

Amafambo Enshumayelo.

Abantu bako futi bayoba abalungileyo yodhla ifa leswe kuse kubepakade, tyala lokutyala kwami, umsebenzi sandhla sami, ukuse ngi duniyiswe aya 60 : 21.

Ikona into u Nkulunkulu atanda ba a duniyiswe ngayo kuzo zonke we. Leyqto ukulunga. Umbuzo anelele ukuzi buza wona sonke ukuti abantu bakiti uyoduniyiswa nje u kulunkulu ngabo na, ngami na? Senizamo mini ukuze kube njalo na? Uku jeziswa kwesizwe ku lukuni ulu ku noko muntu emunye. Ngayi ngoba u Nkulunkulu engakuli u Kutetelela isizwe, kodwa ngokukupenduka kwesizwe sonko ku elukuni. Izono zesizwe zingena ulu kubantu. Abanye baze bazi ye ngako.

Kuhleke nxa ukulunga sekungezinhleziyweni zabantu.

Asihlala sibheke isandhla sika kade e kupateni isizwe setu. le abantu bamesabe ukuze asisize.

Ingosi yaba Shumayeli.

Abani mhlope, nina bapali besitya Simakade.—Usaya 52 : 11.

Udingeka kangaka ukuba sibe sageza izandhla zetu. Kona e kade zizekile kepa sezi buye zola. Loku kungcola notuli bapi? Akubonakali ndawo ukuzandhla zetu. Kepa tabata namanzi nendwangu yo uzosula zizekile futi. Ku njanike okwen- o. U Job uti, Lowo onezandhla zizekile uyode kula njalo emandh- U David uti, lowo onezandhla zizekile nenhliziyo emhlope, uyak- zela isibusiso ku Simakade. I lika nenhliziyo abangane. Nxa iyo igezekile, nesandhla siyowa yela umsebenzi. Asi ngakufuma- lukuni nxa simelwe ukuba ama- nga mahora nezinsuku ngezinsu- melwe ukuba siye endaweni yo- inhliziyiyo. Lendawo umtandazo. I lika Nkulunkulu likona lapo- restu uti, Manje nihlanzekile i engi lishumayele kinina.

African Episcopal Metho- dist Church.

“Langa” nga lelisonto elidhlu- lemukele ipepa elishicilelwa andhla labamnyama base ka. Ku bonakala ukuti ba- ukusebenza ngamandhla kwe Koloni. Baholwa u Mbishopi u Rev. L. J. Coppin, D.D. “The World is my Parish.” disa isikole esipetwe u Rev. eury Attaway. Abaholi aba uzalwa kulo o Rev. H. C. nya B.D., no Miss Charlotte e, abefunda e Meleka. Leli- lala liya bupika ubu Topia, abase Meleka abamnyama aba ngabo ukuti batyela tina asihlubuke embusweni. Bati nde ukusebenzela inqubeko into nokutula pakati kwezwe. into esimangalisayo lelipapa ligowele isi Ngisi sodwa isixoxa lunye nje. Kazi baqonde a lifundwe abelungu yini singa abanye. Aku ngabazeki baketa umuntu olilakanipileyo Bishop Coppin, naku C. M. er. Mhlambe laba ibona aba basuse isituko ezipetwa kwa- Meleka abamnyama sokuti nde ukuyihlomisa bona. U p. B. T. Tanner, umuntu uma yake ishisa, Atande- yena kwa bamhlope. Leli- lala nxa lingezu hlubukisa umbusweni nase Maban- i akubo silifisela inhlahlala. wo ibanzi lapa e Africa.

BABEKOLWA.

Umfelokazi owa e nabantwana abane, owamazibulo wa eneminyaka eyisishiyagalombili ubudala. Ngo- kunye ukuhlwa ebusika, abant- wana bake ba belambile, kepa wa engenakudhla koku banika kona. Kepa waguqa paasi ukutyela uN- kulunkulu ngokuswela kwabo wa mcela ukubapa.

Ekupeleni komkufeko wake, umutwanyana omkuywana wati kuye: “Mame, Alityo iBabile ukuti uNkulunkulu wokukanye wa tuna izinyoni nesinkwa kumantu owa elambile na? Au cabangi ukuti uNkulunkulu angasitumela izinyoni nesinkwa manje njengak- wenza lapa na? Mina ngi zo vula funa zingangeni. Kwati dukuduku kwadhula umtetimacala wa kuleyo- dawo wati hxabe ngomnyango ovu- liweyo. Wati, “Mhlobo wami kun- gani akuba umuyango wakwako u- gengeleziwe kumakaza kangaka kusahlwa nje?”

Usandukuvulwa ngumfana wami omncane ukuze njengoba eshilo “izinyoni zingene zisilotele isinkwa. Kwatike loku lomumuzana wa efake wati oiki ngezinyamuyama kwaye kwate gqu paasi.

“Aike! Nempela,” esho ehlaka; u Richard uqunisile. Se ifikileke inyoni futi enkulu kakulu. Wosake mfana wami omncane ngo kukom- bisa lapa isinkwa sikona.”

Uyamtemba u Menzi wako njen- galabo balowo mkaya? Uyamtye- a ngezinswelo zako? Uyaavula- lumnyango wako na? Nantakolo nanto itemba, naku ukulinda.

Songs & Solos. (P. 20). U Moya enhliziyweni, Uti moni woza. Na! iBandhla-umakoti, Li biza Mauze. Ngi yeza mlosi; Woza kimina. Ngi hlanze egazini, Elop' eKatvari.

Ehe ovumayo, Makeze, ku Krestu, Apuze amanzi nobomi, nanka angu Krestu.

U Jesu uyasho “Ngiyeza masi- nya.

Ngi lindlafika nkosi, Mhlengi wami weza.

Rom. 15 - 1 “Asigazi tokoziki tina.” Ixegu Elincishanayo, Nesouo esaliholayo.

Ngeminyaka emiingqi edhlulileyo kwake kwakona e Gipite ixegu elingu Amin.

Kwafika indhlala ezweni, yanjen- geyezinsuku zika Josefa. U Amin wa onenkulu ingqumbi yamabelé ezingotyeyi zake. Nxa kuncipa ukudhla, abakelene naye beza ku- tenga kuye amabele, kepa wanqaba ukwatengisa kubo. Eqonde uku- walondolozwa aze apele onke asezwe- ni, ngoba ngaleyonkati ezotola imali enkulu ngawo. Kwancipa uku- dhla, banguwa indhlala izwe lonke. Abanngi indhlala yababulala, pezu kwaloko lomuntu oncishanayo; wa hlutulela izingobo zake. Kwagcina ngoba abantu abafayo indhlala ba yume ukumnika nokuba i malini ayi bizayo ngawo. Wase mwanizela esecabanga azakuncedisa kan- gakanani Amabele ake.

Wa esetata isihlutulelo sentsimbi sengobo enkulu, wavula umuyango wangena kona masinyanyana ama- temba ake apanzalala njengepupo kuloko abekubhekile.

Lizlwane zase ziwangene zawona onke kanti abe mahle, nakuba ba- belambile labo bantu bati kuye,

“Ashulu” Ngaloko okumehlolayo, Habona ukuti loko ukwehliselwe uNkulunkulu ngenxa yokuncishana, kwamqondisa. Wa dabuka wafela pakati kwengobo leyo wa bulawa ukuncishana, kwabulula nifililaba kwelineno no mpefunulo kwelizayo.

Rom. 15 - 1 “Asingazitokozisi tina.” UMashiqela ne Poyisa.

Umb. Nina mapoyisa kambe aban- tu abani neomi niyasolwa njalo. Kungani loko?

Imp. Kungokuba siya babopa ngo- bukelemu bwabo.

Bati ninamanga nakuko loko utfini kuloko?

Angazi kepa ovuyiwa icala ola- hlwa icala uti kungoba ovuyiwe enze amanga. Siyini isikelemu?

Owapule umteto simbiza ngalelo- gama. Noma ewapule ngokuwazi nangokungawazi.

Nawo ugoba nxa esenecala ama- poyisa siwa biza ngalo. Izito nizi- cwazimulisa ngani?

Ngamafuta esiwatenga emasila- heni. Batini onyati ngani nxa be- hlabelela?

Usho abantu be tohro? “Ehene”

Pela bati singa mavila, imigqomo, betata ngezigqoko lezi, nati siya- banyakazisa njalo.

Ngoba kodwa uingasebenzi na?

O muntu wenkosi sengingagula mina ngoba nasekaya nginabafazi ababata angisakwazi ukusebenzi- okunzima.

Uma he nginamandhla bengizo- nitibambisa tohro e Payitidi ngoba nivamise ukujahela kunjani leko?

Au musa, bheka, ngiti musa nku- sifisela into esiyizonda kangaka esiyesaba kangaka futi.

Nike nikolwe nje mapoyisa?

Singakelwa kunjani loku sehngati bayasigambela nje abe tohro kun- jalo.

Iteku.

Abantu bati sihlezi kahle nje lapa e Tekwini! Asidhli iwehlayo tina lapa o'Layita, ngoba njengoba nazi ukuti seloku kwafa izinkomó bonke abafana ba shiya ukwalusa ababekwenza behlela lapa ukondo lwemikuba yasekwaluseni ayi pelile. Bahlangana amaviywana bapune baye kuhlasela abanye ngokuhlwa, noma isekuseni ngesonto; behamba beshaya izimfiliji, kanti iyona enlo- koza impi, ngoba noma izokulwa ungezwa zisho izimambana ziti “lusho wetu” kupela se ibambana njalo impi, kuliwa njalo kayateli- wana kuti kuhamba kube kuti kokunye, “Mina wena utelapi? Kouje wena wa joyinapi? Uma engesiye owabo seziamneta njalo ezemiti. Okumangalisayo noma be banjwa kangaka abayeki. Delani bazali nga sohlumvini enicabanga ukuti lwaluzosotyenzwa basebenzela ukuhlala kupela. Futi abakataleli kuloko bati nemali bayisebenzela kom- loko. Anoyala nani niyalisise baza- lindini tina esibuka lemhlole nje si yanityela ukuba nazi imali lapa iya kona. Mhlambe bayakuti i dhiwe ngamlungu qabo, be i yohlula.

Okunye futi okungela imali yaolayita napanidhle kokuhlala, ukukwela amisondo amabisekle lezizitolo zalama- sondo zicebiswe imali yalabo bafana ngamasonto. Hona sento ukuya ehla easenzansi ne Teku bekwele belingisa obasi babo ngezinsuku ezipakati nesonto. Bheka oku i Biseke libiza kangaka imali ukuliqasha ugelanga ngu 5/- iyalapo eyamadodana enu. Enye futi indawo lapa iya kona ku- kugwanya lona otiwa Sigarete oku-

neabe unqumamali ku mamafaza sekubheke phulu kufaka i Panhina int isigqoko solula kunfasazi lapa kwakwakiwe kohl. Pul ke klyndangallisa mkhba beliba abh na hllhlypa kwashlilkenyil. Nohilala abhlyngzi bwe- sifazana bamfanisa nonondindwa nou- gesiye.

Angazi loku kutiwa yabo ununtu oluhlaza ongayi esontweni ongakol- wayo mahle ngokwetembeka, ku nekola futi nokuti Abafundisi haya ponsisa azokufundisa abantu, baya kubona njona lo u bona labo abasho njalo, kulehpi yabahlali lona uphikali kwabo, etukayo, ekyelwayo, enigahloni- piyo kanti una be be fundiswa be beyutyelwa njalo abubi baloku kutibe bayeke. Yekuni ukolita bafana, Hlo- npani noba agabantu nxa uingakuyeki nizoba ababulali.

Izincwadi.

MHELI WE LANGA.

CHURCH OF ENGLAND.

Mngane,—Kulo mhlaba wakiti kuvake umbango omkulu, eugiti mina kuse yiwo lowo omhlala woku- xabana kuka. Bishop Gray, wase Capetown, no Sobantu. Indinyaka isiseshumini nenkota u Sobantu elishiyile ibandhla lake ngoku- tshona. Lesi sikati sonke lihlezi lingenaye amalusi, lihlupeka, kwa kukulunyiswana njalo.

Kwakute uba kuxabano aba Bishops laba ababili, wati owase Capetown, wamisa u Dean Green, abe liso lokumabonisa, nokuba alwe njalo no Sobantu. Emva kwaloko waleta umfundisi wake u Macrorie waba u “Bishop of Maritzburg.” esekona ke u So- bantu.

Sekuhambe kwahamba nam- hlanje laba abakwa Dean Green, abahlubukileyo sebebanga impahla yebandhla abahlubuke kulo. Kepa okumangalisayo yiloku, kwakuba laba banti bema phulu e pulpetini masonto onke basishumayeze ukuti “Ungayifisi into yowakelene naye.” Namhlanje bayaseqa isimemezelob sika Jehova.

Yimi owako,

MAGEMA M. FUZE, P. M. Burg, May 3.

Kumhlali we Langa.

Mngane,—Siyi bantwana ukubona ukuti kuniya kwe “Langa” kade si pakati kobumnyama obungakke.

Kumhla sibonake ukuti kanti sekun- yasa kepake kazi ngubani oyaku si- gingqela iye emuyango wetuna esi mbelolwe kulo, yabo enhliziyweni zoti.

“Hlala,” nalowo mifana oyi qomi- sile ubetata okona kuyiko namhla sesizotola oza kasiyikela. Kasisazi ke wena we ndoda sesiti nyatela njaloke.

Umfazi ondoda yake ingakotwa uyave ati inxa ebona or ezwa indoda yomanye itandaza noma i shamayela, ayadela wena dade ngoba wagana indoda ekofwayo. Kuloko ke tina sitlathlath, ubuzo luye wenze okanye nje ungoka ngoqoyini.

Sibonata isihlanga lesa ulwe ngaso kaikalahleki usa hamba ngendhlela yobungane buka Mfundisi.

Izolo loku kade kote ptilili ku kohlakele mbhantyi ezojiya kuma Ngisi na ma'Bunuu.

Kwaqala um'Ngisi wase Natal wati ngiyahlom'i ngiya kohlabanela noku fela izwe likiti. Lati izwe yindoda leyo, kwasuka um'Bunu wati nemi ngi njalo ngiya kohlabanela elakiti i Transvaal, kwatiwa yindoda impela

leyo. Wati um'Ngisi opesheya uy- dala wena osh lipo hayi yeke amapiko s-fela isizwe sakiti ukuze lime lduku lakiti.

Wati um'Bhunu u Free State konje ku ngaba hngwala lobu.

Abakiti ngiba yeke ba dngadungwe izizwe ngiba Bukele nje, qa! Sengiyi hloma ngiyi koma wati tse veleni ama- fulestata lana ngamadoda.

Yeshukuma ininba kumfo ka Kam- bale wacumanga wati konje lesi sishlanga ngasikaba, ngasitatali? Lowo enza sitata kuye upi? Qui maku- ngehle ngofuna ute ukuba ati nhl- wamemeza ngelikulu “Ezikalini, Ezikalini.” Kanti be singa kohlabela isizwe sakiti tina ke sibe zikhoti siye ko bhekelu ubaba wetu u Hlanuendo.

Inxa sezza njalo indoda mhlambe singa phuma obumnyamini paasi kombhala sibe “Langa.” Wema ngezinyawo u Bhembeta ka Nonyazi wati kutini bakiti ka kasiwo madoda lona na? Wati wamhli ngohi laka u Kaki, ngiti tandi isilo hgezind wangu, njume sibe sobani njenge “Langa.” Kwaziwe nase ndhlunkulu ukuti bhaga madoda ase Natal “Langa lase Natal.” Pambili kokonyana yehashi uyahelapo kweqe kona tyizalayo. Nako kwaba vimb izindhlele zabo njenge bululu, isigobosituko. Soko sizwa ke ukuti ngubani oyaku bazwa ngile nyoka ombi ezenza isitulu.

Kasi qonde kakulu nku bouga wena siqonde kakulu ukubouga Opezulu ofaka isibindi nowenza umagawe aban- tu bake. Futi singa ku celi nawe ukuba ungazitwili no kuzi babaza ko- ku ngaka ngoba nawe uyazi uyaqonda futi uya kumbala okwa ku lunywa li zinyane lase inafini lati, mamo, musani ukuzi kuka meza ngenilewenzile ngim- bonile ohla njengo nyazi.

Uyabonake ungapansi yena angape- zulu.

Phama! Langa sikote Mashu umu- nyama.

I am &c.,

M. CELE.

c/o Lulu Biko.

Dundee.

Civil Service & Natives.

We quote from the Night Civil Service Report the following:—

Evening classes in Dutch and Zulu are being held in King's Col- lege, London. Similar Classes might well be encouraged by Government in Maritzburg and Durban, and arrangements might be made for members of the Civil Service to be admitted to them without payment.

“The inability of the Natal Police, as a rule to understand the Native language is so serious a drawback that it is worth consideration whether a working acquaintance with Zulu should not be required of every policeman before he is allowed to re-enlist.”

We agree with the above state- ments. If adopted will greatly improve that department of the Service. There are many blunders made by Gov't servants who deal with Native matters because they lack familiarity with the Zulu lan- guage. Especially Court interpre- ters should understand good Zulu, and be able to speak it. A man might lose his case simply because his statements have not been properly interpreted. Such Zulu as this, (wena bona hayimusi ndaba) as some are pleased to boast of know- ing Zulu because they can speak like this will not do. The fact of the above statements shows the need of Zulu young men who are