Isipeto sika Zulu

Ezinsukwini zawo lo'nyaka ka 1883, esekona uSobantu, kwahlaluka isitabata emadodeni angaseningizumu kwom. Hlatuze, awati uba abizwe ukuba kuzokukulunywa nawo aika qede atshaywa, kwatiwa "Benilibele ku Cetshwayo nje uyini, loku uyinja yetu essyileta lapa siyikunge ngentambo entanyeni?" Loko'kutshaywa kwamadoda kwabanga inhliziyo ebuhlungu ngaku'Sobantu. Kepa kako owabe azi ukuti konke loko kwenziwa indaba yalo izwe lelo elingaseningizimu kwomHlatuze, elona elabulala du inkosi yakiti.

Ngo June 1883 njalo njengokuba senginilandisile pambili, lat'uba lifinyelele ezindhlebeni zenkosi izwi lokuti uSobantu utshonile, yase ibatshena ababehlezi nayo yati "Nami sengifile namuhla loku uBaba usetshonile." Nembala kwati ngenyanga elandela leyo kona eduze nje, wahlasela uZibhebhu waya kuyibulala Ondini. Ifika po abantu banakeni, loku bona baya zibusela nje, beqabuka behlezi nenkosi yabo ababengasazi ukuti basayopinde bahlale nayo. Uyileta njalo uZibhebhu ihamba nabelungu bake ababemelekelela. Ukuza kwayo yaqala yabonwa ngo wesifazana iza ise lapaya ngakwaMutanutengayo. Wayibona qede wafike wa kusho loko ebandhla. Baqala ukunyakaza bengasenakusiza luto ngoba impi isiseduze. Kulapo kwatsho kona lapo iHwanqa lika Mapita elingu Haiyena oyintanga yenkosi, wati "Kuhle-ke namuhla loku sizaukufa nenkosi yetu, sasitanda kona loku-ke." Mfana leta izikali zami nazo, wehlise ukamba lwami lolo lotshwala ngipuze." Ngaleyo nkati-ke inkosi yatuma uGodide ka Ndhlela, owabe eyindunekulu yomuzi wakwa Bulawayo, yati kehle ayohlanganisa amabuto onke ngezigaba zawo atshetshe akupuke eze kuyo, ngoba yabi iqonde ukutata impi yonke yayo iyihlehlisele ngaseMpumalanga kwomuzi ehlanzeni, yenzele ukuzuz'isu loku lwa kahle. Po-ke konke loko yabe ingasakwenzeli ndawo, impi kaZibhebhu yabe seisemagcekeni omuzi. Kute lapa uGodide esalinganisa ukuti uyayihlanganisa eyake, bamgwaza, wasala kona lapo. Po, loku uZulu wonke ubutene ungangotshani lobu, bekuhleziwe kubuswa kungaziwa'luto, abantu sebeti, kuse yini pela ezakubakataza loku inkosi is'ibuyiswe ngabelungu; ezinye izinsizwa zisahambile zipelezele izintombi zazo; kugcwele abesifazane abaletele abayeni babo namadodana abo, utshwala lobu-lapa ekaya bubuningi bunganga manzi okupal'izikumba. Ite ukuba ibone inkosi ukuti akuseko'masiza, kwe qelwa ihashi, yati iyakwela, layiwisa pansi; yapinda futi yati iyakwela, ihashi ladandabala nayo. Kuleyo'nkati-ke impi seihagwaza, kulapa enye seiputuma ngenhla esigodhlweni. Kunjalo njalo izikulu zonke sezibutene ngapakati esibayeni, loku zazibutene kwesabeka. Ite ukuba ibone inkosi ukuti aisizi luto ngalel'ihashana, yatata izikali zayo yahamba pansi. Kwaba kubi nje lapo. Impi yakwaMandhlakazi yabagwaza yeza nabo. Bhekake abantu bebe'ngempi nempela, bebezihlalele nje bezibusela, bengazi luto, baqqibuka babaleka; bahlakazeka nezindawo zonke. Po, loku abanumzane laba bonke bate uba babone ukuti kaseko umasiza, bangena esibayeni. Ute lapa omunye kubo eyihlangabeza, eti kuyo, "Pela mina ngenzeni, loku yimi obe elete inyama kusihlala?" 'amapapu okuzakwelutshwa ngawo impi yenkosi ibaleke yahlulwe?' Bati abakwa Mandhlakazi "Yiko loko okusinengayo okubulala izwe" 'basho begwaza uNguqa.' Wo! yabagwazake abantu beng'amakosi, bengakwazi nokulwa; yaze yabaqeda bonke, kungati kwapela amashumi amane abanumzane bodwa; ukupela isikulu esasinda lapo ngu Ntuzwa ka Nhlaka wakwaMdhlalose umnawa ka Seketwayo, owati uba abone ukuti sekwonakele, wagibela ihashi lake walijara ngamandhla njalo, noMandhlakazi wabe esate uyaputuma wahluleka. Munye qwaba pakati kwezikulu owahlabana lapo—uVumandaba kaNtete wapansi, abaze bamehlula ngokumponsa ngetala. Ite ingane uDinuzulu lapa eti uyabaleka wadinwa kwase kufika uMehlokazulu ka Sirayo wamubeleta wabaleka naye. Ute lapa umlobokazi oka Majiya esati uyabaleka ebelete umntwana wenkosi uNyoniyentaba, bamgwaza emhlana wawa, kanti uwa nje umkonto usumqedile umntwana emhlana; wabuye wapapama okaMajiya, wasinda, kwafa umntwana.

Kute kuwo lowo'mbixi inkosi yat'uba ipume ekaya yakauleza ngamandhla, yaze yafinyelela esihlahleni esitile, yangena kuso yapumula. Ite isate gozololo iti iyapumula kwasekufika abatile bakwa Mandhlakazi abaye baka kwaSomfula abaxotsha uSutu, 'kwakungamadodana ka Somfula wakwa Nxumalo lawo, awabe ekade eyizinceku zenkosi.' Wabe esepinda futi waponsa omunye nawo wahlaba kona etangeni. Yezwakala kaloku inkosi, ibabaza yati "Mfokazana, ungihlaba ngomkonto ezweni lami na ?" Ute naye uba ezwe izwi lenkosi libabaza, 'loku pela wab'engomunye wababe izinceku zenkosi,' wapendula wati, "Ndabezita bengingazi ukuti yinkosi, bengiti ngumfowenu uZiwedu." Base besondela bonkana labo sebefika bekuleka enkosini behlala pansi. Bakulukuluma ngesikatshana babuye basuka bapindela emuva. Kulapa ke nayo is'isuka njalo isiqonda pambili. Yomibili leyomikonto eyahlala etangeni yayitabata inkosi yahamba nayo. Kanti labobantu babuyela emuva njalo sebeyakubikela uZibhebhu ukuti kade behlezi nenkosi. Ute uba akuzwe loko waputumisa impi yoku-a kuyitata inkosi beze nayo kuye. Bayaqala befika kuleyondawo kade ehambile umNguni wansondo! Mpu, mpu, mpu-pa, nya, baze bapindela emuva.

Nanso ke is'ihamba qede ikumbula indawana engumhume eyabe iwazi isengumfana lapa yabe yalusela kona; yaya yangena kona yalala. Kute kusa yabe ifunyanwa umuntu otile, owayitata waya wayingenisa emzini womunye wezinceku zayo, lapo kwafika kwahlatshwa inkomo esenenyama etambileyo, kwat'uba kuhlwe yafunelwa ingubo engabonanga, yembatwa kuseloku yatengwa, nocansi olungakandhlaiwa'muntu, yelala. Kute kusa kwasokubikelwa uSigananda kaZwekufa njalo, ukuti inkosi isekona abayibulalanga abakwa Mandhlakazi. Kwasokuba ukutukutela kwake njalo loko uSigananda, wayitabata wayibeka enqabeni yake eNkandhla, yahlala lapo isibhekwe yimpi yamaCube.

Ai-ke! kute uba kufike umbiko lapa Ekukanyeni wokuti inkosi isekona, nokuti kodwa inamanxeba amabili lapa bayih'aba kona otangweni, inkosazana uDhlwedhlwe kaSobantu watuma umnumzane wakwake otembekileyo, uTwaisa Mabaso kaMqambi, kanye nomfana oyisandhla sayo, uBubi Mtuli kaNondisa, yabapatisa imiti yokubopa amanxeba nezindwangu zokubopa, yabapatisa amazwi ayo okululeka nokunye konke okusweleke ukuba bakupate. Bahamba-ke laba ababili baya bayifunyanisa inkosi eNkandhla enqabeni endala kuZwekufa, kwaManzipambana. Yat'uba ibabone yajabula nayo ibona abantu abatunywe inkosazana kaSobantu, eyazi ngokute nqi ukuti iyamtanda nokuti ing'udade wabo wesiminya. Wajabula ke naye uTwaisa kaMqambi ebona inkosi yakubo isekona isindile ekubulaweni ngumtakati wezigodo; uTwaisa kaMqambi waza wacela enkosini ukuba ake abone namanxeba lawa lapa inkosi yahlatshwa kona. Nembala inkosi yamambulela ingubo wazibonela, noBubi futi. Laba-ke bahlala nayo lapo eNkandhla amalanga atile baguquka. Kunjalo njalo amaBhunu kasayekile ukuya kuyibona inkosi lapo eNkandhla, ezitshaya abangane bayo abakulu, etsho nokuti iwo awayibeka mzuku eyisika indhlebe ukuwela kuka yise. Azinge eya njalo eyela ukuyiyenga ukuba ivume ibute impi, nawo ahlasele kanye noZulu kuZibhebhu. Kepa inkosi aivumanga kuko konke lo ko'kululeka kwamaBhunu, yanqaba yaqinisa ngezwi lokuti: "Mina ngibuyiswe uKwini, angikamdeli nanamuhla." Kwabe lapo noTwaisa noBubi, ngamazwi enkosazana, beyiluleka ngako loko nabo, ngoba kwabe kwaziwa ukuti loku kwenziwa ngabelungu balapa eNatal abayizondayo, abayibulalayo kakwenziwa nguKwini pesheya.

Yeboke yahlala njalo inkosi lapo eNkandhla, amaCube eyipete kahle, eqapele bonke laba abazakuza befuna ukuyibulala. Kunjalo njalo sekute uba ezwe uMalimati ukuti inkosi ilapa eNkandhla kuSiganande, watumela wayibiza wati maize kuye, ayikweze kahle kunokuba ihlale lapo kubantu, lapa uZibhebhu ezaubuye azoyibulalela kona. Kepa inkosi ikwazi ukuti nguye oquba uZibhebhu ukuba aibulale, aivumanga nempela ukuya kuye; namaCube futi kawavumanga nawo, anqaba ngokute nqi, ati, impi kaZibhebhu ingengene lapa eNkandhla.

Uzwani-ke: Yahlala njalo inkosi lapo eNkandhla, ihlezi kahle, ingasoli luto ngakwabas'emaCubeni. Ngoba pela amaCube lawa ng'awakwa Zwekufa ka Mvakele, inkosi endala eyabe ikona ngesikati sikaTshaka. ENkandhla lapa l'zwe lakona elidala elinezinqaba ezilukuni. Kukona amahlati amakulu, nemifula emikulu nemincane nezinkalo na maduli namawa eNkandhla. Endulo iNkandhla yabe ingadatshulwa muntu, ngenxa yamahlati lawo amakulu; kwaku intaba eyabe ihlala izindhlovu, njengokuba niyazizwa nani izibongo zika Tshaka, zokuti: "Obe'sixokolo esingamatshe as'Enkandhla, ab'epepela izindhlovu uba lipendule."

Umuti WeBuba KaWebb

Lomuti watakwa ngudotela odumileyo, usiza kakulu ngisho sesinjani lesisifo. Igabha lilinye limsiza umuntu ngisho seluhlule izinyanga. Inani ngo 12/6 ngegabha elikulu.

Ukupela kwomenzi wawo:—

A. WEBB,
Box 2173,
JOHANNESBUG.

KAWOZELISI.

Umuti wokukohlela ka Chamberlain wahluke kweminye imiti yokukohlela ngoba ufike udambise kanti noko kawunako okokozelisa. Utengiswa yibo bonke abatengisi.

Ngokwambuka U King.

(AMAZWI KA GEN. BOTHA.)

Ngolobuhlanu oludhlule uGen. Botha wayelanda ukwazi kwake pambi kwebandhla elaketelwa ukulalelisa isici oku isona sabangela amaJali ukuba ahlubuke. Uti uGen. Botha yena, ngesikati akuluma no De La Rey ngaso wayesonakele ubucopo, ngoba wabeti ekuluma naye ake abuye atule, acabange, akuleke. Futi ngaleso sikati abamaningi amahemuhemu; okunye kwakutiwa kukona inyoka "otutwini." Wake wabuza uKemp okanye ngezwi okwakutiwa lashuyayelwa nguye lokuti uya upuma namabuto eNyonyana lapa esepambili awapendukele awatelise. Hayike kaze awabalekela naye lawo 'magamu uKemp, kodwa wati wakuluma eqanga. Nguye inkuti kwafika kuye (Gen. Botha) opuma kona eWesi angamazi neze wamvusa ngokuti kukona okubi okuza ugilwa pezu kwamabuto apuma impi yase Wesi.

Pakati kwamagamu amaningi awalandayo uti ekusukeni pansi, labo ababepuma impi yase Wesi, kwabe kungabaziyele ngokutanda, bengasindezelwe neze. Kodwa lapa sekuqamuka amambuka, kwaba lapa sekwetulwa esitimeleni lawo mabuto abehlasela kwelase Wesi.

Ngaleyonkati uBeyers owayese Pretoria ngaleyonkati wati ku Gen Botha yena uyazigodukela uya eplazini lake lapa eya uhlala ekona njalo; kanti uza ufika angahlali, uza utabata izikali apendukele uKing. Amabuto eNyonyana abenikwe izwi lokuti aze afike angadubuli wona kuqala kumambuka; kuze kuqale amambuka.

EFree State kwati lapa kusakulunywa no Steyn, owati lapa esatume indodana yake ku De Wet, kwati esikundhleni sokuba uDe Wet asuke aye ku Steyn, wasuka wahamba ehlomisa amaBhunu. Futi wabuye wezwa kona kusenjalo ukuti kanti amaBhunu atshelwa ukuti yena uGen. Botha kanye no Gen. Smuts bayavumelana nokuhlubuka; ngaloko wamemezela ukuti abatela ngapambi kwosuku luka November 19 bayakutetelelwa.

Kungamanga ukuti ukuhloma loku kwakwenzelwa ukuba kunqatshwa bona ao Gen. Botha ukuba bapate izindaba zakomkulu, ngokuba yena uGen. Botha wati inxa bebeka pansi izikali uya upuma ekupateni izindaba zakomkulu, elandisa loku uBrand Wessels. Yena ukuti impi yase Wesi lena yayingayikubako, uma akuyanga ngemambuka, ngokuba amaJali ayengakulungele, kepa abetemba abantu aba 50,000 abaya ukwelekelela wona amaJali besuka kweye Nyonyana, beti bhu!

Uboxwaya Umbefuzo.

VIKELA UMPIMBO NAMAPAPU NGOPEPS.

Umoya oguquka ngokuzuma wokwetwasa kwobusika uyashesha ukutola indawo ebutakataka empinjeni nasesifubeni uma leyondawo ebutakataka ingavikelwe imihla ngemihla ngezisi ezinika amandhla nezibulala amagciwane zamagaqa ka Peps.

OPeps abasiwonje amaswidi okukohlela angesimo samagaqa, kodwa okuyikona kungumuti kuwo kusonjululwa kuyisimo somoya lapo igaqa lincibilika emlonyeni, kese kupefunyulelwa emibhojeni kaqoqoqo nasemapashini njengoba kuhogelwa umoya omakaza otwele amagciwane.

Kodwa loku ubulala amagciwane umuti wePeps ubhubhisa asunduze kahl'igciwane lomkuhlane lingakazimbeli ukuba linyakazise izimbobo zokupefula lihlwanyele isifo emapashini.

Kungubulima ngisho nakosihlandhlu kanjani ukuziduduza ngokuba ebukeka epilile. Umkuhlane yisigijimi sombefuzo, umbefuzo ungena ngisho nakwabangati bapilile. Okungcono ukugaula ubbeka umunyunge iPeps noma bebabili izinsuku zonke. UPeps uqeda umkuhlane kwabadala nakwabasha, ufikise ukuncibilika nokujaja kwabaguliswa ngumpimbo ongasapeliyo. UPeps uvikela amapapu. Utolakala kubo bonke omkemisi nabezitolo.

Isaziso

Niyaziswa ukuti ngomhla kaJuly 8 1916 kobe kukona amaKwaya abeSutu base Free State. Ayobe ese New Native Location ebhekene namaKwaya amaZulu aseTekwini. Nize ninga putelwa. Akwaziwa lupondo oluyogoba. Kobe kuhlangabezene izizwe ezibili abeSutu namaZulu. Isingeno ennyango 6d.

Koqalwa ngo 7:30 p.m.

A. J. MTETWA.

UKUCINANA UMPIMBO.

Bonke abantwana bangase bangenwe wukucinana umpimbo. Ungahlalike kuze lesisifo esesabekayo sihlabe umtanako ungasilungisele. Sifika ebusuku lapo izitolo zemiti zivaliwe imvama, kona lokonje ngaku kuvusa. Funa umuti ka Chamberlain wokukohlela uhlale unawo eduze. Awuze ungageja, usebenza ngokushesha futi kawunayo nenci ingozi. Utengiswa yibo bonke abatengisi.

Isifundo Sesikole Sesonto.

ISIFUNDO II JULY 9.

AMAKRISTU ASETESALONIKA I. TES. 1. no 4:13-18.

I. S:TATELO ITES. 4:14.

Sifundo esifundweni setu esigcine ngaso ukuqala kwelbandhla lamaKristu eTesalonika, namhla sifunda okunye kwencwadi enhle uPaule abuye ayilobela lelobandhla. UPaule wayefisa kakulu ukupindela kona ayobabona abaduduze ekuxobisweni nasekuhlupekeni kwabo, kepa wabambeka, ngako wasala esetuma uTimoti (isa. 2:1-7) kubo. Ute ekubuyeni kwake uTimoti esemlandisa ngokubambelela kwabo ekukolweni nasotandweni watokoza kakulu wase ebalobela lencwadi.

UPaule ulicasisela kahle kakulu leli bandhla—singalibiza siti "libandhla lokukanya okungemuzelsyo." UPaule ubonga uNkulunkulu ngabo, ngomsebenzi wabo wokukolwa, ukukolwa kwabo okubaholele ukuba bafulatele izitombe bakonze uNkulunkulu opilayo, nangomsebenzi wabo wotando, behamba izwi lika Nkulunkulu beliyisa ezindawe ni ezinye, nokubekezela kwabo kwetemba kuko konke ukuxobiswa kwabo, nokujabula kwabo kuMoya oyingcwele, nesibonelo esihle abasenzela amanye amakolwa, nangokuba izwi lika Nkulunkulu bengalamkelanga ongati 'lizwi lomuntu kodwa elika Nkulunkulu (isa. 2:13.) Asimangali ukuba wati ebandhleni elinjalo, "Nil'udumo nokujabula kwetu (isa. 2:20.)

Noko bukani ukubakulekela kwake esahl. 3:12, 13, noma ukukanya kwabo kwasekukanya kakulu kangaka ukulekela ukuba utando lwabo lwande luqubekele pambili lugcwale kona izinhliziyo zabo ziyogxiliswa zingasoleki ebungcweleni, futi esahl. 5:23 uku lekela ukuba bangcweliswe ngokupeleleyo, balondwe bengenacala kuze kufike uKristu. Abese ebanika isitembiso esihle severse 24. Siyabona ukuba waekolwa impela ukuba uNkulunkulu unamandhla okubagicna bangoni abametembayo.

UPaule waesekulume kakulu ebandhleni lakona ngokubuya kwesibili kuka Kristu abanye kubo basebe katazeka ngoba izihlobo zabo zazife engakafiki, basebeti abayikuba nasibalo ekubusisweni labo abafa engakafiki. UPaule uyabaduduza (isa. 4:13 18) ngokubatshelisisa ukuti ekufikeni kwake amaKristu afileyo ayauvuka kuqala abese bekutshulwa kanye nabapilayo bahlangabeze iNkosi emoyeni.

Esahl. 5 uPaule ubayala ngamazwi amnaningi amahle; kungakuhle ukuwafunda eklasini uma kukona isikati. Bhekani ukuti ukuluma ngokukolwa notando ukuti kuyikona okusigcino setu sesifuba, ati itemba letu lokusindiswa isona sigqoko setu, vs. 8. Ufuna ukuba bakane njengaloku benza vs. 11, nokuba bahlalisane kahle, bangenzelani okubi ngokubi. Ufuna ukuba batokoze njalonjalo babonge ngezinto zonke. Uyazi ukuti umKristu angatokoza sonke isikati ngokuba uNkulunkulu unguYise noKristu ungumSindisi wake, nokuba kuzo zonke izinhlupo singatola izibusiso ezinye ezisele esingabonga ngazo.

Ubuhlungu Emhlane.

Ungakatazeki ngobuhlungu obusemhlane kuwena. Ukukatazeka kwako ikona okuyokwenzela ingozi nobuhlungu. Izinso zona azivami ukwenza umhlana ube buhlungu loko kuvama ukwenziwa ikunkulo. Iziguli ezihlutshwa ikunkulo lemisipa eliye lishaye ekuhlanganeni kwamalungu, azidhle lomuti ongenangozi ukukwelapa ongama Pink Pills ka Dr. Williams, bayobona ukuti emva kwaloko bayoba namandhla okudela ukudhla okuningi kodwa inyama abayo yidhla. Ikakulu igazi elihle leli libangwa ukulwa nokungena kwekunkulo. Imiti ayikubambi ukufa ngokwayo kodwa kwehluleka umzimba omhle. Ikunkulo lincipisa igazi. AmaPink Pills ka Dr. Williams wona ahambisa mayelana negazi aqinise nomzimba. Ngokwenza kwawo okunjalo abanga ikunkulo ukuba lingabi nandhlela yokungena emzimbeni. Ngalendhlela baningi abahlutshwe ilona asebesindile.

Bonke abatengisi bamelwe ukuba namaPink Pills ka Dr, Williams uma wehluleka ukuwatola tumela 3s. 3d. ibhodhlela lilinye, 17s. eyisitupa, kwa Dr. Williams Medicine Co., Long Street, Cape Town.

Kubatati BeLanga

Sesanitshela ukuti ipepa likokelwa ngapambili, futi emaliaidini isikati eliyopela ngaso siyasiloba. Izwi lokuti uma umuntu etule uyalibiza sesaliyeka. Ngako uma umuntu esalifuna katumele singakapeli noma ekupeleni kwalesosikati.

UGULA NAMHLA, NGOMSO USUSINDILE.

Uma umzimba ndanile, undikindiki unenyongo usongelekile, ubeginga igaqa lika Chamberlain ungakalali. Yiwona owudingayo, ng mso kuyosa ungasenacala. Atengiswa yibo bonke abatengisi.

Zam-Buk FOR CUTS & SORES.

MADE from rare herbal extracts, Zam-Buk supplies a healing, soothing, and antiseptic agent of hitherto unknown power. Zam-Buk does good quickly.

When a dressing of this unique herbal balm is applied to any cut, bruise, sore, or diseased place, all smarting or irritation is lessened and finally banished. Then, when Zam-Buk has thoroughly purified the place and killed all poisonous disease germs, it helps Nature to grow new layers of healthy skin.

PIMPLES ON FACE.—Mr. S. Ferreira, Magistrate's Office, George, C. P., says:—"I was very much troubled with awful discharging pimples on my face, and although I tried many household remedies, no improvement resulted. For six months I suffered like this. It was only when I got a pot of Zam-Buk that I felt any benefit. After a few dressings of Zam-Buk, the pimples gradually disappeared. I am glad to say that, thanks to Zam-Buk, I have now got rid of the distressing complaint."

Obtainable of all Chemists and Medicine Vendors, or The Zam-Buk Co., 9, Long Street, Capetown.

EVERY HOME NEEDS ZAM-BUK.

Umuntu kafi apele.

(KUNYELWE.)

1. UBUTONGO BUNG'UKUFA.—Liqinisile lel'izwi elingenhla, lokuti: Umuntu kafi apele. Loko kutolwe ngani na? Kutolwe ngesiminya sokuba umuntu alale qede abe njengofileyo, okwobane angaze atwalwe ayobekwa kwenye indawo engezwa; inganti ulele engezwa njalo uyakuluma; uzauti esepapama ab'es'enixoxela ukuti kade ebona ukuti nokuti, ekuluma nobani naobani. Konke loko kusikombisile ukuti umuntu kafi apele. Malunga nalol'udaba olungenhla, nanku umvumo omnandi, uSobantu awuhavele amabandhla aseChurch-of-England-in-Natal, okufanele ukuba siti lapa sesiwuvuma, sikuleka, sikumbule ukuti: Umuntu kafi apele:—

3. "Kufana nobutongo,
Kunjaloke ukufa,
Asifundiswe ngako,
Siti sesaz'ukufa,
Sibek'ikanda kahle,
Lilale elibeni,
Njengokubeka lona,
Kaloku ocansini.
4. Nonxa silala kahle,
Nonxa silala kabi,
Sife sihlale nawe
Ekuvukeni kwetu;
Silale ngokwenama,
Sinokutemba loko,
Silungiselwe njalo
Ukufa nokuhlala."

Isigabha sobutatu nesobune encwadini yokukuleka.

(Page 226,)

2. UMOYA WOMUNTU UNGU'NKULUNKULU:—Inxa sicingisisa ngokupelelcyo siyakufunyanisa ukuti uMenzi wento zonke wasidala ngomfanekiso wake, nokuti isidumbu somuntu si utuli uqobo njengokutsho kweGenesis; nokuti uqobo lwomuntu alufi, kufa isidumbu sodwa esibuyela emhlabeni esatatshatwa kuwo. Kungako-ke abadala bakiti babeqinisa bete nqi, beti, umuntu ufa qede aguquke inyoka isidumbu sake, uti umoya wake ungene kuleyo'nyoka. Babeti ubuntu bwalowo'muntu sebu idhlozi, usekona kakafi nonxa bengasamboni ngamehlo. Loko bakutsho ngani na? Bakutsho ngoba eti usekona engakemuki, isitunzi sake sinyamalale singabe sisabako nonxa isiguli singakagqabuki. (Izitunzi zomuntu pela zimbili, esinye sikulu siqamile, inganti esona sing'umuntu yilesi esincane esififyeleyo.) Ukumuka kwesitunzi loko kumuntu ozakufa, kubonwa yibo bonke abatanda ukumqapela; kodwa angeze akubona umuntu onganakile ngoba kazelele luto ngako. Inxa-ke isitunzi sesimukile, lowo'muntu usuke engase'yena owakiti, usuke esekunye nabakubo asebamuka kulo'mhlaba. Kungalokoke senizakuti nimuzwa umuntu ab'esekuluma eti "Nangu ubani nobani sebefikile bengihlangabezile!" Niqalaze nonke nina enilapo endhlini nicabanga niti nizaubona labo ababonwa isiguli; pinde nibabone Kuti nonxa esememeza kulabo eti, "Ngilindeni ningangishiyi!" Niti netuka niqabuke hau! kanti us'ehambile! Yenake uputume bona labo abebabona ekuluma nabo eti mabangamshiyi. Yilezoke izingelosi zika Nkulunkulu ezizinge zitunywa ukuba zihlangabeze labo abapuma kulo'mhlaba. Ingelosi, kambe, ingeze yabonwa umuntu oselapa kulo' mhlaba esikuwo, ukupela ingabonwa yilowo yedwa osemuka kulo'mhlaba; kuti nonxa nina enise ngabakulo'mhlaba niqalaza, ngoba nizwa kukuluma owakini ogulayo, osebakomba nokubakomba eti, "Nampa bo!" Niyakunduluza ninduluze, pinde nibabone. Ati omunye nimuzwe esenitshena ilanga ayakumuka ngalo; anitshene nesikati.

3. UKUMUKA KAHLE EMHLABENI:—Inxa umuntu eseyisiguli esezakumuka ebiza abantwana bake nabahlobo bake, ekuluma amazwi ake okuvalelisa, nemiyalezo yake yonke, kuyasijabulisa kakulu; nembala iti nemiteto yake eyitshiyileyo ilondwe ngabantwana bake ingapulwa; ngoba nembala inxa yapolwa ngabantwana bake eba amashinga, abasayikuze balungelwa luto, inxa bepoqa imiteto nemiyalezelo kayise. Kufanele ngempela ukuba abantwana bazame ukwenza konke loko okwatshiywa uyise. Kungalokoke ukuba uyise wabantwane ufa qede kupele izinyanga eziyisitupa kumbe unyaka, kwenziwe ukudhla okukulu—kuhlatshwe izinkabi kupiswe amatshwala—kubuyiswe idhlozi lake endhlini, (loko kuti libuyele ekaya kubantwana bake liz'ekubaboniswa, lingaloku lihlezi endhle lapa isidumbu sakwezwa kona.) Kuleyo'ndhlela, kambe, abasendulo bakiti bakunjisiwe ngokute nqi, ukuti umuntu lona akafanga, usekona pakati kwabantwana bake, usakuluma nabo. Nempela uhlezi nabo uyakuluma nabo. Nanka pela amapupo; kwabanye ang'emaqinisa ate nqi, ngoba konke loko abakupupayo kuyenzeka njengokupupa kwabo.

4 IZULU NOMHLABA KU NGU NKULUNKULU.—Ziningi izibonakaliso nezigameko uMenzi esenzela zona ukuba asikombise ukuma kwetu ngazo. Udale kuqala izulu kanye namazulu esiti uba sipakamise amehlwana etu enyama sikubone kukude kwamamangalahlwa ilanga, nenyanga, nezinkanyezi-okudhlula ukwazana kwetu ukukuqonda. Sibuka umhlaba nolwandhle nezinto zonke ezizwayo ezikuko, nezivunguvungu ezikulu zomoya ezwisa imiti nezindhlu. Makuti-ke lapa sesikubukile konke loku, sifunyanise izilwane ezitile ezinamandhla awesabekayo-indhlovu, imbube, nengwe. Kuti ke uba siye elwandhle sifunyanise umkomo nezinhlanzi ezinye ezinobukosi bazo njengokutsho kwomDali Ukudalwa kwezulu kusikombisa izigameko eziningi. Ngoba ngokubakona kwelanga sitola umlilo. Yiwo esiwotayo, esipeka ngawo ukudhla kwetu. Wona pela uzalwa l'ilanga, ngoba lizalela emtini omileyo nas'etsheni, ngenxa yokutshisa kwalo; iidonsa iliumeke amanzi elwandhle nas'emifuleni; liwalumeke qede libuye liwehlise futi abe yimvula ezakunetisa umhlaba; kona kuzaubluma imiti notshani kanye nokudhla okulinyiweyo, ngaloko abantu kanye nezilwane zonke kungaii yindhlela kungaloko-ke kukona ukuhlangana nokuzwana okukulu kwelanga namanzi kanye nati sonke tina esidaliweyo kanye nezilwane zonke ezipansi kwelanga.

5. UMUNTU SELOKU WABE EKONA.—Siyazi ukuti umuntu kafi apele, nokuti wab'ekona endulo, ngoba uNkulunkulu umenze ukuba angafi. Isigameko esibona ngaso ukuti umuntu kafi apele nokuti seloku wabe ekona kusukela endulo, yilesi: Ilanga lenziwe ukuba ligijime ngejubane elikulu lingemi nangowodwa umzuzwana, lisuka empumalanga ekuseni kakulu liqonde entshonalanga imihla namalanga. Ligijima njalo lipambana namanzi emifula ebange ngalapa lipuma ngakona. Nawo amanzi lawa agijima nge likulu ijubane ayehla aqonde elwandhle. Uzwani ke! lijubane njalo ngejubane elikulu, size sibone selitshona pansi. Kuti emva kwoba litshone pansi, kuhlwe kube mnyama. Njengokuba incwadi yaku "Cansisela iGenesis" iti (p. 9, para. 19:—Nati sisizwa "l'ilanga nenyanga ngokutwasa nokupuma, kutshenise unyaka, kubonakale ukuti lihlobo nobusika, nezinkanyezi futi ezitwasayo, njengesilimela nequbanko mo, okuti kungatwasa besesazi ukuti litwese ihlobo. Kepa ikakulu ilanga likomba ukutwasa kweminyaka, kubalwe izikati ngayo, litshenise futi imigidi yabantu abayenzayo, njengoba litsheni se ukudhla okukulu komkosi kwa Zulu, litshenise futi isikati sokupumula ngosuku.

Izikali Ezazifihlwe.

Kwabe kuhlezi kwazeka ukuti amaJali aseWesi ati uba abone ukuti as'ahlulwa atabata zonk'izikali aziponsa ecibini elijulileyo. Kepa loku kukuluma ukuzikipa kona ngenxa yokuba amanzi egugula pansi nabo, kwahlala kulukuni ukuzikipa; noko is'neke kasipelanga okuzama ukuzikipa pansi. Sekuhlale kwahlala kwaze kwagcina ngokuba kukishwe aombainnai abasitupa abengenalabewo amaJali. Kwabuya kwatolwa omunye futi abe ewudhle emabazwesi eNyonyana ngo September 26, 1914, eSandfontein.

Ezebhola.

KWELASE GOLI.

Kukona iteam lapa okutiwa igama alo iFire Fighters le team eyase Barford eLadysmith ngokuvela. Iteukuba ifike lapa yazita leligama ese ngiitshilo. Lababafana basekaya bahlala into emnandi. Bayale ngo April lona, kepa kusuke kulesesikati kuze kube uJune lo sebedhlale amateam amaningi adumileyo lepumelela kahle impela. Yinye qwaba iteam eyake yabakubaza, iOld Natalians. Nawo futi enza into eyingqaba, asikumulisa izicatulo; etsho ukuba wona afuna zebhola kupela. Ngalento samangala inqaba ngoba akuko team lapa eGoli epeta incwadi yomteto webhola. Kepa bona basikumulisa izicatulo sadhlala ngezinyawo ngakobe basinqoba. Kodwa nabo basehlulwa bengetembi neze. Manje sesibacele iReturn Match, "hai kona." Basesaba loku okubi. Wonke amateam esike sawadhlala siwatolile nama Return Matches kodwa kuma Natalians pinde. Kusukela pansi kuze kube manje ireport yetu imi kanje:—

O. Natalians sabanika 2 goals to Nil.
Try Agains sabanika 2 goals to 1
Silver Studs sabanika 4 goals to Nil.
Tigers F. C. sabanika 4 goals to 2.
Rangers sabanika 3 goals to 2.

S. A. W. Tigers draw.
F. Stars sabanika goals to 2.
White Horse sabanika 6 goals to 2.

Kupelake. Bayadhlala lababafana bakiti. Zinento ka Gumede emva abati uPrimrose, wo sukani. Uma sesidhlala nama O. Natalsans ingabe ayoze avume sonitshela bafundi bepepa.

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Inxa unokukohlela okuhlupayo, akusiko ukuti usunesifuba, nokuti uzobaraso, kodwa kuyakusho ukuti amapapu ako azi lwa unanye kufaneleke ukuba ubesendaweni engenangozi, upuze umuti ka Chamberlain wokwelapa ukukohlela ungaze kudhlule isikati. Utengiswa yibo bonke abatengisi.