on dawn" and "when it was yet dark," we were awakened by the ringing of the bell. As soon as possible and while the dew was yet on the grass we were all wending our way to the old back of the Seminary, to the little cemetery in our hearts we carried sweet spices. All the girls were there, young and old, and Miss Emerson was there. The teachers also, and missionaries, two Native pastors, and a number of the Station men and women. As we gathered around the grave of "Our Mother" the birds were singing, the sun was shining, and a gentle breeze was blowing through the trees which Mrs. Edwards had planted. Mr. Abraham was in charge of the exercises. As we all sang the Zulu translation of the hymn, "Holy, holy, holy, Lord God Almighty," the glories of Heaven seemed to show through. Rev. Sillo read the Scripture and offered prayer. Later on the girls sang again "Mah Edwards has gone Home." Miss Phelps unveiled the monument and told us its story. There it stood before us, a rough pile of brown stones, all cemented together in pyramid shape. Each stone was donated by some daughter or friend of Mother Edwards. The pile was as the sweet spices of many loving hearts. Even the cementing together of the stones was a labour of love, for the builders, a father and son, refused pay, saying they too, wanted to show their regard for Mrs. Edwards. Those who were too far away to bring a stone sent money, about twenty-five dollars, which covered the cost of the simple name-plate and the cement. How in keeping with Mrs. Edwards' last wishes it all was! The grave of the Inhambane baby was close by, also. Dear old Pastor Goba who loved Mrs. Edwards as his very own, prayed. Others spoke and a message was read from a fellow missionary, too ill to be present (Mr. Cowles), and that message was Paul's last words to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord shall give me at that day," II Timothy 4: 7, 8.

As we all turned away from the sacred spot, it seemed to us that once again the angels in Heaven must be singing the Hallelujah Chorus. As they sang was not Mother Edwards sitting near? For "To him that overcometh, will I grant to sit with me in my throne."

Lento ububhulu iyaxaka ngamanye amaxesha, kubonakala okokuba usthleli kumabhulu lamoya wakudala woyise mkulu wokuti umntu omnyama uyenye into engekoyo ebuntwini, ngokungaku mbi malunga nombhope. Ayiko ngqondwani yamanizi into yokokuba kusi sono ukwenza umntu omnyama kakubi, abayiciogi lonto ukuti ikukwapula umteto, ngako oko bayaxakaniseka xa omblope egwetyelwa ontsundu. Koko udushe olwenziwa ngamafama kwesase Dandi e Natala kwezi ntsuku ngesima nga sokokuba umantyi wakona esuke wagweba umfama omblope ngokubeta ukafile; uncediswa ngemali lomfama yokokuba makebhene. Amawabo ngoku afuna okokuba u Rulumente makabenxise lomantyi kuba ayi "kwazi" ukuteta amatyala pakati kombhope no ntsundu!

* * * *

Asinto inga qelekanga, ngakumbi kwi dolopu ezinkulu ekungatwa zezona ezisebenzisa ngoko mteto, singazi kweziya zasema Xosenj, ukudliwa komnini venkile ngesimanga sokutengisela abantu izinto emva kwexesha, emva kwe yure yokuvalwa kwe venkile. Ukunyuluka kubi, bafondini. Apa e Jemistini kwepelileyo iveki ngenxa yokutengisela umntu isonka setiki umnini venkile etile uhlauliswe ishumi le ponti ngokutengisa eso sonkana nge Cawa. Mhlaumbi ke ubezama ukunceda "ik'setumeni" yako, kanti ke asiyishenxisi indawo yokunyolukela ingeniso. Bupina ke ubulumko bokungeselwa yi tiki xa wena uzaku lahlekelwa lishumi le ponti!

Umuti we Woods Great Peppermint olungela uku Kwehlela no Mkuhlane.

Ingqeqesho Yosapo

(Ilizi Nxele Lika Mfundisi)

Kwiti kumbuzo sika Nteikana e Dikazi, ujongoko bekuhlengeze lotubo ugenileyo sabantu, iletwe ugamandla emakulu into yokuba xa efuna ukuba ublenga lweki lame, umsebenzi wetu uyakuba kukuqeqesha usapo ngeyona udlala iyiyo, kuba lento kutiwa luhlanga kutetwa usapo olu. Ite xa ixotyusbwayo leodawo kwade kwavela umbuzo wokuba kaqene ufi nelwe kukuqalwa ongakanaxina yena omnwana lo ukuqeqeshwa? Impendulo ite ema-Xosani apo kubantwana bebepantsi kwabazali bekuqalwa ukutetwa nentombi mbla isiwa emzini; aze owase bohlanti umntwana kutetwe naye mhla abuya endle, esutwini; kodwa ke kweli ixesha lemfundo nenqubela yase mlungwini, simelwe kukuti sibonele kubanini bayo,—bona ke umntana bamqala ese lusanana,—uti eba nyanga ntatu ezelwe abe selepantsi kwengqeqesho kade, ewe kunjalonje nokuva xa angxoliswayo.

Ama-Xosa Elixesha

Asengxakekweni enkulu malunga ncokondla; kuba wona ngokwawo apetwe akazipete. Azizicaka, baye nabafazi bawo bezizicakazi; kuyukwa kusasa kuyiwe emsebenzini ngabantu abakulu bonke, babe abantwana be ngenabani ubakangeleyo, nobangxoliswayo bakwenza isenzo esinxam. Abazali kukupela ukufika ngokuhlwa kungeko tuba lakuqeqesha mtana. Umtwana sisidslwana esinengqondwana zaso ezibazileyo kunjalonje; uyakwazi ukubabonelela abo bamondlayo ukuba bazizidenge kuoaye, abaqate ke kamnandi, beba bona akazinto lusana; kanti hai nguye obarobileyo wabafumana ukuba uookwenza ngabo nantoniua ayitandileyo. Kuti ma-Xosa angoku ude ome ngemitya wonke umzi upetwe luzana, lulile, lungaguli lungenayo uento le,—kulululiswane ngale, ime imisebenzi; kanti mhlaumbi usana lwenziwa ngumsindo, kuko nto itile ilucapukisileyo; koko abantu bakowetu abazi ukuba usana olu lungaba nemfeketo esinjalo.

Isipumo Salongxakeko

Kuyakuti ke ese yinkohla enjalo lomtana suke akule kufuneke etunye lwe esikolweni. Usaya kuba yilo ngxaki nasezititshaleni; kuba ububele kokwabo bugqitile, kunaumhla akakagxoliswa kutiwa akakabi na ngqondo ngumtana; pofu yena ngelake icala umntana lo uyazigqiba izinto; yonke into efunwa nguye uyenza ukuba ayizuze,—usabapete abazali kwa ngokcko ebeselusana; ngoko netitshala azixake, kuba xona simelwe kokuba zimngxolise, angayizusi lonto ebefuna ukuyizuza, azuse leyo ebengayifuni nganto, kuqale apo kuxabane abazali netitshala beteleki swa ngumtana ngabom,—eyiyazi yena umtana lonto ukuba uyatelekisa,—koko abazali batiwe lwale luncum,—ingqondo zissya kulanto yokuba umtana uyakuqala ukuyalwa mhla avela esutwini, okanye mhla asiwa emzini.

Ezisinaleni.

Ngalemihla siyifuna ngamandla imfundo kubantwana betu, ngoko ke sibatumela ezisinaleni ukuba bafunde imfundo ezinzileyo. Kunjani ke? Siyalungelwa yini? Kuko abantwana a'aya ezisinaleni banemiyalezelo yoyise yokuba "maze egciowe kakulo ke lomntwana, kuba nam yise akandiva." Eoyenisweni baciozi abantu abambhope abamangaliswa kakulu kuki yiswa kwetu mzi ontsundu ngabantwana betu. Ayifanele kuba ngumangaliso lonte, kuba kuti uyise usebenza kwelinye ilizwe bake abantwana bekulela kwelinye ilizwe, bebonana noyise ngemi-Gqikelo ne Cawe,—bati bambi kanti abanayo nalonyweba. Ngoku ke kute rutu kwako inkstazo pakati kwamakwenkwe afundayo nabapati besinala; kungenisu ngoku umteto wokuba abazali bentsapo babaneiyala nabo ngenenzo zamakwenkwe ezisinaleni. Iyakuba liyala elifumane lidyi jwa olo kubantu abamaziwa; kuba uqeqesho lwentsapo kuti alukabi nakufika kumgangato wabambhope, zibe ke ezinkatazo zentsapo efundayo ziko nakwabo bambhope abantwana.

Sibhalelwa ngu Mnumzana I. P. S. Nogana wakwa Tulandiville e Rautini esiti:—Ndipakamile ngamandla Omdali okuneni umzi walapa kwa Tulandiville wotuswa kukugibiseleka kwam ngesiqupe ekute ngalomini kazi inkulu, sabona kufika u Tshangisa u G. W. Tyamzashe okwabonakalayo okokuba watunyelwa ngama wabo u I. Nogana ngezasemakaya sivuyisana no Tshangisa lowo ngemigudu awayibonisayo ukufuna u Dr. Xuma onditi ukuba wayo ngeko ngekusitiwa oka Nogana itshoba lasala emboteni ngenxa yokugula ngesiqupe. Ndiyawa bongoza nama Kosikazi omtandazo ati amana ukundikumbula ngemitandazo ango:—Mesdames P. Malunga, Mtoba, Mqayi, Stole ekude kwatika no Nkosazana Violet V. Umhala, Camagu? ehambele kwalapa kwa Tulandizile ezihlotyeni. Nawe mfo ka Ntsokontsoko nawe Stole ungadinwa ukubonisa uvelwano loku ndinasa intsuku ezimbini.

. . . . .

Ukunga katali kwabaqubi be motokali, bentlanga zonke, esihlala siteta ngako, sekude kwacaca nakubo abagwebi bamatyala. Ijiji kwezi ntsuku lte xa ibigweba lkwahla ilihlaulisa ama 25 eponti ngokuglilisa umntu omnyama nge motokali, yati lifikile ixesha lokokuba abaqubi abanje ngawe bakatswe ngalento yenu yokugilisa abantu niqube nibambe nicgemi nokuma ukubona ingozi eniyenzileyo. Eli kwahla lagilisa umntu ekwele ibhanyaswekile waza wafa. Iqelekile ke lonto apa e Kautini, umntu agiliswe nge motokali ace umqubi ayotele emke engez' azixele namanya selefunwa, ngapandle kokuza abe ubonwe ngumaye ote wabhala incombolo ye motokali leyo.

Nosdan! nixele UMTETELI XA olibhalela kwi VENKILE ezilapa spepeni.

BonAmi

Kwi Fesile
Iapu ne Glasi

Kwi Nsimbi Eoobeda Nembhope Nexina Nentsimbi Nje.

Kwi Bhatu ne Mgubasi

Ukwenza ukucokiseka okungena sipako

ABAQESHWA abantsu andu batanda i Bon Ami oko nje bake bayi sebenzise kokisa ngoku fezekileyo—yaye isebenziseka lula. Lomcokisi ongumangaliso a kana ngozi waye elula—a kazirweli izinto ezigudileyo.

Qaba i Bon Ami nge lapu elimanzi, ulinde kancinani yome—ukuze ngelapu ellngena ntsila, elomileyo usule kwangoko konke ukuncola kuyapela.

I-Bon Ami akukonto efana nayo malunga ne testile nezipili. Ikazimlisa ibhatu lhlamba ixina, ubedu ne ntsimbi emhlope. Ibengezelisa inbiza izicokise, nepane nezinye izinto eziminzi ezibase ndlini.

Igaqa no Mgubo

AMADODA ATANDA LE IKEKI—

Yaye ingena nkatazo nkwenziwa sa usebenzisa i Royal Baking Powder. I Royal ayike ikupoxe.

Iseki, ye Tshokoleti ebonyiswe nge Tshokoleti. Tabata amafuta e bhotolo anga komityi epanne ukuzala uwaxamise ncam uwadibanise ne castor sweekile enge komityi nebalufa kancinana njalo. Tata umtuhi wamaqanda amarato imitaka ibeyadiwa uviqaqe ibengumma. Dibanisa ke nalamafuta ebhotolo nesweekile; uvube ncam. Faka ngokulandelana kancinane ngesesha ikomityi ezele ubisi nekomityi ezimbini ezine halufa ze fakwa ete yshlungulwa netispuni ezi 3 ze Royal Baking Powder kunye ne kwata ye tispuni yavuwa. Ke dibanisa ne tispuni ezeleyo ye vanilla essence ze aunisi ezi 3 ze tshokoleti enyibilikileyo enencasa kakuhle. Hambela entlakeni yamaqanda engati ilukuni ngokuqeqwa. Bhaka ke ngepani ezitanjiswe nagalelwa umgubo we Halawa estelini esingeshushu kakulu (350oF) imizuku engama 25 kuse 30. *Ukuhombisa noku Zalisa*—Fudumeza pezu kwamanzi abilayo ibhotolo enge halufa tispuni, ubist oluke ngamacepe 3 etafula ne aunsi ezi 3 ze tshokoleti enencasa kakulu; ditanisa kancinane njalo ikomityi ezi 3½ ze sweekile yoku homisa nqaqe lonke. Ixesha; galela i vanilla essence enge tispuni enje nqaqe kuba ngumqa; ukuba uuyafunoka, galela ewakona Utisi iluti yalala ngapezulu nasemacaleni ezati. Kupuma ikeki ezimtatu ze 8 inches.

(Imilinganiso yonke ilungelelanu)

ROYAL
Baking Powder

Ha u utlua u sa iketla 'me u khathatseba. Ho felisa boemo boeno ho nkoang ebile ese ba tlhaho, le ho busetsa letlalong matla le nchafalo ea lona, ha ho moriana oo lekanang le Chamberlain's Salve, setlolo se bolokang ebelete 'me se matla ho loants eng ho bola le mafu ohle a letlalo.

A. H. TODD, LIMITED.

U BATLA MORIANA?

Ngaka ka ea ba qala Moriana ea Bohelo ea sebele

ENDHLOVINI

(Ka ba ba Pudulela Moea)

U tlo u tsebo oo eleng moriana o nepileng lefu leba ele tefeng le o tsoenyang

ENDHLOVINI hase DURBAN

NGOLLA HO—
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