a kweMfundo antwana.

(leli weLanga.)

icala ibalana epepeni o ukuba kengivuze mayelana nokupatwa antwana.

manje isikole sabe a amatishela, abahloli hloia, kutiwe bafike ko esi babheke utisha anjani. Uma efundi- umsebenzi wesikole kwabantwana kahle. imangalisa tina basali nda kuqala ebhlelwa Halameni. Angibuzi hloli angabona ukuti isingane uma enga- ye, abona esiswayo ubuka utisha kupela. umhloli into ayenga- port" kapela. Ufika panzi atshe angatsho wadini yake abesesi- ituie isinsakwana be- " yake ekomba aku- aye liowo umsebe- emhla. Qepelani o yesingane setu ise- batele abesoli into

bamanje kuyabonaka- mbela kwabu esikoleni ashe bodwa, basuke hlola isingane. Ake matishela. Ahloliwa ngani nahloliwa nise- ikati, abahloli labe ma nje beyeka isinga- emanjani? Baningi pa bati uma bekwam hlela efuawa abahloli ilinto noma isingane

fana akuyibeka obha- ile, Enyangeni ka kona iCommission ye- ndhlovu, amalungu, e nabantu babeniawe isizalo. Ohlangoti- wakulama abefundisa notisha bakulama ma masola abacundisi ili. Umfundisi wase imali yotisha mayi- er cent okuzuti ku£1 ieni abane. Kanani wayekatatepi lokuz; kodwa amatishela ne nje kupela. Aba- fandisa emasoliji nge- wa kuti lapo sebetola fundisa baqoe imali

ukuba imali yamati- ngo 80./o, ukuzuti e nge 16/-. Umfu- mi kasivamelani naye usa abantwana betu a ukuba babe isicaka a abafandisa ukuba sakiti. Ilawo amabu- kabefundisi. Sengati uqonda loko, kaalwi wa siyasola nje esinga-

lokugcina lawi Mhleli, wemfundo lapa eNatal wa ngedlungu i"Su- Education." Naye bi kweCommission ye ndhlovu. Wakuluma ela. Wasezela isizalo lungu, namaColoured, ana, kodwa ehlangotini nge sebo lato. Kanani sibandhlulula yini? oko ongamula yonke kuko into asikulumela

akiti, ukutula kwale- ukukodwa, amatishela noma syakubona yini. kuba Mhleli ungasekela

Yimi, MEHLOBUKALI,

vana besikole apatekileyo.

nyaka epapatekisa aba- e. Bevalekele endhlini ningi ngosuku belungisa sihlwa, mhlaumbe begu- i ukuxukusa imisimba pandhle igazi labo ke ngatenise nbuso bo- bnyiko ngehlobo elidhlu ukubonanga ukuti igazi ani ngoba ukupenduka gokuya.

vana okade ecosile epape- le, seku umsebenzi uku- eqoma ukuhlala pansi ele ukuscela ukuti igazi uti umutwana upel'ama-

kati koba kona akukwe- nokupuma umongosima. asela insolo leyo.

ngosi eningi ngoba igazi vango ovalekileyo esitwe- kakulu ngenkati evamise noya. Kepa isifo selape- xa siputumekile. Ama- xaDr. Williams angatola- upi umkemisi noma waDr. Williams Medicine Street, Cape Town ngoba. libe linye noma abeyisi- ungalikokeli iposi. Iga- nlingene ukwelapa ama- i. LemaPills angabaki si nabahlumisi. Ayiwo- a wamandhla ongebile twana.

Isifundo seSikole seSonto

ESESI IX., FEB 26, 1922.

ABAVIKELI bakaELISHA beseZULWINI: 2 Amak. 6:8-23.

ISITATELO: Ingelosi kaJehova ihlezi ngokusuguna kubona abamesebeyo ibakulule. Isihl. 34:7.

Amanye amavesi: II. Amak. 6:1-7, 24-33; 7; 8:1-6, 13:14-21.

ISISLORO SESIFUNDO: Abavikeli babangebonwayo bakaElisha nabetu.

IHLELO LESIFUNDO.

I. Isivikelo soMoya kaNkulunkulu vs. 8-23.

II. Isivikelo sompakati wesingelosi, 14-17.

III. Isivikelo somuso, 18 23.

Lesisifundo esokugcina ngoElisha, kuyaeba kahle ukuba kubayeteswe ingcosana impilo yelomunta omvulo—imimangalizo aye enyo, nesenesisikulu somuso asenayo. Endimeni yokuqala yalesisahluko esikuso isifundo setu, sibona ukuba kokpata kahle isinto esibolekiweyo. Endimeni yokugcina yesahluko nakwesesikombisa, ukwenza kwamalepere kubonisa ukuba nabesekahlupeteni bangase babesise abanye. Isahluko se 13 silande ngokugula kokugcina kakaElisha nokubhubha kwake. Akatatwanga wayiswa eZulwini njengoElija, kepa kwenaeka isimangalizo esikulu emva kokufa kwake. Lesisifundo sibonisa ukwesisa kukaNkulunkulu uElisha njengobabe asisa uElija nanza kwaba ngocyi indhlela.

I. Nokati kwake kakona ukuswenpakati kweSiria nolarsel isikashane, isiswe lesi sombili sasi yisita yabaye yavela impi kusona. Iukosi yakwe Israel yabe ingumuntu omubi, noko uElisha wamtshela iswi lokumvusa likaNkulunkulu ngokuba isiswe lesi sabe sisekwapeni likaNkulunkulu, uNkulunkulu ke wa engaba kohlwe abantu bake. Kasisho ukuti wabe ekona uNaman empini yaseSiria mhla kwalesisikungo kodwa kasebala ukuti igama likaElisha labe selasiwa ukuti angumuntu kaNkulunkulu. Inkosi yabaka ukuti inxe ibambe umprofesi ingavimbela isindaba ukuba singafiki enkosini yakwaIsrael.

II. Isingelosi siyapatwa kaningi eBiblini, noko kayingcosana kakulu esikwayo ngaso. Kepa ukuti sinesingqobo, nokuti senza intando ka NkulunkuluKulomhlaba naseZulwini esikungabasi. Zabe situnywa ukuvusa abantu nokubikezela esikatini esitile sibonwe sifana nabantu. Inkosi yaseSiria yatoma impi yeyokanti uNkulunkulu wasseyitumile eyake ukuya kavikela uElisha. Lapo udibi lukaElisha selushaywa lavalo, uElisha wakulumise okwaso isingelosi, ukumisa isibindi labo abaye betuswe ukavela kwaso okungaseleiwe wati—"Mu'ukwesaba." NoJesu wasevama ukosbo njalo nakiti liyefika leiswi ukusidideza nokusimisa isibindi ukuti bakona esingababoniyo ngamehlo emisimba. Kulula kitu ukubona amosbo nobukulu, kepa umcebe ongenakuqedwa kaKristu unokubonwa kupela ngokukolwa. Asinaye uElisha wokusidelela ukuba sivalwe am hlo sibone abavikeli betu, kepa na hlabelela ncela, ukuba amehlo ake avuiwa abone "okumangalisayo" okusemtetweni kaNkulunkulu. Lowo mkuleko makube owetu, kwanga singabolwa ukuti elondolosiwe ngaBaba esitandayo.

III. Inkosi yakwaIsrael yab'ifuna ukubulala isita sayo, nempela kwaku yauba indhlela yemvelo yokulinga ukuqeda ahlupo lwaseSiria. Kepa indhlela ahamba ngayo uElisha yiyona eyabonisa impi yaseSiria amaadhla amakula kaNkulunkulu, owaba namandhla okubatela esandhlenzi sesita sabo. Besindiswa yibo labo bantu ababelinga ukubabulala. UNkulunkulu wakade evikele abakwa Israel ngesiyalo sika Elisha, manje usebonisa abaseSiria ukuti nauza bemficile uElisha beti usemandhleni abo, sebeti sebe sokwahlula nIsrael, Yena usenguye uNkulunkulu onamandhla. Loku kavikela kwesitatu—ukavikela komusa—ngokukulu pesu kokutu, "ngoba ku ukuvikela komoya wotando wobu Kristu, umoya wokutetelela uMkulunkulu wetu sifka ukuza kukucasisa ngokubamba kwake nokukotshela esinhlisiyweni sabantu. Kuso sonke isingosi setu singaba naso is'vikelo sokuhlakanipa esiyakukupiwa nguMoya ocwebileyo; isivikelo samandhla aseZulwini; nesivikelo somusa wobusalwane."

Amagwala aseMahlongwa

(Kumhleli weLanga)

Mngane,—Kangisho loto nje ngidinwa ilerto resengize ngoyibona isiketi esibili eLangeni yaseMahlongwa ngoNongqai owashaya abantu besilisa nabesifazane. Hau! Impela labo bantu ababhala lendaba eLangeni abanamhloni, ngabeba namahloni kakulu.

Amakosikazi etu kauti syovikelwa ubani umu engasavikelwa yitina na? Laba bantu ababebuka amakosikazi abo ebhexebulwa enye indoda ngemvubu babe lebukani? Mina ngiti amagwala okugcina abantu base Mahlongwe. Inkosikazi yako umuntu syilingani nanto. Mina eyami ivikelwa yimina, ngingafa impela uma ivakelwa yisilo, kasi yena lowo owasideleyo ke Mhleli kulowo Nongqi yi unaye yini inkosikazi na?

Xola baba ngokwelula kwami a gikuhupi njalo.

Yimina odela amadoda aseMahlongwe,

F. E. KA MQWEBU.

c/o A. H. TODD Esq.
Red Hill.

Incwadi kaRev. P. Lamula.

"Ku Mhleli weLanga"

Ngitanda ukubonisa abangakayiboni lencwadi elotshwe ngolwimi lwesiZulu nguRev. Lamula. Lencwadi bakiti yisinyatelo esikanyayo kumuntu osebenzisa inggondo kahle ngoba isemba isinto sonke sibonakale obala futi songati kuyaqalisa uba kube kona oloba incwadi enyangalena lapa eNatal ngapandhle kwaseKoloni lapo sekwande abasayo ngesiswe sakubo. Lencwadi ifanele bayi tenge bonke kuMfundisi Lamula futi kuti oyitolile ake abhekisise ukuti akumifanelo yake yini ukuba asukume nokuba avale umgondo. Lencwadi ilete usisi kimi. Ileyo pela etiwa "Ukusaka kwaBantu." Futi umuntu angesho ukuti ilotshwe ngumfundisi ngoba imvama yabafundisi abasihlupi ngesiswe sakubo. Yima isihindi mfo ka Lamula. Abaholi bekufanele ukuba kebalifunde lali bhukwana likaMfundisi Lamula; leli bhukwana alesabi ukuti kusotiwa linaka okomhlaba njengoba isingi lesaba loko elingabefundisi. Pambili Lamula silamulele! Akuko kufa okunjani konke kuyafana. Madoda sinisiwa, siatombi, bafasi, vukasi musani ukufa ningafile fundani "UKUZAKA." Ongayitolanga woba upatesiwe lukulu.

H. S. M.

Ukuoonga nesicelo.

(Ku Mhleli weLanga.)

Ngivumele nkosi yami ngibongele iBandhla leAfrican Congregational Church elise Durban ngomnikelo wesisa ongompondwe abasgamasaumi amatatu £30. owanikelwa ngomhla ka Dec. 4, 1921 abanumsane namakosikazi, nesintombi, nesinsiswa esivela emaBandhleni ngamaBandhla alapa eTexwini loku kwakuvelwa indhla yokuoonga. Ngiyabonga ndhlu emnyama, kade nganitshela ukuti lomsebenzi asiwo owomuntu ngoweNkosi ugobo, futi kade ngawetula emaBandhleni onke nakubantu bonke nasesikulwini. Masi. nga lokoti ukuba sikulise umoya wokuti sisgewusise, singewake umsebenzi wabantu abamnyama. Bagalekisiwe bonke abantu abakuluma kanjalo. Bantu bakiti abalapa abakude nabasedusa ngisanikalela isinyembezi, sisasalelwe icala lika £36. laleyondhlu yase Mayville, Durban ngomhla ka March 5, ngeSonto iBandhlana elincane lama Afrika losilaba amatambo. Wosani nani maBandhla nisise.

Ngisisebenzi senu,
G. B. MVUYANA.

Native Location,
Depot Road, Durban.

Be Your Own Doctor

When you meet with an accident—a cut, burn, or a scald—you don't have to spend money in doctors' bills if you have Zam-Buk handy. For soothing pain, checking inflammation and suppuration, and for quick healing, nothing can equal antiseptic Zam-Buk.

Skin diseases overcome by Zam-Buk *never break out again*, simply because in eczema, abscesses, ulcers, ringworm, veld sores, boils, etc., Zam-Buk cures from "the root" up. Coarse fatty salves and ointments never reach the *inner* tissues where disease is lodged.

Zam-Buk is endowed with soothing, healing and antiseptic virtues, never found in any other preparation.

Zam-Buk

Refuse Imitations.

MAPUMULO MOTOR SERVICE.

Sazisa sonke isihlobo zetu ukuti sesilungisele iMotor ezotwala abantu ibasuse eKearsney ibayise kwaMapumulo nsuku zonke.

Soti sifika isitimela sika one o'clock emini kwaMahlashana (Kearsney) ibisi lindele iMotor. Lemoto inganela abantu aba nge ngapansi kweshumi nesihlanu ngesikati sinye. Iyotata amahora amabili iya kwaMapumulo.

Futi silungiselele ukuba izihlobo zetu zinga hlupeki, inani lincane kakulu. Silungiselele futi isihlobo zetu eziqonde ukwehla, nga kwaMnumzane James Mlau nabaya kwehla kwa Jim (Thrings Post.)

Silungisele futi, ukuba imitwalo yabantu engasindi ngapezu kwa maPaund (lbs.) au 50, bakwele nayo ngapandhle kwenkokelo. Esinda ngapezulu iyokokelwa uma ingayi kucindesa abakweli.

Isingane esinga pansi kweminyaka eu12 zokipa inxenye ye yabadala, kuti ezincane kakulu zinga koki luto esipetwe onina.

Silungiselele futi ukavuka kwaMapumulo beqonde ukubamba esakwa Mahlashana uMr Keith umshayeli wetu weMotor, umuntu ohlakanipleyo nonomusa oyoba pata kahle abantu.

Nanso intando kini Zulu!

Niyomangaliswa ubuncane bemali ekokwayo. Igcwala nsuku zonke basala pansi.

Siqonde ukusisa nina Zulu Nangama Holiday singaba ungiselela abangasilobelayo.

YITI,
MAPUMULO MOTOR SERVICE
P. O. BOX 68, Phone 46.
STANGER.

HLAL'UWUBEKILE.

Kusweleke ukutola ikefu masinya uma uguliswa yikuhlambulula. Oka Chamberlain womoya nokuhlambulula kuhle uhlale ubekiwe. Utengiswa yibo bonke abatengisi.

Ilanga la-seNatal.

Friday, February 17, 1922.

Coming Legislation.

NATIVES' URBAN AREAS BILL.

In the Government Gazette Extraordinary of the 1st February was published eight Bills namely: (1) The Natives' Urban Areas Bill, (2) The Aviation Bill, (3) The Crown Lands Repeal Act Amendment Bill, (4) The Maintenance Orders (Facilities for Endorsement) Bill, (5) The Land Settlement Act Further Amendment Bill, (6) The Weights and Measures Bill, (7) The Regulation of Money Lending Bill and (8) The Companies Bill.

The Native is, of course directly affected by the first one, the Natives' Urban Areas Bill. This has been presented to the public in another garb and was then freely discussed and now appears in an amended form with evident manipulation by the Native Affairs Commission. In the Bill the principle of segregation, the threadbare subject which has been so freely discussed by our legislators and public men as well as the man in the street, is here carried into effect as regards Natives. Its aim is "to provide for improved conditions of residence in or near Urban Areas for the better administration of Native Affairs in such areas." Local authorities or Municipalities, are to provide or increase locations for Native occupation near their townships and to build hostels. The Minister of Native Affairs has power to provide accommodation for Natives in case any local authority does not provide adequate accommodation. Persons not Natives are debarred from purchasing, hiring or occupying any land in such Native locations. All Natives within the limits of any Urban Area shall reside in the location with the exception of certain classes such as owners of immovable property within the Urban Area, registered voter (Cape) wives or children of above, domestic servants, ministers and other exempted persons. European owners of land within three miles of any Urban Areas are not to allow congregation of Natives on their land. The local authority is empowered to borrow money for the purpose of purchasing such land for occupation and to lend money to approved Natives for the construction of houses on terms.

There will be Native Advisory Boards of about three Natives who will be consulted on matters pertaining to the location and no legislation shall be made affecting the Natives thereon without consultation of this Board. There are various provisions for the appointment of officers, Census regulations, sale of Kaffir beer, introduction of liquor, trades &c.

We think it is going to prove just what has been needed for a long time past and that a few years hence the residence of our people in or near townships will be much improved. Of course no measure ever gave everybody satisfaction and there may be grumblers.

Native Education in the Orange Free State.

BY C. T. LORAM.

In the eyes of many Europeans and of almost all Natives the Orange Free State stands for all that is repressive of Native advancement, so that it may not be out of place to record a very interesting development in Native education which is taking place in that Province.

In the Republican days a little educational work among Natives was carried on by missionaries with practically no financial support from the Government, but after the Anglo-Boer war a capital sum of £2,000,000 was given to the Natives of the Orange Free State as compensation for losses of stock, etc., and as the individuals concerned could not always be traced a balance of £89,000 remained undistributed, which was set aside as a fund for Native education. The use to which this money should be put has been a subject of much consideration and not a little controversy. A committee of Europeans and Natives was invited by the Union Government to make suggestions, and recommended that it should be devoted to the higher education of Free State Natives, but added that nothing of the nature of higher education could be attempted in the Free State while the standard of elementary education was so low. Ultimately, after certain block grants had been made to certain institutions, it was decided that the money should be invested and that the interest should be spent in providing bursaries of £15 per annum each for those Native pupils from the Orange Free State who were receiving an industrial or higher (i.e. over Standard IV.) education in the Native Schools of the other provinces, until such time as better arrangements could be made for spending the money in the Province itself.

In addition to this capital sum a grant of £4,000 per annum was made by the Crown Colony Government in aid of the mission schools of the colony, and the Moroko Government Industrial School for Girls was established at Thaba'Nchu. These obligations were taken over by the subsequent responsible and provincial governments, but apart from the payments of the salaries and grants little interest appears to have been taken in Native education, except that in 1912 an admirable syllabus for Native schools was prepared by the Education Department but failed to be supported by the Provincial Government, and in 1915 certain liberal proposals were made by the Administrator to the Union Premier but were held over by reason of the War. No syllabus of instruction has been issued, and practically no supervision or inspection has obtained. Each year the Government has invited the mission societies to forward the enrolments of their pupils, among whom the grant of £4,000 has been divided on a per caput basis. The enrolment in 1920 was as follows:— Wesleyan Methodist 7,764, Anglican 2,236, Dutch Reformed 4,441, Presbyterian 642, Primitive Methodist 425, Roman Catholic 166, Congregational 317, Christian Catholic Church in Zion 130, Berlin Mission 590, Witzieshoek Native Reserve (denominations not stated) 968, making a total of 17,574, so that grant works out at 4/6 per pupil per annum.—"The South African Outlook."

(To be continued)

The Sun's Heat.

FROM WHENCE IS IT DERIVED?

BAFFLED SCIENTISTS.

The source of the sun's energy remains unknown in spite of years of speculation by astronomers and physicists. But Dr. H. D. Curtis, of Allegheny Observatory, believes that this energy may result from the breaking up of atoms rather than from ordinary chemical and physical processes. The disintegration of radium releases at least 10,000,000 times more energy than is produced by any chemical action known. In the sun there certainly is lead and helium, both of which are radioactive products. The existence of radium has been suspected in the sun. But radium alone is not sufficient as a source of the solar energy, we are told in "The Science News Bulletin" Were the sun composed entirely of uranium and its radioactive products, the heat involved would be only about one-fourth of the actual amount.

A CONFESSION.

The writer continues: "Astronomers are driven thus to a confession of ignorance; they do not know precisely how the sun's heat is maintained. The most probable assumption, and it is largely an assumption as yet, is that there may well be some dissociation in the atoms of other sorts of matter, similar to that observed in uranium and radium, and that from such stores of subatomic energy comes the greater part of the sun's truly prodigal outflow of energy.

"Thirty years ago, the general belief was that the heat of the sun was produced by the resistance that matter encountered as it moved gradually inward as the sun contracted through gravitation.

"This contraction theory rests solidly on known physical laws and because the amount of the contraction needed to produce the reqeired heat is extremely small, only some 200 feet a year, it would take 10,000 years to produce a measurable change, so the theory could not be proved or disproved by observation.

"But geologists objected when Kelvin found that by the contraction theory the sun could not have existed for more than some 18,000,000 years in the past, nor last more than 10,000,000 or so years longer. They considered 10,000,000 years merely as a day in the making of this earth, and they refused to be satisfied with so picayune an allowance of time for geological development.

"This great heat engine has been operating for certainly a billion, and more probably a hundred billion years, and is, so far as we can see, giving out constantly almost the same amount of heat.

THE TEMPERATURE

"The temperature of the sun is between 5,000 degrees and 8,000 degrees Centigrade, every square yard of the surface emitting energy to the amount of about 75,000 horse-power. There are few terrestrial power-plants which produce as many horse-powers as does a space three feet square on the surface of the sun. To produce it would require the burning of a layer of coal twenty feet thick every hour. The sun is continually emitting about half a trillion, trillion horse-power; or to use a less familiar unit, about half a sextillion horse-power. Most of this seems to be wasted in space; our earth intercepts about one horse-power per square yard, if we could use it. Could we utilise all the solar energy falling on an average-sized roof, it would go far toward lighting a modern city. When the day comes of the discovery of some method to extract the greater part of this so ar energy, we shall move out of the age of steel and the age of electricity into an age of energy.

"This tremendous heat energy cannot be caused by mere combustion. Were the sun made of solid coal, burning in oxygen, it would be black in less than 5,000 years. Emdem, with true Teutonic preciseness, puts it at 2,680 years; months, days and hours omitted."—"The Week-End Natal Advertiser."

Disembodied Souls.

Sir,—

I strongly advise Mr. M. M. Fuze to read the Rev. Arthur Chamber's book entitled "Man and the Spiritual World" from which I make the following extract:—

I am &c,
JOSIAH MAPUMULO.

"We have now seen that Scripture most clearly teaches—(a) that man is more than physical; (b) that after death he is in bodily form; and (c) that while still in earth-life he possesses certain faculties that point to an interior spiritual organisation.

We gather that as long as we remain in earth-life we are THREE-FOLD in our situation. Man is more than popular theology has imagined him to be. He is not merely an unorganised and bodiless spirit encased in flesh. Christians, of all persons, ought to discard that theory, inasmuch as it wholly fails to account for hundreds of facts recorded in a Book they profess to accept as truth.

Man, in his essence, in the basis of his being, is a spirit, even when passing the first phase of existence on the plane of matter. The act of dying does not transform him into a spirit. He is that BEFORE he dies. This essential part of him is commonly termed 'soul;' we think a better and more Scriptural term is 'spirit.'

But man possesses, in addition to his spirit, two bodies—a physical one and a super-physical, or spirit-body.

This spirit-body is the envelope of the spirit. The latter is resident within it, and never exists apart from it. The spirit's envelope is not a gaseous, formless entity, but a BODY. Not, indeed, a compound of gross matter, but a composition spiritual in its nature, and organised. It possesses shapes as well as faculties of sight, hearing and speech, and probably other faculties. In this respect there is a correspondence between it and the coarser physical body—its earthly enwrapment. St. Paul noticed this correspondence, for he mentions 'celestial BODIES and BODIES terrestrial' (1 Cor. XV. 40 verse.)

Thus, although death deprives man of a body, it does not leave him bodiless; although it denudes him of fleshy eyes, ears and vocal organs, it does not make him sightless, deaf and dumb. These still remains to him another organisation through which his spirit may express itself. Samuel and Moses, after death, were able to appear in shape, and to see, hear and speak; and all who have died can do the same.

Constituted in this way, the spirit-body of a man is adapted for the plane of spirit, and only for that plane, and, consequently it must always be at a disadvantage on the plane of matter. But God has designed that man shall pass the first stage of his existence on this earth. It is to be his stepping-stone to a grander development of life. Thereby he is to be schooled for the Spiritual. Like the unborn babe, he possesses inherent potentialities that demand a higher sphere than the womb in which the initial phase of being is passed. But the initial phase is necessary and he, like the babe, must be constitutionally adjusted to the experience. And so, during the earth-life, the spirit and its spiritual envelope are encased in a physical body, as the kernel and shell of a nut are enclosed in a husk. Man's material body stands in the same relationship to him as the husk does to the nut.

That being so, our existence, while on this earth, is a duplex one. We live in two worlds—the Physical and the Spiritual. By our material body, we are in conscious contact and adjustment with the physical world; while, by our spirit-body, we are consciously or unconsciously in relation to a Spiritual universe that interpenetrates the physical and us

Further, while we are encased in flesh, the physical part of our nature predominates, in the sense that it is, more COMPLETELY than is our spiritual part, in its own particular sphere. We can fully exercise our material faculties, but we cannot as yet fully exercise the faculties of our finer spirit-body. Nevertheless, the latter are within us, and they have been partially exercised by numbers of men and women while still in this world. The facts of Clairvoyance and Clairaudience bear witness to this. The terms denote clear or refined sight and hearing. The clairvoyant sees, and the clairaudient hears that which those in whom those powers are undeveloped or (to speak more correctly) unopened, do not see and hear.

The powers of our spirit-body will be quickened into vigour at death, because the repressing and obscuring presence of the physical will have been removed, and the spirit part of us will have been given a free scope, and brought into a more complete adjustment to the World of Spirit.

We submit that these are deductions that may be fairly and consistently drawn from the facts mentioned in Scripture, and they furnish a definite answer to the question, 'What is Man?'

The truth may not have been grasped by the Christian world as a whole, but it is not the fault of the Bible, but of the expositors of it. The Book itself has not left us in the dark on this most important point concerning our being. There we read that, as earthly creatures, we are spirits encased in super-physical and physical bodies, and being so, are already parts of a great environing Spiritual Universe."

The Nobility of Work.

SELECTED BY V. S. MAKANYA.

Christ's invitation to the weary and heavy-laden is a call to begin life over again upon a new principle, upon his own principle. "Watch my way of doing things." He says: "Follow me; take life as I take it.

"Be meek and lowly, and you will find rest."

H. DRUMMOND.

"The good we can each of us accomplish in this world is small. The good that all men in all ages could accomplish if they would, is vast.

But in order that this may be done, each working being must serve his own generation, and do his part to render the next generation more efficient."

T. D. WORLSEY.

WANTED

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