningi kakulu impela ngoba kwakuhlatshwe inkomo nembusi,

UJames Short, Esq., wapa elekelela isidhlo imbusi, nama dozen ama Keke, isaka lika shukela, nelika fulawa.

Abantu bonke banikele ngokuculisa isinhliziyo zabo mayelana nomsebenzi wesikole sebesibonele ubunikilili bomsebenzi owenzela isiswe esimnyama ase Rhodesia.

OMessrs. Ziqubu no Twala babonga ababe pete isidhlo oMr. no Mrs. J. Sokuni, Mr. no Mrs. J. Memesi, Mesdames Gwaza, Msimanga, nama Ledi ase Greenwood ngokubanzi,—nenduna yomsebenzi uMr. Josiah Ngwenya.

Umgidi upele ngokuhlwa ngoLwesibili, July 11.

Bapelezelwe inqola yaye yabalahla eSalisbury, baciteka ngendawo zabo. Amanye amanenekazi, nama nene bazi hambele ngema Bicycle abo beya eSalisbury. Nentokazi pela kulo mhla ba zikwela ama Bicycle.

(KU MHLELI WE "LANGA")

Mngane,—Ngicela isikala kwelidumileyo ngiti fahla pansi kwamaswi awabonise e"Langeni" uMr. Danela Ntombela ngendhlu yesonto yamaZulu, ebe ivulwa ngoJuly 30, epakati kwemifula iNondweni noMuvuyana. Yebo, uMr. Ntombela ubonise kahle ngokucuma komsebenzi owashiywa uRev. Mbiyana Ngidi. Poke, ugiti kusele loku kuMr. Ntombela. Noma kungati ubuhle ivulwa lendhlu abuko; ngokuba uHulumeni indawo yomusi walendhlu useyitengisile kubelungu, wanqaba kitina. Poke, nokwenza kwatenga amaBhunu abantu abakelwe yona sebecisteka uhlupo olubi. Angasi bakiti ngokuba sasesitembele naseswini lokuti kuzodatshulwa iswe. Akuko luto olufiselwa abantu olungacuma eswezi lomlungu. Kunjalo isimo salendhlu engitike kwasala kuMr. D. Ntombela.

S. G. MZIMELA.

Isifundo Sesikole Sesonto.

ISIFUNDO X. SEPT. 3, 1916.

IZINSIZI NEZINTOKOZO ZIKAPAULE.

2KOR. 11 : 21 - 33

2KOR. 12 : 1 - 10

ISITATELO: 2KOR. 12 : 9.

I. UPAULE EMELWE UKUZIPENDULELA.

UPaule wezwa ukuti ibandhla lase Korinte lisishukeze li emaqembu, abanye balandela abafundisi bamanga ababehleba uPaule bakuluma kabi ngaguna lake nangomsebenzi wake beti kanalo ilungelo lobupostoli. Makube kwaba lusizi olukulu kuPaule ukuba abanye balebobantu ryebatanda (isahl. 12 : 15) nayebacabanela ngokwetembeka ukuba esikundhleni sokumbonga babe yibo abandise lesizinhlelo ngaye Wabona ukuti loku kulimaza umsebenzi kaKristu, nokuti kweswelekile ngenxa yaloko ukuba azipendulele. Wayengatandi ukwenza njalo ngoba kungaba sengati uyasigabisa, engesiye umuntu otanda ukuzipakamisa, uzibonga kupela ngesipambano sika Kristu.

II. IZINHLUPEKO ZIKAPAULE.

UPaule uqalisa ukuzipendulela ngokubonisa (v. 22) ukuti ngokusalwa ungangabo labo bafundisi bamanga abati yibona baholi bempela nabapostoli. Abese ekuluma ngezinhlupeko ezitwalayo ngenxa kaKristu esizidhlula kude le ezalabo bahlebi. Lapo sifunda ngokumalingasayo emavesini 23-33 siti —umpostoli uqobo! iqawe lempela! Ma kube wabemtanda kakulu uKristu ukuba waqoma ukuqinisela emsebenzini owanvezela ukuhlupeka okunje nosizi!

Sifunda indaba yezyingcozana izi nhlupeko zake encwadini yeZenzo, nokushaywa imivimbo eyeqileyo esiba iweni ngamaRoma eFilipi—ameRoma ayengafani nabaJuda, ukugcina ngemi vimbo engamashumi amane, ngezinye izikati babefa abashaywa yiwo—nanga lobuya busuku esetilongweni izinyawo zibotshelelwe ezingongolweni; futi nokukandwa kwake ngamatshe eListra baze bati usefile. Ukuluma lapa ngezinye izinhlupeko, lapo wahlala usuku nobusuku elwandhle entanta ngokwaku sele emkunjini ofileyo; nangezingozi emifuleni kwasise kwakuseyingcozana amabloro kulezozikati kuvama noku gcwala imifula; nangezingozi zabapangi, nezamakaza nokulamba, nokokugci na noma kungekuncane ukupata onke lamabandhla asemasha adinga ukusi swa okukulu kangaka futi evama ukumswisa usizi olungaka.

III. IZIDUDUZO ZIKA PAULE. ISAHL. 12: 1-6.

U Paule wadhlula ewabeka obunye ubufakazi belungelo lake lokuba abizwe ngokuti ungumPostoli ngokukuluma ngesiboniso nezambulo ezivela eNkosini. Sifundile encwadini yeZenzo 18:9-10; ngokubonakala kweNkosi kuye ngesikati sengozi eKorinte imtshela ukuba akutazele angabi naluvalo kodwa lezi zibonakaliso akuluma ngazo lapa asizigondi ,ngoba kacasisi kahle naye ukuba sazinjani, kodwa makube zaba olukulu ududuso kuye.

IV. IVA ELISENYAMENI KA PAULE, VS. 7-10.

Asitshelwa ukuti lali yini, yena uti kwaku yisitunywa sika Satane kodwa kubonakala ukuti uNkulunkulu wseku yekile ngoba funa apakame ngokweqile yo. Abanye bati kwaku isifo esibuhlungu samehlo, siyabona ukuti izincwadi zake ayesilobela amabandhla njalo zazi lotshwa ngesandhla somsizi omunye. UNkulunkulu wapendula umtandazo wake, hayi ngokwenza ayekucela ukuba kususwe iva lelo, kepa ngokumamkelisa umusa namandhla okuba adhlule atoko ze ngako loko nakuso zonke isinhlupeko zake ati, "Lapo ngibutakataka (ngokwami) kanti nginamandhla (ku Kristu").

Ukubonga Ukudhla Emhlumba.

(EKA Mr. ELDER L. T. M. ZUNGU.)

Lapa eMhlumba bekubongwa ukudhla abantu abati bakutolile okuncane kulo nyaka, okuvuneni kwabo, pesu kwendhlala yeminyaka. Loko bekwenziwa ngomhla ka August 8, 1916, entabeni eyaganjwa igama lokuti iNtabeyemvula, lapo kucelwa kona imvula. Njalo ke abantu noko ababutananga ngokufanele ngoba kwakukuningi utshwala bomsindo. Kwabonakala ukuti kubongwe futi ngokugcwele, ngoba abantu babe amashumi amabili nesihlanu Imvula yaqalwa ukucelwa lapa emaCunwini ngomhla ka Sep. 17, 1915 kuhla ngana abangakoliwe, nabakoliwe. Hake yavalwa leyonkonzo. Kwati ekushoneni kwelanga laguqubala, lagula Kute ngomhla ka Aug. 9, ekuseni kwa Nobamba kanti selenza umkiso oqatshe na uma kuqala ukugelesa amanzi pansi kwa nqamuka leyomikiso. Ngakoke Mhleli, intabumayelo kwakuvulwe iZenzo 14:16 17 futi iZenzo 17:30,31kuyaqawa futi indaba yemvula.

USI EMPINJENI.

Ngisibo ukunkausela okuncane nokuhoshoza empinjeni kungase kushayelele ukugula okuyingosi. Shesha ukuvimbele ngomuti wokukohlela kaChamberlain. Utengiswa yibo bonke abatengisi.

Kuze Kuse Engalele Yimijunju.

UMLENZE WAB'USU'LUKOKO LWEZILONDA EZIXIXAYO.

UKUPILISA OKUMANGALISAYO KUKA ZAM-BUK.

Uma utwatwasi lwosikumba lohlikizeka lwebuse bese kuvela izilonda ezihlenhletekayo—into evamayo kwabesifazana uZam-Buk nguyena mpilisi wempela wokuqeda ukuxixa, ashaqe ukulavuzela, ake utwatwasi olusha olugata nolupilileyo. Loku sekufakaziwe futi ngokwabonwa ngu Mrs. D. Harrington wase 45, 6th Street, Bokabuak North, Transvaal, oti:—

"Ngagula iminyaka egobemnyemibili yizilonda ezandayo. Kwaqala ngokuvuvuka izinyawo akwavuma ukuba ngifake izicatulo. Kwase nkuvuvuka kwoqela emilenzeni, yona yaqala ukuluma kabi, kwakungati ngingayihlepula. Kwati dukuduku esitweni kwabeduka izilonda nezintutumba ezigxaza amanzi ezabhidhlika zaba yizilonda. Ngesikashana ngaba nezindawo eziyisitupa ezimbi emlenzeni wami, kuyiloyo ingangogolweni.

Ubusuku ngobusuku ngangi qwasha ngingenamandhla okupumula ngenxa yobuhlungu obuvutayo. Kuso sonke isito sami kwakungati seku umfunzi wezilonda ezixixayo. Ngalinga cish'uba zonke isigcobo engangizasi, futi ngelashwa naodotela ePort Elizabeth, naseEast London naseDurban naseBoksburg kodwa angibonanga ngizuza kusizeku okwamayo.

"Ngase ngilahle itemba lapo kwati umyeni wami wafunda ngo Zam Buk, wangincenga ukuba ngibize idosha ngizolilinga, UZam-Buk wab'udambisa okumangalisayo, kwati dukuduku wangenza ngakohlwa ubuhlungu.

"Umsebenzi wokupilisa kwalamafuta ezilondeni waba yisimangaliso. Ngamenzela isineke uZam Buk kwati zonke lezozilonda ezisitupa ezitshonileyo emlenzeni zapotuleka zapoliswa yisikumba esiqata nesisha. Ngiyazi ukuti ngibonga uZam-Buk kupela ngaloku kwelapeka okuhle,ngiyawuncoma yonke indawo.

Onke amakaya kuhle ahlale ebeke eduze idosha lika Zam Buk. Lamafuta amahle kakulu angumuti ongaze ngageja ezilondeni, nezangemva, nozozo, nemi nanomcoboko, nelumbo, nezamaqakala, nezezandhla, nokusha umlilo noma amanzi, nokuklwejwa nokusikwa, nokuputuluzeka nekunkulo, nombandama, nokwenyela, nomzimb'omubi. UZam-Buk utolakala kubo bonke omkemisi nabezitolo ngo 1s. 6d. noma 3s. 9d. ngedosha.

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