Isipeto sika Zulu

Kutshiwo ngako njalo okwokuba kwakungahambi uto kona. Kepa amanCube lawa se oku abe akile noma ngapambili kwokuveia kuka Tshaka kawabonange esuka kona; ukupela kwa suka isifunjana samaCamane sodwa, okwati ngokuhlupeka uba kufike uTshaka, sawelela ngase ningizimu kwoTukela, njengoba owakwaCemane ungamuzwa ebonga omunye eti: "Abawela ngelidtibuko elibadi,lapa kwacobokela dtindondo kona." Batsho kwam'dhla bewelayo njalo. Izindondo lezi zamageja nezimbazo nemikonto kwabe kukandwa emaCubeni, kanye nezinaka notshizane nobhude, okwabe kuyimvunulo kwaZulu, nezikono lezi zamasongo okwakufakwa abakulu emBusweni ka Tshaka noka Dingane nokaMpande no kaCetshwayo: okwakuyi gugu kakulu lapo umuntu efake ingxota engalweni, kubonwe ngaloko ukuti unegama komKulu, njengaloko nibona labo okutiwa kubo "Sergeant." Kuleyo'nkati, kambe naye umlungu wake lona u Mr. William Grant wab'esezinge ekuluma noMalimata ngayo indaba yokuti akufanele ukuba inkosi iyekuhlala kuSiganande, ekona yena (uMalimata) ngokupendulana kwaoMalimata noMr. Grant, wesuka naye (uGrant) waya kuyincenga inkosi ukuba ivume iye kwa Malimata njengokutsho kwake. Nibokumbula pela ukuti uMr. Grant lona wab'ezwana noSobantu. Wati-ke uCetshwayo ngobuntwana bake ngakuSobantu, waxusa kuye u (Sobantu) ukuba amfunele umlungu ozakuhlala naye amluleke, nokuba ambhalele izindaba zake. (Ngoba pela uSimon Mini owab'engumbhali wake wasala Ondini, mdhla uZibhebhu ezobula la inkosi.) Kwati ngaloko kuhlangana ke uSobantu wavumelana no Mr. Grant ukuba ene kules'sosikundhla sokulule ka inkosi nokuyibhalela.

Ngaleso sikati, kambe, aqinisa ngamandhla nawo amaBhunu eti maivume inkosi iye kuwo, acite uZibhebhu ezwe ni lonke. Kepa kwaba lukuni enhliziyweni yenkosi ukudela uKwini oyibuyi sele ezweni layo, ngoba yabe iqonda ukuti ibulawa abelungu baseNatal kupela, nokuti akusiko nokutanda kwamakosi apesheya ukuba ibulawe njengaloku. Kwati nasezu kokuzama kwawo okukulu kangako yanqaba kayavuma.

Kanti amaBhunu-ndini anigcini enkosini ukupela, niyahamba n'linyakaze lonke lakwa Zulu, niye nasemaduneni niweluleke nawo ukuba kutetwe inkosi eNkandhla ize pakati kwawo, kuhlaselwe kuyecitwa lomfokazana kaMapita. Kutule kwatula wezwa cala noZulu esebubula kaloku. Kwabe lapo noMr. Grant eqinise ngamandhla lapo eti inkosi maiye Etshowe kuMalimati. Po ngubani owabe azi ukuti lezo'ndawo zombili zimi kanjani, loku ukuqondu komuntu kuma lapo kucabanga ukuti kulunge ngakona? Naye owako Grant wabe engaqondi ukuti uyisa inkosi Etshowe soku ukuyiholela oPatu. Kanti yona iyakubona nje ko ke loku ukuti soku ukuyiswa ekufeni, yatula kodwa ngoba pela nguye oyilulekayo emtembayo. Konje ngubani owabe engahle akolwe ukuti uJanton kaMr. Dunn, owakuliswa kangakaya kwaZulu, angahle ati mdhla esebulawa ngabelungu abuyele kwabakubo, amdele lowaya owamakela umuzi ongakaya, wamabela ifa lonke lomhlaba? Izinhliziyo zitsho njalo-ke nango uMr. Grant.

Yeboke uMr. William Grant lona wayiluleka inkosi ukuba isuke eNkandhla lapo, iyekuhlala kuMalimati Etshowe, oyakuyibonisa ayipate kahle kunoSiganda kaZwekufa inkosi yase-Macubeni. Ngaloko kusululekake kuka Mr. Grant, nembala inkosi yavuma ukuya Etshowe. Kukona lapoke, lapa yafike yahlala kabi kona kunokuhlala kwayo eNkandhla. Kayipatanga kahle nakancane uMalimati; nguye owayenza ukuba ibe nenhliziyo ebuhlungu, lapa isibona ukupatwa kabi engabonange ikubone seloku yabe ikona emhlabeni. Kwati loko'kupatwa okubi kangako kwayibangela ukuba ingenwe yisifo.

Kuteke ngolunye usuku yagula, yalunywa isisu. Kwati kuwo lowo'mbhixi kwasokuba kwa okaQetuka (owabe umdhlunkulu wawela nayo) ukuti uyasikwa, ngoba wab'esekulelwe. Inkosi yatumela uMbombho wakwa Nxumalo yati ake ayekwenza izaba amfunele amakambi. Nembala okaQetuka wabeleta indodana, unina wayita wati nguNxongolozana (osebizwa kutiwa nguManzolwandhle namuhla). Ai-ke saqinisa ngamandhla isisu enkosini.

UTO LOKUKUNYULWA.

Inxa utenga umuti wokukohlela wezingane ukokumbula ukuti oka Chamberlain wokwelapa ukukohlela uyidhlula yonke ekukohleleni, nasogoleni nokuxinana umpimbo futi awutakiwe nalutho olulimazayo. Utengiswa yibo bonke abatengisi.

Injobo Enhle Etungelwa Ebandhla.

Ku Mhleli we "Langa."

Mngane,—Ngitanda ukuba ngibonge uMr. Fuze ngomsa nesineke sake esingaka sokuba asilandise ngokudabuka kuka Zulu, kusukela esihlokweni sika "Ngcobo omkulu," Sapumapi tina? kuze kufike kwesanamhla—"Isipeto sika Zulu." Nginesibindi sokuba ngibhale ngibonge lowomsebenzi kaMr. Fuze, nakuba umuntu engasabongwa eSilungwini esapila, kepa ebongwa esefile, minake ngipambana nehlombe kuloko. Kepa ngifisa sengati lezi zindaba ngakube uMr. Fuze uzibhala pansi zibe incwadi enkulu kumbe izincwadi eziyakuhlala njalo zize zifundwe izizukulwane ngezizukulwane esizayo ukuze zibone ukuti uZulu lo, wavela kanjani evelapi? Kuze kuvele abanye abayakubuye bahlale ezinye izincwadi zesizwe sakiti (Zulu). Ngisho ngasi ukuti oSazikangcono sebeke basola beti sikatele ilezizindaba zika Mr. Fuze, besho bengasizi muntu ngemfundo yabo ngapandhle kokuba belungele kona ukude besola labo abalinga ukusiza abanye ngokufunda kwabo. Futi ngitanda ukulikipa ngokusobala ngiti akuko muntu owenza uto oluhle angasolwa. Abantu basola njalo ngisho bengenamandhla okuzilungisa lezo zinto abasuke bezisola.

Okungihlaba umxwele ukubona umuntu exoxa ngokudabuka kwabantu. Tina bantu asikabi nazo izincwadi ezibhalwe ngesizwe sakiti, kuti nalezo ezikona zibhalwe ngolimi lwabelungu, kepa zibe zibhalelwe tina, futi zinjalonje zivamise nokupapalaza zisenge ezimitiyo kube nje. Mina ngiti akuko ngane engasukuma ime ingazange ikase, njaloke nati masikuse singesabi ukusolwa nokuhlekwa; ngoba sengisbilo ngati akusizi muntu ukusola kwabantu aba sola izinto kepa be bengenamandhla okuzilungisa lezi zinto asuke bezisola. Anginqumi, luto ngalenkulumo yami kepa ngitungela injobo yami ehandhla, ngoba umhlaba lo ubanzi. Umuntu omhle wazi abantu kunaye, njaloke nawe wena oseGoli kumbula abantu bakini ubasize ngemfundo leyo egcwele ekanda ingabe eyako nje wedwa. Yazi ukuti umuntu oyiqongela akakulupali.

Yimi,

A. C. MASEKO.

Ukungalali Kahle.

Inkosikazi eti uma ivuka ekuseni izwe umzimba ukatele utshone pansi idinga usizo engase ilutole kumaPink Pills ka Dr. Williams, okuyiwona ayihlanza igazi libe lihle enze nemitambo iqine kahle.

Kukona ukungalungi kwegazi okuningi okubangwa ukuba lisuke selilincane lona emzimbeni, kepa iningi labantu besifazane baye bangaku naki loku okuyi ngozi kangaka. Loku kungalungi kwegazi ngohlobo olunjalo kuye kwenze ubutongo bungehli ngesikati lapa umuntu eselala. Kwesinye isikati loku kuza nobuhlungu bekanda nokuhlambulula. Lokuke ikona okufuna amaPills kaDr. Williams angalimazi ngaluto. Nika amaPills kaDr. Williams isilingo sokuqala ngeqiniso uyokuzwa impilo entsha emva kwaloko. Nokudhla okade ungasakutandi manje sewuyokutanda ngesikati sako.

Lomuti uyalihlanza igazi ngaloko libe seliba liningi, Lokoke futi kuleta ukujabula emitanjeni yonke yomzimba nobutongo utole ongasabwazi, ujabulele nemisebenzi yako emva kwaloko. Linga lomuti kuko konke ukufa okubangwa igazi elincane emzimbeni.

Namupi umtengisi angakunika ama Pills kaDr. Williams noma utumela ka Dr. Williams Co., Long Street, Cape Town, uyotunyelwa igabha elibiza 3s. 3d. uma eyisitupa abiza 17s.

Isitolo Sakwa Klein

51 Park Street, DURBAN.

Isitolo esiship(e) kuzo zonke eTekwini sezingubo zamadoda, nabesifazana nabantwana ezintsha nesezike zaguqukwa. Kukona nezicatulo ezilingana wonke umuntu.

Umuntu impahla isitungiwe ilungiswa kunga kukwa luto.

– Isaga sami, yinhlonipo nempilo enhle.

Teachers' Conference

The Coast Native Teachers' Association will hold its Annual Meeting in Durban, at the Beatrice Street Chapel on the 27th to the 29th July.

Lectures, addresses and debates will form a prominent feature of the Conference as well as discussion of matters of interest to teachers.

A Grand Concert will be given by the teachers themselves. Come prepared to take an active part in the performance.

B. M. SIVETYE,
Secretary.

Utshwala ne Sono.

(Ku Mhleli we "Langa")

Mngane,—Ngicela isikala kuwe kengipendule kumngane wami uMr. Andrew M. Nzama ngalolu'daba olunge nhla.

UMr. Nzama, lapa ependula kimi endabeni ebonakele epepeni langomhla ka June 16, uti:—

"Asivumelane nawe kuleli lomtimba wase Kana lase Galile. Qa, Fuze, nina zifundiswa, anobacasisela kahle abantu kulelo'bala. Lo enilinganisa ngaye lapo wabe ekomba umsebenzi wake ngamanzi esependuka igazi ukuluma ngegazi lake. Nawe usho njalo ngoba uti amanzi apenduka iwaini ausamupati umnikazi mutimba ukuba abantu laba wabe obameme nje yena wacbenzele kudhla kuni. Anoikipa kahle indaba njengoba siyibona. Uzo upate ne Dictionary yenkosi uColenso kepa kumbula leliz wi ku Mateu 7, wati kubo ngobulukuni bezinhliziyo zenu uMosi waniuumela ukulahla omukenu kepa ekuqaleni kwakungenjalo. Kuhle ukumbule ukuti zikona izinto ezitanjelwe ngobulukuni betu."

Kuwo onke law'amawi ongizwa ukuti uNzama ungipendula ngalipi; ngetemba ukuti nabo bonke abafunda lel'ipepa lako kababoni nabo njengami njena. Ngoba uti lapa eveza elokuti kuvumelani nami "kuleli lomtimba wase Kana lase Galile," ati esatsho njalo angaliveze anipikisa ngalo ukupela ab'eselibala ukungibhinga ngokuti, "Qa, Fuze, nina zifundiswa anobacasisela kahle abantu kulelo bala," ayeke ukucasicela abantu pela angisola ngalo. Angizwa nakancane ukuti utini inxa eti "Lo enilinganisa ngaye lapo wabe ekomba umsebenzi wake ngamanzi esependuka igazi ukuluma ngegazi lake." Ngubani-ke oxwayo ukuti uNzama utini inxa etsho njalo? Ngiti mina uyabheda nje kakulumi'ndaba: angazi futi ukuti ulitatapi leli lokuti "ukuluma ngegazi lake," Utsho yipi indaba inxa eti "Anokipa kahle indaba njengoba siyibona"? Loku mina ngibona ukuti "Ngosuku lobutatu kwakukona umtimba eKana lase Galile: unina ka Jesu wabekona. Kwamenywa uJesu nabebandhla lake ukuza emtimbeni." Joh. II. 10. Yilelo ilanga apendula amanzi ngalo aba iwaini, babelipuza baza badakwa. Kulotshwe ukuti-ke: "Induna yokudhla yatuba izwe amanzi ependulwe iwaini ingazi ukuti kuvele-pi, yambiza umyeni, yati kuye, 'Kube yilowo muntu waliveza kuqala iwaini elimnandi; kute sebeswakeme kambe 'waveza eliduma: kepa wena-ke uligodhle iwaine elimnandi kuze kwakuloku.' " Utsho ngani uNzama kimi ukuti "Anokipa kahle indaba njengoba siyibona"? Ngikipa lipi izwi kalukuni kulendaba? Angizimisele mina ukubala onke amanganganga anokuluma kwezingane nemibhedo yabantu abalinganisa ukuti bezenza bahle kwabanye; kuningi esengikukuluma pambili ngati nanamuhla bakona basebaningi abazenzisi abafana naseundi. Inxa inKosi yetu yapenduka amanzi aba iwaini eKana lase Gallie yabe yenza loko okufanele ukuba ikwenze. Yalipuza nayo lelowaini kanye nabeBandhla layo eyabe imenywe kanye nabo nonina. Akungimangalisi nakancane ukuba oNzama nabangifundisi babo abatuka utshwala beti buyisono—anginako ukutula ukuba ngibabaze ububle babo nokungabi nasono kwabo, loku nenkosi yetu uqobo ilipuzile iwaine—elipakwe abantu nelomlingo wayo—eKana lase Galile. Po, sizaubuza ubani, loku inKosi yetu isifundisa ukuti: kako ongenaso isono? Wo! bayadela bona bemhlope bengenasono!!

Uti kimi uNzama:—"Funda amazwi ahlakanipileyo, isahluko 20. Uti wena akungamenyezwa ngokudhla kwamakosi nabanumzane kepa amakosi akiti apunyukwa ubukosi bawo ngenxa yotshwala izinsizwa sakiti nabanumzane nezintombi bepunyukwa izikundhla zabo ngotshwala namakosikazi izikundhla zawo zobukosikazi zitatwa utshwala niti akutulwe? Au; sapela isizwe sakiti sifo siboona! Uti isizwe sakiti sipansi kanje ngotshwala uti sungahlatshwa ngukosi akutulwe?" Angiti amajele agcwele abantu betu utshwala? Aike Fuze, mina ngiti kipa izincwadi zokuhlazulula izizwe sakiti yeka lapo. Yimina Andrew M. Nzama."

Kuwo onke lawamazwi angizwa kahle ukuti umfo wetu lona utini, loku sengakuluma ngati zonke izizwe zinamatshwala azo, kodwa utshwala bamabele abufani nogologo nobombila nobamagatu nobegali. Ngitemba ukuti naye uNzama uyazi ukuti utshwala bewaini bunamandhla amakulu abulingani notshwala bamabele (obunguku-dhla uqobo). Po, kuzakwenziwa njani loku nenKosi yetu yati mdhla imukayo yabenzela abel'andhla layo isidhlo sewaini njengokuba yabe ike yabenzele lapo emtimbeni eKana. Masitini-ke? Mas'ti yabe yenza iSono, nokukunjulwa kwayo loko yati maize ikunjulwe nge Sono? Hai! Imbude mina angikolwa iyo. Utshwala abusono neze, kodwa ngumuntu onesono odhla ngobuntu. Manjena ngizakutini-ke kulababantu abelunge bodwa abangenaso isono loku bengabupuzi bona utshwala? Yebo; mangivume ngiti bahle. Po! loku kade ngaqala ngibaluleka bengaliwa nje izwi lami mangitini? Mangiti, lapa kukanya kona ilanga utshwala buyapuzwa, abantu bekanyiswa yibo, ngitsho kude le ezizweni ezikatshana, nakwezingapansi kwetu ezinyawo zazo zibheke kwezetu. Njengokuba ilanga ligijima lipuma empumalanga liye litshone entshonalanga, lidhlule njalo lidabule ezizweni ezingapansi kwetu, kunjalo nalapo lapa singazi kona, utshwala buyisibusiso sabantu, izidakwa ezirula-zayo ziyafa nakona njenga kulaba abakaleliwa ngu Nzama; isimilo somDalisisayikuze sapendulwa ngumuntu ohamba ngezinyawo. Ukoloko upisiwa imihla yonke, abayizidakwa bafa imihla yonke; kodwa nonxa kunjalo kako ongaguqula okwadalwa nguMenzi Umuntu angafundisa nahumayele amazwi ayinkulungwane amangalisayo; kodwa kako noyedwa ongahle apikisane newa.

Yimi,

MAGEMA M. FUZE.

[Iyavalwa nambla lendaba.—Ed. I.]

(Ku Mhleli we "Langa.")

Mngane,—Ngicela uba ke ungipe ibalana epepeni lako ngibonge uMafuzela. Ngibonga kuwena baba, ngibonga inkosi eyakwenzayo yakupa imfundo nezwe konke okufundileyo wakwandisa nezwe lonke. Baba, ngibonga ipepa lako elifundwa izwe lonke. Ngibonga ubaba owangifundisayo, ngoba wangifundisa. Ngokwazi kwami ukufunda bengijwayele ukwamkela ipepa lako ngitole olukulu epepeni lako. Ngeminyaka yonke bengikatazwa ukukwamahashi nezimbhongolo kute ngoMarch ngafunda epepeni lako ngezwa ngomuti wesiMoliya kwasengati ngiyapupa. Ngahlala ngilindile ngaze ngagulelwa ihashi lami ngoMay 20 1916, ngase ngiputuma kuye uMr. L. J. Bhengu engamuzwa epepeni; nempela ihashi lami lisindile. Ngibonga wena ngoba waveza ipepa lako. Bakiti ningaputelwa i"Langa" ngoba umuntu utola abengakwazi njengami ngolomlisa bengingamazi bakiti, unomuti ngeqiniso. Amuko onawo, angikamuzwa. Putumani kuyena wonisiza. Baba sengelule kakulu kuhle ukufakaza iqiniso.

Yimi owako,

J. R. MKIZE.

(Ku Mhleli we "Langa")

Lalela Bhhkamafa:—Yeboke mfowetu kanti uti wena uma umuntu esuswa umoya wenkosi ukuba ayeko fundela umsebenzi we vangeli uti usuke ehlose isikundhla esibanzi oku ukuti inhloko kuye ukugcotshwa, ai mfowetu ngi pikela bona njalo abafundi ostandard VI. wena okuluma ngolomoya II. Kor. III; 6 Fillip III:17-19. II. Tim. III:1-7. Bonake bawo Standard VI. ngabona ukuti banga qabuka uma bezwa lomoya wako wezikundhla uhlambalaza abazajwane babo. Futi kangisho ukuti ne Mission ezifundisayo isigaba zombili ingakutokozela loku kukuluma kwako. Futi kangisho ukuti ukuluma umoya wabavangeli ukuti akube bahlezi nje bomole ukugcotshwa umoya we Nkosi. Uyabona mfowetu ubufundisi obupambili akusiye ukala ofaswa ngasemva qa, noko tela umuntu nga manzi ekuhweni noku pakamisa izandhla zombili uma esepeta inkonzo, noku pata isidumbu negazi le Wundhlu noku shadisa. Konke loku ku oku pambili emelulweni abantu kodwa pambi kuka Nkulunkulu yilobu, ukuba umuntu abeno moya ka Nkulunkulu nokuba abe umuntu obhabhatizwe umoya we nkosi ngcotshwe umoya we Nkosi John III. 3-10 Galatia 6:15 Titusi 3:5 I Peter I:23 IJohn III:9 Acts 2:1-22 Genesisi 40:7-8. Uya bona zonke izinto ezenziwa ku muntu ese gcotshwa sekwe nziwe ubufakazi obu fakazela okukuyena akuko oku pambili wena ugcotshwa ukukuba ngalo moya mzalwane Mat. 18:1-11 & 20:21 IKor. 2-14. Uya bona mfowetu ako shiwongo ukuti abantu bonke bayo lingana esi ntweni nase zikundhleni qa uma abantu belingana bonke izwe linge lunge, uma bonke abefundeli be Bible sebeba Omongameli kutike ezikundhleni zobuvangeli kube yinina? Uma bonke beba aba Vangeli ezikundhleni zoba Shumayeli kube yinina? Uma bonke beta aBashumayeli ezikundhleni zobulungu be bandhla kube yinina? Uma bonke beba ama Dikoni noma ababhali libepi ibandhla? Uma bonke abantu bengama okingi nokuba abasusi nokuba bonke abelungu bapate lesi sikundhla senkosi yetu etandekayo uGen. Botha. Nokuba bonke babe ompati zindaba zabantu noma bonke babe amamantshi noma babe ababhali noma amaphoyisa noma amapoyisa noma ama Chiefs noma izinduna noma amabuto empi abe izinduna zonke kunga lunga? Uya bona nako tisha kukona abanezi qiniselo ezipambili kwa banye nabanganazo nempela. Kukona abakulu nabancane. Uma bonke bengaba otisha abakulu wonke ilomsebenzi onga pansi kusuka ko A. B. & C. Uyo sentshenzwa yini? Ake ubheke ubuningi babelungu abase benza ko Ginineka nawo Lwandhlela nase Gushede, uma bonke benziwa izimfolomani uti unga hamba kahle umsebenzi? Uti ongemfolomani uya hlekwa! kutiwa uyi siwula ngokuba enge siyo induna? Uma bonke bengaba izingane noma abadala bonke kungalunga? Uya bona mfowetu kuyinto enhle ukuba kube kona aba gcotshwa be Nkosi naba Vangeli abazekile aba gcotshwa. Kanti nabo noma bekayana ufaswa nga pambili uma bezipete kahle kunga dhlula ubagcobe umoya we nkosi, po konani kuwe ukuba ukuye kufunda nabangampatanga uStandard VI. Uma nawe uvuma ukuti nempela unge hamba kahle noma umupi umsebenzi uma abantu besikundhla sinye bonke. Futi kumbula ukuti umsebenzi we nkosi ubanzi kakulu kukona olingene omo ngameli nolingene abagcotshwa nolingene abavangeli nolingene aBashumayeli bomzi. Au bhekeke wena umsebenzi we nkosi into enkulu epambi kwako isikundhla nje ukupela. Uyabonake sihlobo sami esihle zikona izindaba zoku lotshwa empepeni kodwa lena ai. Okufukuti auhlambalazi—abavangeli kupela kusobala ukuti uhlambalaza otisha babo njengoba ukalela nezi kundhla abahlala kuzona esikoleni nempiliso abondhliwa ngayo nesikati abasicita kubo beba fundisa usukalela nezi kundhlana esi ncanyanyana ababanika zona. Futi ka uhlambalazi otisha kupela ukuti nayo iMission ebakela lezo zindhlu ozi kalelayo nebanika leyo mpiliso nebanika umsebenzi. Kuya bonakala ukuti ku ilo izwi lokuti ayisa dingeki ngokuba sebekona asebefanele uku tabata izikundhla zabo, yebo nami ngiyabona (Mr. Bhekamafa) ukuti kuhle iMission ibope ihamba itole izimpumpute lezi zayo iye ezweni elisese bumnyemeni zincipisa izikundhla zaba gcotshwa benu. Kodwa noma ku njalo kumbula ukuti nabavangeli bapate umsebenzi olingene nabo nabagcotshwa bapate olingene nabo nayo ne Mission ke ipete olingene nayo aseko osedhla isikundhla somunye nese mfowetu. Lala eMeleka lapo nawe usungo wakona ngobubanzi bomsebenzi kusafanele noma ku ngakona abaVangeli abangu 40 uma amabandhla ayakutazela ukunikela. Bokupata izindawo ezincane nezinga pezulu empeleni uma seku kulunywa indaba ngisho yona imizi emikulu epetwe ibagcotshwa ku iyadinga nje ukuba kube kona umfundisi onsundu nomvangeli oyana kwake. Uyabona lapa ko Nanda, no Mvoti no Mtwalume no Manzimtoti ngisho nabaVangeli ngababili noma ngabatatu ngokuba imizi lena emikulu uma seku shiwo indaba kucishu ukuba umlalusi angalanelisi lona ikaya ngokuba izindhlu ngezindhlu poke awaneliswe kanjani amagatsha. Uma wena wazi lowo Mvangeli wangakini okalela ukala ofakwa ngapambili ungadidiyeli bonke. Uyazi nawe liyaku dina izwi lomuntu omhlope oti zonke lemakolwa aimuhle yena maningi yebo.

Kanti usho manye umuntu ambonayo eba, nabati kubi uku fundisa umuntu omnyama ngoba uyazidhla ngako qa mfowetu asibo bonke, sonke siye fisa intsha yakiti ehaya ulimi lwapesheya ukuba iye kohlazulula izibhalo ezingewele ukuba ihole isizwe sakubo nangoku kanya esemako. Nami ngiyavuma impela ukukuluma nabalisa abaningi ngaleyo ndaba ngisho natemizi ngemizi yakiti ngisho nabase Msunduze. Kodwa kangisho ukuti abagcotshwa nabaVangeli ngokuba ngazi ukuti umsebenzi ubanzi impela futi ngazi ukuti ukona umsebenzi isikundhla esifanele umuntu ogcotshiwe nesifanele uMvangeli ngisho embusweni azilingani izikundhla zabantu qa loze life izwe zinga lingani musani uma nisiza intsha yakiti nixuluma ngezi kundhla kuluma nge mfanelo yoko kolwa noku funda kwake noku dingeka kwabantu bonke kolwa izwe ku ngekona ukuti putuma isikundhla singaze sitatwe ubonani au!

Yimi,

S. M. LUTULI.

Umsunduze M. S.,
Indwendwe P. O.

[Welula ngokudhlule. Lendaba ibe ingapelela ngamazwi aingcozana.—Ed. I.]

KAWOZELISI.

Umuti wokukohlela ka Chamberlain wahluke kwemizye imiti yokukohlela ngoba ulike udambise kanti noko kawunako okokozisa. Utengiswa yibo bonke abatengisi.

Ningayenza kalula Imali Nisekaya.

Noma ngakube usebenzapi, ungadhlula ukuti imali ngapandhle koku-tikimeza kwonsebenzi wako.

Bonke abakwazi ukubhala nokufunda isiNgisi lapa eSouth Africa, ababhalele uMr. A. H. TODD, Chemist, Red Hill, Natal.

Everybody Needs Zam-Buk

Zam-Buk is the best "first-aid" to keep handy. It is quite different from ordinary ointments and antiseptic dressings. Zam-Buk is a scientific combination of the most effective Healing, Soothing, and Antiseptic qualities. It is a unique herbal remedy, every part of it having a definite medicinal purpose—to allay pain, to kill harmful germs, to stop infection, and to help the growth of new, healthy skin.

Every man, woman, and child should learn to use Zam-Buk immediately on every cut, scratch, burn, or scald—on every spot or pimple. Father should carry Zam-Buk at work, and Mother should keep a box on a handy shelf. Teach the children that Zam-Buk prevents little hurts from growing dangerous, and when their heads start itching Zam-Buk should be applied to ward off troublesome ringworm or scalp eczema. *Of all Chemists.*

Ezebhola eNew Comet Location.

Ngikulekela ibalana nje baba epepeni lako elihle uke ungifakele nansi indatshana. Ngomhla ka July 2, beku lusuku olukulu ngapa ngakuma Callies. Bekufike iteam lase Germiston ekutwa iFire Fighters. Leli team se lwagcile wonke ama team ase Germiston. Zahlangana ngawo 2. 45 P. M. Loku pela ama Callies lana sebetise indawo ukuba mumhla nje kuzwakala ama "Fire Fighters." Zadumelana qede kwatula umoya kwati zwi. Wezwa mvali otize nje eti "baqale bapa eNatal bengaka hlangani nama Fighters. Nemhla nje bafilcene nowabo nqoto." Kute lapo kuya kwi half time wabona nje umuntu ukuti ukuko lumuka nomoya kuma Callies. Babate "Beaver Jim!" Hai kona, babete Gqalashu! no fear! Kute kuse nayamona njalo zalipoqsa pakati izinto zama F. Fighters. Kwa tshinshwa. Zeyaka uqobo manje ezama Callies. Nge first half. Kepa zingenzeli edwo sezibeseni ezingama F Fighters. Kwati lapo sekusele about five minutes elipossa pakati ama Callies. Wapela undhlalo omhle kakulu. Fire Fighters F. C. 1 goal, Callies 1 goal. Ama Callies ayadhlisa kakulu kodwa kuhle ambonge ngqoko uMr James Dhlamini owaziwa ngokuti u"Beaver Jim." Ngoba uma bengeko ngazitate kanye izinto zama F. F. Siti maba mbonge uqobo akusiyo ne member kodwa uvamile ukube lekelele.

Yimi,

TANDA UMUZI WAKULO.

Ezinkantolo.

UCasement owatenzwa amacala okuba apendukele umbuso wakubo esaqeda kulahla isicelo lakona lokuqumbele ecela ukuba apangilwe. Wo dhleliswa ngaloko sekubekwa ilanga lokuba amahlanu ukuba alibuyise. Ayakulileta ngomsombuluko ozayo July 17.

Umuntu owabanjwa epansi kombele olala uMesisi ngoApril eMgu'ndhlovu, limlahlile lelecala, wanqumelwa iminyaka emihlanu ejele, abanye imivimbo emashumi amabili nesihlanu (25). Icala like liseliwa nguMr. Justice Chadwick enkantolo enkulu yabantu.

Umuntu ebeteniswa ngoyaya angunalayisense eMgu'ndhlovu, uhluliswe 15s. ngalolo.

Icala lelafo baka Lomb aise bese Vryheid ozuse kunwa lati lanci. wabo uSoomoa no .... nase linquyiwe neulona olutabawe Mgu' ndhlovu, Lilo liliteta njeMr. Juste Carter eneJule. .... kuqala icala labo ekugunwa, libuye lasuswa kuloko lutiwa .... ude ukwomonela pansi. Litike lati uPetrus Lombard kabosiwe unyaka, uJohannes wahluliswa £20.

Umuti WeBuba KaWebb

Lomuti watakwa ngudokela odumileyo, usiza kakulu ngisho nenjani lesisifo. Igabha liliye ngabutuma ngo 12/6 ngegabha elikulu.

Ukupela kwomenzi wawo:—

A. WEBB,
Box 2175,
Johannesburg.

UGULA NAMHLA, NGOMSO USUSINDILE.

Uma umzimba udanile nodikiwadiki unenyengo nesongelekile, ungenga igaga lika Chamberlain nesilwelo. Yiwona owadingayo, ngoma kuyasungasenzela. Atengiswa yibo bonke abatengisi.

Released from the Millstone of BRONCHITIS

Breatheable Peps Bring Lasting Relief From that Hacking Cough.

Bronchitis is a millstone to thousands of people. A slight cold, cough, or chill, is sufficient to produce months and even years of misery unless you immediately take Peps, the unique breatheable medicine which has already achieved such sensational results in the treatment of bronchitis & kindred chest troubles.

The racking cough, wheezy breathing, and vice-like tightness across the chest announce only too surely the bronchial victim, who fears every slight change in the weather and often every breath of fresh air. Despite the obvious fact **that the constant coughing is injuring his throat and lungs, the sufferer very religiously persists in swallowing liquid remedies into the stomach, which has no connection whatever with the lungs.** No wonder, in face of this wrong treatment, that the cough and wheezing get worse, and that hopes of a cure fall to zero.

It is only by the new Peps system that an "open sesame" has been discovered for bronchial sufferers. Peps are the embodiment of an entirely new and novel principle in the treatment of chest complaints. Enclosed in a silver wrapper is a little tablet which, when placed on the tongue, dissolves and gives off rare medicinal fumes that are carried by the breath through the mouth, throat, and bronchial tubes right down to the lungs themselves. The raw inflamed membrane is soothed and healed, irritation disappears, the clogging mucus is loosened and removed, and coughing and wheezing are gradually overcome.

The worst bronchial sufferer will find benefit in Peps, because besides treating bronchial troubles in the only sensible way, Peps are absolutely free from harmful drugs and irritating substances. Peps give comfort and permanent release from the heavy millstone of bronchitis.

Peps have achieved startling success in stopping coughs, colds, chills, and bronchitis, in warding off pleurisy, pneumonia, consumption, and in uprooting the seeds of chest troubles. Sold by chemists and medicine vendors at 1/6 or 3/6 per box. If your storekeeper is out of stock send price direct to The Peps Co., 9, Long Street, Capetown. You must have PEPS.

In neglect of the first cough or cold lies the danger of serious attacks of bronchitis especially amongst children, the aged and weak-chested. When that sudden sneeze or snuffling sensation in the nose gives warning that the cold-germ has begun its invasion, the best thing to do is to cut short the attack by taking Peps. Peps are a "doctor" in themselves, and no mother should fail to administer them to herself or her children upon the first sign of wheezing, tightness about the chest, chill, or cough.

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