

Lirolelwa 3s 6d nge Kwata (itunyelwe ingekapeli).	
—:0—	
Unokuhlaulela wonke Unyaka ngokutumela 13s 6d nangalipina ixesha lonyaka.	
Izaziso Zabazelweyo, Aba-tshatileyo, ne Mipanga, irolelwa 1s. ngexesha nga- linyo ezingene ngalo.	

Vol. XIV. No. 724]

IZAZISO ZAKOMKULU.



ZISHICILELWA NGE GUNYA.

INTSHUMAYELO.

NGU MHLEKAZI U SIR ALFRED MILNER.

Ummumzana we Grand Cross Wodidi Olubalulekileyo lo Saint Michael no Saint George, Ummumzana Ongumpa- ti Wodidi Olubekekileyo lwe Bath, Iruluneli Nompati Oyintloko we Koloni Yomntan’ Omhle ye Cape of Good Hope e South Afrika namazwana, nezibhaxa zawo, Nompati Owo- ngameleyo Womntan’ Omhle, njalo njalo, njalo njalo, njalo njalo,

EKUBENI kute kwafumaneka kum okokuba kuko kumazwe Abantsu- ndu apakati kwemida yale Koloni, into eninzi yemali ze silivere, esezikutukile, ezingafanelekileyo, ezidllekileyo, nezona- keleyo: nase kubeni kufuneka imali zolohlobo zinquyananyisive ekusetyenziseni: nase kubeni Ulahle Lomntan’ Omhle lute ngenceba lwawuna ukwananisa ezomali zonakeleyo zinjalo ngezi lunguleyo nezifanelekileyo, zamaxabiso azo. Ke ngoko, pantsi nangamandla ama- gunya nemfanelo ezipuze kwanm, ndiya shumayela, ndixela, ndisazisa, oku kula- ndelayo:— 1. Ukususela, nasemva kosuku lwale Nishumayelo kude kusekuqukwa nosuku lwamashumi amatatu ananye ka Mareh, 1899, nayipina imali Yomntan’ Omhle ye silivere, ekutukileyo, engafanelekileyo, edlekileyo okanye eyonakeleyo esetyenziswa kulomazwe Abantsundu akankanyiweyo angapakati kwemida ye Koloni njengoko kuxelweyo yi Nishumayelo WomhleKazi Iruluneli No 25 yomhla we 3 ku February, 1882, elunge nokuba kukubanisa okona, iya kwamkelwa yamaniswe ngemali ezilungileyo ze silivere Zomntan’ Omhle, ezifana nazoo kwane zazo xaazo, kwi Ofisi nyalipina isebe le *Standard Bank* apa e Koloni.

2. Onke Amagosa Akomkulu, Abase- benzi, Abapati, kwa Nabahloli, nabanye abantu abase ngunyeni bayaqulwa ukuba bazise ngokubanzi le Nishumayelo kubo bonke abantu abapantsi kwabo, okanye abanokuhlangana nabo, ukuze bati abantu abangaba banazo bakauluze ukuza kwananisa ezomali zikutukileyo, zingafanelekileyo, ezidllekileyo, zezilivere zonakeleyo bafumane imali ezilungileyo nezizizo, ngohlobo oseluxelwe ngentla pa.

3. Amagosa alo *Standard Bank* aya kuba nelungelo lokumamkela ukwamkela ngokutshintsha njengoko sekukankanyive nayipina imali esel’ ikutukile, ingafanelekile, yonakele, yaye lonto ibenzelwa inkohliso, umhlaumbi ukuze ibe nokwamkelwa yona yonakele njalo nje ngemali elungileyo nefanelekileyo ye silivere esetyenziswayo ngoku, okanye yonakele ingasenyano nemfano, nenka- ngezako yemali ekoyo ngoku. TXO SIKHELELA INKOSAZANA! Oko kwezizwe pantsi kwesandile sam Nesincamatiselo sale Koloni ye Cape of Good Hope, ngalomhla wokuqala ka September, 1898.

A. MILNER. Iruluneli. Ngomyalelo WomhleKazi Iruluneli e Bhungeni. J. GORDON SPRIGG- No. 254, 1898.

ISAZISO. IRAFU EZINGAMATYALA.

KUYAZISWA E QONCE. Ukuba irafu esekufume- ka ihlulwe yeminyaka emibini nenge- pezuhi kwezindawo zikanananyayo ngaps- ntsi apa, ayihlulwanga pakati kwenyanga ezintatu, ukususela kolusuku, u Rulumente uzimisele ukuyicima i Taitle, aze umhlaba awutatele kuye ngokwe Sigendu sesibini Somteto No. 27 ka 1887.

Umntu owanikwa yena lomhlaba kuqa- la ngu Jim Tshoko. Usuku lwe Taitle November 21, 1881. Ukucazwa komhlaba, Lot No. 5, Ububanzi, 14 morgen 560 rq. rds. Apo ukona: kumlanja- na ongu Mquwana, kwa Qoboqobo. Ityala lerafu E18, yexesha elisusela ku September 27, 1896. Eye stampu 2/-, Igama lomntu obhalwe kuye ngu Koppy Jantjes.

Kwi Ofisi ye Manti, E Qonce, September 1, 1898, E. GARCIA. Civil Commissioner.

Imihlaba Elahlwiweyo

ISAZISO SAKOMKULU—No. 743,1898 *Kwi Sebe Lokulima, Cape of Good Hope, 17 August, 1898.*

KUYAZISWA kubo bonke abantu, ngo- kwesizindlu sokisqala “ Somteto we Mhlaba Elahlwiweyo,” ongu No 3 we 1879, owahlonyelwa yimietto No. 24 ka 1887, No. 15 we 1895, okokuba ezi ziqwenga zilandelayo zemihlaba, zikumandla wage Qonce, sezinjenge lahliweyo ngokometo, nokuba u Rulumente uyakubuye azitabatele kuye ngomhla we 16 FEBRUARY, 1899, ukuba pambi kwelo xesha akubanga ko bayibangayo, bahlaule nerafu ezilityala kumantyi walo mandla, njengoko kufuneka njalo kwesi sigendu sesikankanyive sala mieto. CH ARLES CURRY. Mbhali ongapantsi kwi Sebe lokulima.

komhlaba ukumandla wase Qonce, obalawa ukuba ulahlwe.

Umntu owanikwa yena lomhlaba kuqala ngu Peter Polo; usuku lwe Taitle ngumhla we 13 July, 1869, ukucazwa komhla- ba; Isiza Lot 1 Block E Pirce; ububanzi 32 poles; intsimi lot 94, ububanzi 6 Acres ityala lerafu £3 2s 6d, ukususela 1st January, 1893. Umntu obhalwe egameni lake Peter Polo. Umntu owamkelwa yena lomhlaba we William Boezak, usuku lwe Taitle 20 February, 1896, ukucazwa komhlaba, Isiza Lot 2 Block C Mt Coke; ububanzi 32 Poles, Intsimi Lot 36 Mt Coke; ububanzi 6 4 Acres irafu elityala £3 2s 6d ukususela ku 1st January, 1893. Umntu obhalwe egameni lake William Boezak. Umntu owanikelwa yena lomhlaba Uswelo ukuba lwe Taitle 20 February, 1868, ukuca- zwa komhlaba, Is za Lot 8 Block A Mt Coke; ububanz 32 Poles, Intsimi Lot 49, ububanzi 6½ Acres irafu elityala £3 2s 6d ukususela 1st January, 1893. Umntu obha- lwe egameni lake Usweli.

Umntu wamkelwa yena lomhlaba Dalister; usuku lwe Taitle 25 September, 1890, ukucazwa komhlaba Isiza Lot 15 Dikidikana, ububanzi 141R 107F, irafu elityala 12/6 ukususela 1st January, 1894. Umntu obhalwe egameni lake Danster.

IMVO ZONTSUNDU

NATIVE OPINION. NELISO

Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territory.

KING WILLIAMS TOWN, CAPE COLON'S, WEDNESDAY, SEPTEMBER 14, 1898.

A. W. FISCHER Emonti

(Umzi obusakuba ngoka A. BEET)

UTANDA ukwasisa izihlobo zake ezininzi kwana baxasi bake ukuba unempahla ekoyo, kwanenye ezakumfikela ivela kanye Pesheya. Ityali ezintle ezi- ketiweyo zamanenkazazi ziqalela kwi 3/6 ziye kwi 25/- (ezona zilungileyo nezintle kwezake zabonwa kweli langase Mpumalanga). ISHUZI Zamanenkazazi, ezibotshwayo neziqotyoshwa nge banti ezimbini, ziqalela, 3/6 ziye kwi 8/6. ILOKWE Zamanenkazazi ze Serge, ezipindiweyo, amabalana onke, 1/- nge yadi AMACICI, egolide nawe silivere, 1/-, 2/6, ne 3/6 nge pair.

IZIHLANGU Zamadoda, ne Shuzi IBHULUKWE ze Kodi, Zitshipu, neze Twidi, kwane Suti Zamadoda zinokufumaneka nge 17/6

A. W. FISCHER, (Umzi obusakuba ngoka A. Beet) ARGYLE STREET, EMONTI IKAYA LABANTSUNDU.

JEFFERY AND CO.

Babonisa impahla yokuqala efikileyo yokulela kwehlobo neyehlobo.

Imiqulu emitsha Yelokwe. Impahla entsha evela e Manchester. Imiqulu emitsha yempahla yokunxiba, Impahla entsha kwigumbi elingapakati, Ikausi ezintsha nayo yonke impahlana encinane, Iminqwazi emitsha, kunye nezinto zokuyiho- mbisa. Impahla entsha yentlobo zonke.

Ngamanani nangokulunga azina-mpahla apa kwele mbokotwe:

YIZA UZIBONELE Ilokwe eziodolweyo ngamanani adelekileyo Ilokwe zokutshata zibalulekile Abafuna ukwenzelwa impahla ziqalela kwi 42/- i suti

YINTO ENINZI IMPAHLA ONGAKETA KUYO.

W. Jeffery & Co., E KIMBILI.

TRANSKEI PIONEER COMPANY,

[LIMITED].

(*Isekwe pantsi Komteto we Komponi we 1892.*)

Ingxowa (Capital), £5,000; Isahlulo, £1 sisinye (kungenwa nge 2s 6d)

I Botwe (Head Office) : TSOMO, TRANSKEI.

I Banki (Bankers) : THE STANDARD BANK OF SOUTH AFRICA.

INJONGO (OBJECT).

LUJONGE ukutenga imihlaba, izindlu, iziza, ukwaka izindlu, ukuzikulula nokuzilungisa ziqeshiswe, mhlambi zitengiswa kwakumalungu, etc. QONDA.—Luhlangabeza isikalo sokunqaba kwemihlaba nezindlu, lujonge ukupumelelisa imizamo yabantundu ekutengeni imihlaba nasekwa- keni izindlu ezilungileyo.

Ukufunela Abantsundu imihlaba. Izahlulo ziqalwe ukutengiswa nge 6th JUNE, 1898. Zonke incwadi ezingo Manyano mazitunyelwe ku Nobhala. Izicelo, ishare nge P.O.O., or Bank Note, Cheques (Izitampu Zeposi azivumelekile) nendawo ezinga zingaqondwa kutunyelwa ku Nobhala wo-Manyano.

S. MILTON NTLOKO, Secretary.

ADDRESS TSOMO, TRANSKEI.

Royal Mail & Passenger Carts KEI ROAD TO UMTATA. AMAXABISO ALULA.

ABANINIZO bayazisa ukuba amaxabiso bawatobe kakulu okuya kwi ndawo zonke. Kei Road to Umtata (Single), £3 10/-; Return Ticket, £6 6/-Ipsalile ukusuka e Qonce 6d. per lb., kuqukwa onke amaxabiso. I Arente apa e Qonce ngu

The Singer Manufacturing Company.

EKUBENI imise i Arente e Qonce ngoku, inoku fumanisa nalupina uhlobo alufunayo umntu lwe

SINGER SEWING MACHINE

Ngendlela kuqala yokuqeshisa kulwaha 10s. ngenyanga, ade umtengi aye kufikela kwixabiso layo. Amamaxabiso e Mashini zezandla aqalela kwe £7 anyuse, kwapulwa 10 per cent, xa imali irolwa kwaoko; oko kukuti 2s. epontini.

MUSA UKUNGA KATALELI UKUKOHPLELA KOMTANA WAKO! -

MORRIS'S Glycerine and Black Currant Cough Elixir
NGUMCIZA OPILISAYO KWI NKOHLONKHOLO EZIKUPISAYO (WHOOPIING COUCH)
UMQALA, IZIFUBA EZIBAHCWE YIHCQELE (BRONCHITIS), INKOHLONKOLO NE NCQELAI!

NKOSI,—Umciza wako wokohlokho ube noncedo olukulu kum nakwizihlobo. Ndingcna ukuba ku Busika obudluleyo ubom bentombi yam encinane kubandisa kukusebenzisa wona ; ndaye ndiqondisisa ukuba onina mabangahlali ngapandle kwawo, kuba ndisazi ukuba upilise inkohlonkholo ebesazi namikele, ekubeni eminye imiciza ingapumelelanga.

Owenu okolekileyo,

1/6, 2/6 ne 4 6 nge bhotile (ngapandle kweye post).

EKUPELA KWE ARENTE ESAFAFIKA— H.T DOBLE, EQONCE

"IMVO ne TOLE" LIPUMA
NGOLWESI-TATU
IVEKI ZONKE
Litunyelwa kwindawo zonke apa em aZantsi-Afuka, e Yerepe, nase Melika.
Lijonge Ilungelo Lomzi ku- pela.
Limele imfanelo ya Bantsundu ngapandle koloyiko.
Alicaluli Sizwe nalu Nqulo.

[IXABISO 3d.

Ukuba ufuna eyona mpahla ilungileyo nge Mali yako yiza ko

BAKER, BAKER and CO.

KING WILLIAMS TOWN (E-QONCE).

ILOKWE EZIKETIWEYO EZINTLE

40in. ze Dress Material zamabala, 1/- nge yadi
40in. ze Melton Cloths, zamabala onke 9d ne 10 1/2d yadi

ITYALI!! ITYALI!!

Zokwanelisa wonke umntu. Impahla eninzi yezamankazana Zentlobo zonke. Impahla yendlu njalo, njalo, enokufunyanwa Kwelase Ntshonalanga.

I BLANKETI

ezinkulu zinyukile emaxabisweni ngenxa yokunyuka kwerafu zamazibuko kodwa sizimisele ukutengisa intsalela yempahla zetu zase BUSIKA ngamaxabiso amadala.

BAKER BAKER & Co. *King Williams Town.*

R. R. V. JEFFREYS IGOSA LOMANYANO

Ngabasebenzi Abantsundu, Ltd., E RAUTINI. QUEEN’S TOWN AGENCY.

APA kwalatiswa izibonda nabo bonke abantu ngamalungelo kwabantsundu abangaba bafuna umsebenzi kwele Rauti (e Johannesburg nakumandla wakona) ngolumanyano olungenanto nabo gayi.

- Abantsundu banikwa imali kaloliwe, eye pase kwaneyo kuqapula ze kanjalo bamkele imali yokudla za base luhambeni.
- Ixesha angasebenzela Iona umntu alinga pezu kwenyanga ezimbini.
- Olumanyano luxasa i Komponi ezi 99, elingati iqela lamadoda nga 25 afuna ukusebenza kwi Komponi etile, kuti ukuba kufanelekile
- Abantsundu abaziqeshese ngolohlobo bayapiwa ukutya
- Ize babuyise 30s kumvuzo wenyanga zabo zokuqala
- Umvuzo ude ufikelele kwi £3 10s Ngenyanga
- Abantsundu abavela e Koloni bakol ukuqeshelwa wangapezulu.
- Akusetyenzwa nge Cawa ngapandle kokuba kuba kunyanzelekile ukuba kwenjijwenjalo.
- Olumanyano liyakuba hlaula abantu abazise amaqela angenga kwa 25 amadoda e Komani okanye nakusipina isitishi seka Kodwa kwaziswe [Missing text]
- P.O. Box 115, Cathcart Chambers, Queen’s Town.

Beauchamp, Booth Co. E QONCE

Siyanzazisa ukuba siwafezile amalungiselelo ebe siwenza sine

Mpahla Ezintsha!!

I GERMAN PRINTS, ezona zilungileyo yi 6d. i yadi. IZITAFU Ezipindiweyo (double width) intlobo zonke zamabala yi 1/- iyadi (ngamanani alula).

ITYALI ezintsha zoboya ezisandulu kufika zenziwe kakuhle ziqala kwi 4/- ziye kwi 40/- inye.

IHEMPI eziiyi micako ezomeleleyo ye 6d 7id, 9d, nge yadi.

ILOKWE ZOKUTSHATA esenziwe kade ziqala kwi £1 5s, zide ziye kwi £5, zinako noku, dolwa ze zenziwa kwa oko.

IVEYILE ZABATSHAKAZI, intyantyambo.

IZIHLANGU ne SHOES nayo yonke into e- funekayo yomtshato.

Yizam Kubona Isitora setu esikulu esitsha.

Beauchamp, Booth & Co.,

Late JOHN J. IRVINE

THE DUTCH AND MISSIONS.

LOVEDALE AND "IMVO."

LOOK ON THIS PICTURE.

AND UPON THAT.

MISSIONS BY THE DR. CHURCH.

PERSONAL SERVICE.

MONEY BY DUTCH COLONISTS,

FOR NATIVE MISSIONS.

A COMPARISON.

[LETTER TO THE EDITOR "IMVO."] and agreeably aperient.

SIR,—I do not get the *Christian Express* nor your paper, but in the *Cape Times* this morning, I see a reply taken from the *Express* to some strictures of yours and to a speech by Mr. J. Tengo Jabavu. The *Express* seeks to make out by implication that Englishmen are *par excellence* the friends of Natives and the Dutch—well, otherwise..

It has been on my mind before now to start a comparison between the Mission work of the Dutch people in this country and that of the English people here. It looks grand to point to *Lovedale*, *Butterworth*, *Blythwood*, *Zonne- bloem* in Capetown, and other centres of labour, as the work of Englishmen and Scotchmen. And then to contrast this work with what the Dutch are doing. But this is manifestly unfair. Where would these places be without the Foreign Missions Committee of the Free Church, without the London Missionary Society, without the grants of the Wesleyan Conference (British), without the S.P.G., of the Church of Eng- lan, and without the contributions of Baroness Burdett-Coutts? The English Mission work of this Colony is the result of mission zeal across the sea, of interest in the Native races of a zealous Christian section of the British people on the other side of the water.

But what are the English and Scotch residents in this country doing for the Natives? How much money is raised for aggressive mission work by our local English-speaking congregations? The *Express* quotes what is done by the Cape Colony for Native education in contrast to what the Free State and Transvaal are doing. The writer speaks without knowledge; he does not know of such a place as *Witzieshoek* in the Free State where a friendly and numerous tribe is cared for both by the State and the State Church of the Republic in spiritual things. He likewise forgets that the taxes out of which Native schools get subsidised in the Colony come not only out of English pockets, but also out of those of the Dutch who are in the majority in this country and contribute most to the revenue.

But now take the Dutch Reformed Church of Cape Colony. It is the largest church in the country, but its membership does not represent the wealth of the country in proportion to its numbers. Yet what do we find? The church divides its mission work into two sections the Inland (or Colonial) and the Foreign (or extraColonial). It supports 30 Colonial missionaries with fixed congregations, while in many places in the Colony the local D.R. minister has a Native charge in addition to his Dutch work.

As instances of the latter, I may mention *Dordrecht* and *Alwal-*, in such places the work is done by the local minister till such time as the size of the congregation warrants the appointment of a separate labourer. At Colesberg again, Mr. Petrus Joubert, one of the finest samples of a Dutch elder, conducted service for a considerable coloured congregation for a long term of years with much blessing.

But look at this, the most progressive step in the work of coloured missions at the Cape. There exists in connection with and supported by the Synod of the Dutch Reformed Church what is known officially as the Dutch Reformed Mission Church.

This Mission Church is organised into a Synod with Presbyteries in which the Missionaries with their Elders (coloured) as deputies have seats and a legal voice and vote. The Mother Church is represented in the Central Committee of the Mission Synod by four of her Ministers. To the two Presbyteries—the Western (A) and the Midland (B)—belong respec tively the coloured congregations of (A) Wellington (700 members), Wynberg (800 members), Malmesbury (450 members), Ceres, Capetown, Elandsklouf, Zuurbrak, Riebeekskasteel, Montagu, Frenchhoek, and Calvinia; and (B) George (780 members), Beaufort West, Middelburg, Graaff-Reinet, Beaconsfield, Kimberley, Richmond, and Victoria West.

In addition to these fully organised congregations you have congregations at Prince Albert, Lady Grey, Upington (660 members), Fraserburg, Ebenezer, Calvinia, Kenhardt, Rondbosch, van Rhynsdorp, Riebeek Kasteel and Clanwilliam.

Now, note that this is work done in the *Colony*, locally by the Dutch Reformed Church, a work that has extended so much that a fair proportion of these Native or Western coloured congregations is now self supporting. The interest in this work is local, and in spite of the fact that among the Dutch church members there are many—on the frontier especially—who have not yet recognised the Master's call to preach the Gospel to every creature just as there are many English people on the frontier who have no eye for the soul of the "nigger." Now take again the Foreign or extra-Colonial Mission enterprise of the Dutch Reformed Church.

(1) *Zoutpansberg* (S. A. Republic), founded by the first missionary of the Church in the Transvaal (1861), Rev. MacKidd and since carried on by Revs. S. Hofmeyr, S. P. Helm, B.A., and J. W. Daniel. The two former train evangelists and the other work of the station is carried on by the three, assisted by 30 evangelists.

(2) *Waterberg* (S. A. Republic), Rev. J. N. Murray.

(3) *Banyailand*, Morgenster, not far from the Zimbabwe ruins, Rev. A. A. Louw and a Medical Missionary, Dr. J. Helm with evangelists.

(4) *Pilaansbergen* (Saulspoot), Rev. Henri Gonin, with a staff of evangelists, since 1862. A very successful work.

(5) *Mabies Kraal*, Rev. J. P. Roux.

(6) *Mochuli*, among the Bakhatla, Rev. P. Stofberg, B.A. and B.D., Mr. Joubert, Misses Retief and Neethling. This work is much appreciated by Chief Linchwe, who is now a baptised Christian.

(7) *Greytown* (Natal), Rev. A. M. Hofmeyr, B.A., where there is a successful college for training evangelists.

(8) *Wakkerstroom* (S. A. Republic). A station supported by the Y.M.C. Associations of the Dutch Reformed Church, Rev. P. Le Roux, B.A. Work is also done at Utrecht and other places in the Transvaal.

9. *Nyasa Mission* in Central Africa.

(1) *Mvera*, Revs. A. C. Murray and W. H. Murray, B.A., the Brothers Van der Westhuizen, McClure, and the Sisters Murray, Zoudagh, Stegmann, and Helm.

(2) *Kongve*, Rev. R. Blake.

(3) *Mkoma*, Revs. T. Vlok and Fryluick.

(4) *Livlezi*, an Evangelist.

(5) *Cape Mackar*, an Evangelist

but the facts given will enable you to answer the *Christian Express*. All this work is work done with per- sonal service and contributions—the product of the Colonial Dutch Church. Can our English people show anything bitter? I would rejoice if they could show more expensive and more devoted work done by themselves—with men and money drawn from *Colonial* pockets. But they cannot. And therefore Mr. Editor, joy are not in such bad company after all, in the political attitude you took up during the past election. You have, believe me, done a service to the Native Mission cause. There are- many now of the Dutch voters who will lend an open ear to an appeal for Mission Work, and that is something to be thankful for. It was worth all the labour you gave so royally in the struggle just over.

Your contemporary, the *Christian Express*, may ask—what has this to do with the election? Let me tell him, that the fight this time did not lie between the Bond and the League. It was Rhodes *versus* African der: *Africaner* in its broadest sense. And the leaders were supported by the vast majority of the D. R. Ministers, and among them, our most aggressive labourers in the Lord's vineyard: men every inch as loyal as the men who con- duct the *Christian Express*, and who resent the slander of disloyalty hurled against their party by the Christian Editor of that paper. They have supported Messrs. Schreiner, Merriman, Hofmeyr, and Sauer, because they wish to wash their hands of the methods—constitutional and otherwise employed by Mr. Cecil Rhodes. May I ask, in conclusion, whether the Editor of the *Christian Express* also departed from his usual custom of silence on political matters when the Matabele war was *constitutionally* carried on? or when Mr. Rhodes raided the Transvaal *unconstitutionally*? or when he sought to strangle *Habeas Corpus* in the Transkei?

I am,

NEW COLLEGE.

In a future contribution we shall take up the subject again with your permission. I trust you will lay the above before your Native readers.

WE ARE SOUTH AFRICANS.

A NATIONAL SONG.

Hail! Hail! all true South Africans
Proud of old Europe's blood,
Which courses through your lusty veins,
Hail! trusty brotherhood,
Ye! Come ye in from every side
With ready hearts and hands,
And sing with all a nation's pride,
We are South Africans!
We are South Africans!
South Africans!

South Africans are we ;

We're neither English, French, nor Scotch,
Division mars our plans,—
Nor are we German, Irish, Dutch- But true
South Africans!
No matter whence our fathers came, We're
in the Promised Land,
'Tis ours to build it up to Fame, To make its
future grand.

A house divided 'gainst itself, Our God has
said can't stand,
United we shall "hold our own," A strong
fraternal band.

South Africans!
South Africans!
South Africans are we—

We're neither English, French, nor Scotch,
Division mars our plans,
Nor are we German, Irish, Dutch, But true
South Africans!

We'll till the soil with earnest zeal, And
rear the best of kine, The finest wool, the
purest meal, And make the richest wine.
We love our beautiful blue skies, Our
mountains and our plains,
Our maidens with their sun-lit eyes, And
sires, who hold the reins.
South Africans!
South Africans!
A people strong and free ;

We're neither English, French, nor Scotch,
Division mars our plans,—
Nor are we German, Irish, Dutch, But true
South Africans!
No nation ever has been great, No people
ever strong.

That did not thrive for Honour's sake To
make them worthy song.
Then, Hail! South Africans, all Hail! Let
us be just and wise ;
O'er ev'ry Wrong by Right prevail, And
Truth and Virtue prize. South Africans!
South Africans!
A people strong and free,

We're neither English, French, nor Scotch,
Division mars our plans,
Nor are we German, Irish, Dutch, But true
South Africans.

Uphold the Faith and Ancient Cause The
Father gave to us,
And sanctify all righteous laws, Which will
our Country bless.
For then the Mighty Lord of Host Will by
us always stand,
And help us well to guard our coast, And
keep our cherished laud. South Africans!
South Africans!
A people strong and free,

We're neither English, French, nor Scotch,
Division mars our plans,
Nor are we German, Irish, Dutch, But true
South Africans!

Obedience to his High behests The Ages
past have shown ;
Our duty, next to Him, must be To Parents,
Land, and Throne.
Then let us pull with all our might, And
work the best we can
To make our glorious country's light A
sight for God and Man.
South Africans!
South Africans!
South Africans are we ;

We're neither English, French, nor Scotch,
Division mars our plans ;
Nor are we German, Irish, Dutch, But leal
South Africans.
Then sound the trumpet loud, O men! And
shout with glee, O boys!
And mothers, daughter, all join in To tell,
mankind our joys : We are South Africans
most free, Proud freemen of the world,
Whose Empire's flag commands the sea,
"And never shall be furl'd,"
South Africans!
South Africans!
South Africans are we!

So sound the trumpets loud, O men! And
shout with glee, O boys!
And mothers, daughters, all join in To tell
the world our joys!
We're neither English, French, nor Scotch,
Division mars our plans ;
Nor are we German, Irish, Dutch, But leal
South Africans!

CHARLES COWEN, SEN.

Florence, July 25, 1898.

FOR COUGHS, COLDS, BRONCHITIS, ASTHMA

FLUENZA, CONSUMPTION, etc.

KAY'S COMPOUND ESSENCE OF LINSEED,

ANISEED Senega, Squill, Tolu, etc.

KAY'S COMPOUND, a demulcent expectorant, for

Coughs, Colds, and Chest Complaints.

KAY'S COMPOUND, for Coughs and Colds, is equally

serviceably for Horses and Cattle.

KAY'S TIC PILLS, a specific in Neuralgia, Face-ache,

etc. Contain Quinine, Iron, etc.

LINUM CATHARTICUM PILLS, digestive, correctiv
Everywhere, Manufactory, Stockport, England

UBOM BABUNZIMA. INGQANGQAMBO YAMATAMBO
YEMINYAKA YABONAKALISA UBOM BUKA MR. POTGIET
IMINYAKA EMITATU.
WAPILISWA NGOKUPELELEYO ZI PINK PILLS ZIKA DR.
WILLIAMS NGEVEKI EZINTLANU.
UMANGALISO E POTCHFESTROOM.

IZINTO NGEZINTO.

E LUSITU.—Bati yindlala ngalo nyaka.

UMKHULANE.—Kalusizi ukuti indaba **zomkhulane** zivakala maemla onke.

INZALA ENINZI.—Kuko intokazi ngapa ngase Vryburg enabantwana abangama-shumi amatatu anesitandatu.

INA NOMNTWANA.—Ngapa ngase Bho-lani ngenye imini kubonwe nge nja itwele isidumbu somntwana ofileyo.—kusakangelwa.

UKWANDISWA KOMKOSI.—Kutiva ku cingwa ukutha emkosi wama joni olaga e Safafika wandiswe ube ngamadoda angama 22,500.

OZIBULELEYO.—Indoda egama lingu Prior ite xa kupipiti ibiyawa e **Ngi-lane** ngo stemele yatsibela elwandle. Kwaba kuyapela.

OFE ENXILILE.—Omnye umfio ngapa ngase Kimbili ubanjwe wafakwa enta- ngeni ngobunikhla, kwafakwa sekupelile ngenini **elandelayo**.

U NKOSI MHLAMBISO.—Sibe nokuyaya ukubona u Nkosi E. S. Mhlambiso waku Matolele apa edolophini kuyo levekhi ebona-ka emphilweni.

ITYALA LIKA DREYFUS.—Ityala lalom-**numzana** wase France lilungiselelwa ukupindwa litweve. Kuko ulwelo lukuba ngati **ubhuhle** u Dreyfus. Inyaniso asikazazi.

CEBETHSHU.—Omnye **umlungu** ngapa e Durban upanise ukunyatelwa ngulolwe exhilele, usidiswe kumke abonwe pa-nhi kokufika kwe treni.

KAUVE AMADODA.—Kutiva ngapa e Barberton abazingeli abahini bake baba- njiswa kwimigibi ebityhitye ehlatini. Kutiva iyawa zi Netevu zo zitye apa.

ABAYA EBUPOLISENI.—Ikulu linama-shumi amahlanu enetevu zase Angoni, zifihilelwe ukusinya le e Salsisbury, **ukuya** kuba ngono tshekina (amapolisa) kwelozwe.

ISIPITIPITI BASE QUMKA.—Kuko enye i Netevu ebulelwe ngamaxesha ewazuze kwisipitipiti **sase** Neiba. Kutiva utywa- la bebuka kanobomi apa. Utywala yeyo na maphela.

OTSHATE KABINI.—Impi **yeliqela** lifuna izitembu mayipalele ukuba umfio awu- kolelwa yilonto. Sitsbo kuba enye **indo-da** kuzazi mini nje umqa utshele epinini ngokutshata kabini.

UBUSHUSHU NENGQELE.—Kute kwel- bekuwe **kwashushu** gqita ngeveki eqgiti- lowo, sika nge Cawa—gudu ubusika no- qwitela olubandayo kude kwango **Iwesi** Bini ete gxoqwe ezidanyisi amadoda. Izolo kona ibi lijqwa.

ONETAMSANQA.—Kutiva koku ijoni kula alapa e Qonce, elifumene £25,000, nse- lifa elingenisa £600 **ngonyaka**, ngokusuka kubhuhle umhlobo walo. Emajonini apa kudla ngokubako abantwana baba-ntu.

KAUPULAPULE.—Kutiva indleko zoku-nyuswa kwama Volontiya na Maqa- mba ukuya kuvota e Vryburg zimalinga ne £14,000. Lamadoda nawo afumene isisulu **kudayazo Iwemi** zika Lozi kolu nyulo. Ewe zoe abalise.

UKONAKALA KWELIZE.—Lento ilizwe xa lizakuba nenxwaleko libonakala nge- zinto ngezinto ezimana ukhula zimbi. Abantu bayabulalana, kutiva amatyala amabi, **Bebenq** abatandazeli betu **bangasikubala** ilizwe lingakali.

I MUSEM E QONCE.—Indu yalapa eka- qokelelwa kuyo izinto zonke **ezinguma- ngaliso**, nezinto zamazwe ngamazwe, kusatwa iyakuvulwa ngomhla we 5 ku October, 1898. Yaye iyakuquitywa ngu Mr J W Weir lonkonzo **ipakamileyo**.

INGOZI KA LOLVE.—Ingozi kalolwe ebisand' ukufika kulandela isingca e Kapa soloko isakangelwa indlela eke ngayo. Imeko zitibekela ekufakeni ityala kwi gadi yegutsi. Lento **ibifane- lwe** kukangelwa kade, bayapela abantu kuyo **lendawo** kanye.

OHE BUPTUPUTU.—Omnye owayeza kuhla e Kimbili, uthe elele e trenini, uthe ka indidlaya, wabuzwa ukuba **sisipina** kanene esisitshi? Wati omnye i Kimbili, kwaye **kusekude** kona e Kimbili—wetha ngobungxamo esozela, warureka kakulu. Usepantsi ko gqira.

U SIR GODFREY LAGDEN.—Elithawe elihlilo le Nkosazana e Lusatu, beke lamonjikele kwalo, lihamba likangelwa ukuma **kwezinto**, libatetsisa abantu **uku- ba** bayeke zipitipiti **bahalisane** ngotolo emzini. Lomfo ngati unamagaga atyeka yo.

NGAMADODA AFINA UKUHLA ESI- wanqenelwano.

INKOSAZANA U **WILHELMINA**,—Inkosa- zana yase Prins, u Wilhelm, ingeyo ngu Prince Bernard Henry wase **Saxe Weimar**.—Imigobho kwakuyenza **esitha- lweni** kwake **nkosazana** iqutywe kwi- ndawo ngendawo kakulu. U Queen Victoria uyitumeke ibhaso elihle kaku elalipwe yena livela e Indya, may watatata isikhali.

UCOWWA.—Kwenty yezindlu zase Wymburg, ngapa ngase Kapa, amantso- mbazana amabini ate eclele abona ngo- mntu emi **ngasenyungu**, abate **abantwana** abo bakumbena botuka kakulu bakala. Unina wabo ufike selemkile omnye. Omnye wabo bantwana wotuke kakulu. Lemikwa yonke **sisigomo sotywala**, **aku-ko** mntu **usenzingqonweni** zake uke atinyanwe kwezindawo.

OPANTSE UKWENZAKALA.—E Tranavau kutiva enye indodana ite ihamba ngolo- live yalala, iipupe lololwe ikwele kuye equbana **nomnye** kusenzakala omntu, yekwipawu **ngobungxamo** yatshala efesti- leni emkhakheni kokubamba kokona amabimbi. Oko- ngezinye, yabona omnye ulolwe oherakubambana nalowo ukuyo, yabona ukuba kanti yinyaniso, yatshala chale- ka njalo, Kutiva noko ke ayenzakele, amagqira ati sipitilile kakuhle.

OBULEWE LEISELA.— Indoda egama lingu Van Dyk, ngapa ngase Bechnuna, ite ihlanda ibhekwe yayo kutiva ihamba nezaka **ezibisi** lwelele enikubeka yehaube, sika bakubiqubisa nala kwi **mayile ezine** ukusuka ekaya. Labasa isela ngompu, lapinda kaku kwapela kwaoko; izicaka zacela kokongo kwaoko zakubona ukuba **umkondo** uphetulike. Isela elo litabete inkabi **yehaube** lwele lasantshu. Liba- njwe 16 **ngamaphela** ityala likatsetwa.

INGOKAKA.—Kutiva e **Johannesburg** kuki kwafa abantu abalihalumi linessha-**no ngesitha** seayre ezimbini kupela. Yinto ke leyo etsho umzi wotuka kanye; i akwaba abantu bebya kuzitumkela **ngoku- la** **maxhisa** engokaqaa, ngokzigenisa kwindawo ezingqilelelye bangakwazi ngokuzigcina izinto ezisululeyo. Ukuqapula telona ceko lipanibili. **Amagqira** akwa Rutumete ayalwele ukuba aqapule, makungabiko usiselayo. Ngoku ibhaka e Kapa, e Bhai, e Tinaru, e Qumra **nakwezinye** indawo.

UMKELI WE JAJI.—Ijaji kwelase Mpumalanga **iyawakwaba** umsebenzi kwezindawo zilandelayo:— Bedford, Friday, September 16. King William's Town, Thursday, Sept 22. East London, Tuesday, September 27. Cathcart, Saturday, October 1. Queenstown, Monday, October 3. Dordrecht, Monday, October 10. Cala, Wednesday, October 12. Butterworth, Monday, October 17. Umtata, Monday, October 24. Kokstad, Monday, October 31.

KUMKANI YAMA SWAZI.—Le Kumkani enokutakazi ngamhela ngokubulala ipakati lya, Chamberlain Umntwana e Durban, ngase Hlangeni, Handwe u M. H. B. Sauer, ingithle le Jaji, ukuba ayiteleke. Kuki kwavuka ingxoxo eshushu **pakati** ko Mgwebi ne Gugweta elo, elite emzuzwi- ni.—Ukuba ityala alimiswa liya kupuma yena **nkamkani** lowo. Kutiva— uno **ngomnye** umhlobo **owandivayo** ukuba ndi- tenge eke Chamberlain Lokholokhohlo. **Ndisela** amaxesha ambalwa, **impungu yakululeka**, kwapela nokuqweta **emqa- leni**. Liyeza elilungileyo endlini. Li- tingsiswa ngo R. Lumsden & Co., aba- engisi bamayeza e Qonce.

U **Michael Smith** no **Dirk Pietersen** ngokubeta u William Herman—owokwi- gqala uzeze umnyaka, omnye inyanga 9.—**Sam Jonas** ngokubeta no Tom Mvwa, ate wafa omnyaka lowo; uzeze inyanga 2.—**Christian Jansz** umbhotli, ngokuba imali etye; uzeze inyanga 18.—**Gomez Matua**, ngetyala lobuka; uzeze inyanga 18 **entangeni**.—**William Stoltes**—umlungu, **ukululwe** kwityala lobuketa.—**Johannes Bondman**, ngetyala lobuketa; unikwe **intlaulo** ye £100.

IMPILO ENTLE NOKOMELELA.

Ukuba u John Smith **ebengenguye** nikandi **wentsimbi**, bekungayikufikeka nganto ukuba simkankanye kwasesonkolo kulentele yetu, kodwa ke ungumkandi we **ntsimbi**, ayakuba noncedo olutile ke ngokwi; ancede kunjalo nje engadange anixibe ne Foskoti yake.

Uyakusinceda ngokuti em pambi kwexizo lake imizuzu emihlanu, sine **tina** simkangele. Ngumfio owomeleleyo bomfio intle, **ngomnye** eclele ngaye ngu Joe Gargery **esivwa** ngo **Dickens**—**nanjengo** kuba bonke abakandi **bebefanele** ukuba njalo. Ndi ti banaye **ukuba** naye **dwa** ke banjalana? **Hayi** abanjalo, eso na **simizi asinjalo**.

Ke **lulowo** olwandileyo ukuba bonke abantu abasebenza njalo, besebenza pa- ndle, **bakolisa** ukuba ngabantu abonke leyo. **Ngomnye** eclele ngaye ngaba ngabantu abawaqalayo **amagqira**, abangantemo nezindlu zamayeza, abacima ukuba abantu abangabanyayo **haya** kwama- nabo kwi- xesha elizayo elisekude. **Luyinyaniso** olulawo? Impilo nokomelela zizinto ezi- hambu kuyo? Kaucizingeke, kodwa ke soka **sipulapule** okutewwa ngu Mr. Sampson.

“Xa kulinyawo ngo 1885” **ubhala** atsho kwincwadi yake yo 5 May, 1893, “**ndandonemela** ngomnye emfio intle, **ngomnye** eclele ngaye kwenko- hliso yabantu Ndagala ngoko ukugqala. Ndakucapuleka nkutya. Emva kokutya ndaba **nenkululeko** esitheni. Ekumbeni ni kwexesha zazingisa nokuba anditya- nga. Ndingala ukutya **ekutambileyo**, kodwa akuncedekanga nto. Isomba besi- anzakalasisa kwanye ngenyanya. Ndi- ncinya, **yayizama** ukutya **emsebenzi** wam igqira landipa amaxaya, kodwa akandisizani nto.

“**Ndandisamana** ukucinga ukuba aza kodwa kuye yizinkosi Nci- ndi ka Nozizi Sipili; ndatanga ibhotile ku Mr James Crossley, umrwibe wase Mile Walk. Basenzenza kwa oko. **Laya** kule- ndlala **imfanelo** akubanga xesha lide ndaba nako ukutya ngapandle kokuba nentlungu. Amanhla abuyela ndandazi- hlunu, ukususeka oko ndinokusebenza lula njengoko **kwakunjalo** ngapambili kokuba ndigule, (Singed) John Simpson, Cliviger, kabutpi ne Bomboy.”

Ke, ngalombuzo wempilo nokomelela eke ndawubuzwa **kumlesi; yintomi** impe- ndulo? Impendulo **inokufunyanwa** **ngawonwano** umfo onamhlo okwaziyo ukucinga. **Hayi**, impilo nokomelela **azihambi** kunye maxesha onke. Kodwa mke sondele ukuze singaposi. Inyane- niso zimzi **ngokuhlobo**. Nangani umntu angama komelela engaplanga, **kukwayi- nyaniso** ukuba umntu unokuba nama- ndla atile **nokuba** kuko ukungalingele- lani kwesusa, isibindi, izimiso nokuba yintizayo, indoda nganako ukupaka- misa ama 500 eponti, ize ite kamnsinya emva koko.

Onatolekele, amafama, abembi, abaqubi bengqelwa **nekali**, nabasebenzi **bentlolo** zonke (ngokukwela abasebekulile), **zo- nke** bakolise ngokungelelwa sisifo **seggagamboko** bamantlalo ukutiyafa mihlabho isisu **esitinyayo**, **Fans** kwakungabikho, kabini enganyeni.

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Itole Le Mvo

KING WILLIAMS TOWN, SEPTEMBER 14,1898.

NGOLWESI-TATU, SEPT. 14, 1898.

[NGU REV. B. J. ROSS.]

UKUZALWA NOBUNTWANA

Izifundo ze Sabata

UMPOSTILE U PAULOS.

U Paulos wazalelwa e Tarsus; idolopu enkulu eyintloko yedolopu zase Cilicia. Ya- yinkulu kunene ledo- incwadi zika Moses—ubungati bAKE. Iopu, ilicweba loku- rweba. ufume- ne ubuhle obugqitileyo. Izikepe zentla- nga zonke Iciko elali funde kunene kuba zazingena apo. Izitrata zayo nanamhla ama Yodi ati ngoyena zazipitizela zintlanga zonke. mcazi we Zibalo upambili. Kubona- kala ukuba um-Postile Wafunda apo u Paulos iminyaka wafunda eseyi- nkwenkwe engaba ilishumi. Be- UKUFUNDA. ukwazana nabantu basemzi- ni, befunda Izwi lika Tixo. kufuneka nokuqonda imikwa namasiko abo. alazi: azi nencazo zamanyange Into ke leyo eyamnceda kunene ngamanyange onke. Bekufuneka nxa ebeqgiba amazwe nentlanga ayibize ivesi, abu- zwe ukuba eshumayela.

Kulapo amanyala nenkohlakalo, amasikizi nokubola kwentlanga indawo asekela ngazo inteto zawo kwaku- butelene kona. lomadoda. Utini wena ngazo? Izipatamandla yayinga ma Roma. Njalo- njalo, futi. Inkonzo zonke zazivulelwe Ngezinye imini imibuzo ngokufanayo. Eyayitandwa yayibekiswa etitshaleni ngabantu belozwe yayiyeka Baal, ngabafundi; ngezinye iti- tshala isitixo ekuke kutetwe ngaso e ibitelekisa abafundi ukuba ba- Baibileni. Umtende- leko omkulu xoxe bapikisane, ukuze ekupeleni wake asingewucazi ngoko- yikeka yona yalate indawo ezicaniweyo kwamasikizi awo. Into eyayi- neziposiweyo.

pambili kuwo yayiluselo, ukunxila, U Paulos wafunda apo ukuxoxa, ukuhluta, ukuxentsa, nentlombe. kuba siyazi ukuba wati Aba- vumi yayingama henyukazi akuguquka, ebebeta ama Yodi ahenyuza pambi kwelanga ancame xa awabonisa Izi- balo ngemini yomtendeleko. Yonke eziteta ngo Mesiya. inkohlakalo esentliziyweni Makabe waxela abanye yabantu abahluti butywala akupuma, waya wafuna apo yayivulelwa ikutazwe kulo midlalo anako indawo yoku- sebenza, yomtendeleko ka Baal. engumncedisi kwenye yetya- hke

Yonke lonto u Paulos wayibonela zama Yodi—e Sinagogweni— ese yinkwenkwe e Tarsus. ezazite sa kulo lonke. Kuba Kwesokuqala kuma Roma uyateta kuyabonakala ukuba wayengeko ngenkohlakalo yentliziyo yomntu; kwelase Yudeya elixesha u Yesu uxela izinto apo ebezibona ebehamba kuba enga- zange iminyaka yonke ezitratweni ambone enyameni. Kubonakala zedolopu akulela kuyo.

Zazilapo nesimnari ezidume iminyaka kwenye ye Sinagogo kunene kulo lonke. Kwakungeko ezingapandle, wabuyela e lublanga lucubekileyo Yerusalem u Yesu selengaseko. olwalungena zityudeni apo.

Pakati kwalento yonke u Paulos waye ngumntwana wom-Hebere, um-Yodi wokuzalwa; kuba nama Yodi ayeko apo ngokurweba nokuquba amashishini. Kodwa ayehleli engabantu ababodwa. Ingubo, imbedesho, ukudla, v, amasiko,— yonke lonto yaba yodwa. Bahlala be- yiqonda lonto aye- sahlonele amasiko-siko ama besiti—Apa kusemzini, ikaya asililo Yodi: eha- mba e Tempileni nase eli. Inteto yabo yeye Culo le cxxxvii: zinkonzweni ze Sinagogo.

5. Abanye belibele yilomiblali yabo Kute kunjalo kwavela u Stefano, iyintshontsho, um Yodi uhleli iciko, umshumayeli oshushu. ekumbula ukuba u Tixo wake Ekubonakala ukuba nguye ngumliilo odlayo, nokuba kwe Yake owaqalayo ukuyivelisa indawo indlu kumi ubungcwele. Nezo yokuba amasiko-siko ama Yodi ziteti nezityudeni zizalise umzi apelelwe lixesha ewugqibile nje zingxoxo zabo nje, um Yodi uhleli umsebenzi wake u Yesu, nobu ekangele inteto zo Moses, no Yodi abusento yanto efikile nje u Davide, o Abraham naba Profeti. Mesiya. Ute esenjenjalo esuka Nalo Rulumente wama Roma amadoda e Sinagogo yase Cilicia nakuba epete intlanga zonke ampikisa. Lomadoda ngerеле nje, um Yodi yena uhleli ayengawesixeko sika Paulos, eka- ngele u Mesiya ohlalele esingatelekelela ukuba ukufika ake, amise indonga ze kwabambana u Stefano no Paulos Yerusalem. iziqu zabo, baxoxa. Konakala ke ngoko kuba kubambene

Wakulela apo lomntwana, egciniwe kunene ngumzali owaye amadoda amatsha, amaciko ngum Hebere wama Hebere,— amagazi ashushu, kuba u Paulos igama elikulu elo kuma Yodi, uyazixela uhlobo abelulo—Eya- elixela umntu owakulela kwelase ma Galati i: 14, Bamsika u Stefano, Yudeya, kweli ngcwele Iona. Waye u Paulos ebonele, etelela.

litole lokuzalwa kwa Sirayeli. Makube izipata mandla Uyaxela kweyama Galati ukuba zambona ano u Paulos inkutalo, wahlala ezigci- nile zonke izinto imfundo, nobuciko bake; bate zakwa Sirayeli. nakuba eselula, bamnika isihlalo

Ute eselula wabafundisa entlanganisweni enkulu yokuteta ishishini Yayi ngumteto wama amatyala. Watshutshisa ngoku ISHISHINI LAKE. Yodi lowo, ama Krestu, wawabuta pipi— okangele izinto ezintatu. Eyo- kuba wada watata uhambo lwemini umntu wonke makabe nento yo- ezintlanu ewaxabela, ebbka e- kumxasa’; nokuba usityebi hleze Damasiko: Wabona lambono ahle- lwe lilishwa lokonakalelwa endleleni waguquka.

yindyebo yake: Eyokuba makati esemncinane umntwana, abe

Ute akufika mayela kwixabiso lemi- nyaka elishumi elinane UKUYA KWAKE waya kufunda e Yeru- E salem. Wafundela u- YERUSALEM. bufundisi kwi seminari enkulu yama Yodi. Ngeloxesha umongameli yayingu Gamaliyeli. Jndoda leyo eyayibongwa nge gama eliti usisihombo somteto; oko kukuti, ebeti akuwucaza umteto—

Wafunda apo u Paulos iminyaka

Wafunda apo u Paulos iminyaka engaba ilishumi. Be- UKUFUNDA. befunda Izwi lika Tixo. kufuneka ukuba enezandla nje akasayikuze aswele.

Enye into eyamnceda kakulu: ngo- kuyalelwa e Tarsus, wa- uBU ROMA BAKE, zuza ilungelo lokuba abe ngum Roma. Le- nto ifana nale yokuti umntu ozalelwe apa e Koloni, nokuba ulilipina ibala— ungum Britani; oko kukuti ungumntu we Nkosazana. Koko ngezo mini lonto yayinkulu. Abantu bezinye intlanga, bebekupa imali enkulu kunene batenge elo lungelo. U Paulos wazalwa enalo, kuba idolopu yase Tarsus yapiwa ilungelo lokuba wonke ubani ozalelwe kuyo ungum Roma. Lali likulu elo lungelo, kuba ama Roma ayetimbe amazwe amaninzi, aye ngamadoda ane- ratshi elikulu kunene. Kwafeketwa ngom Roma omnye, imfazwe ingavela ngoku kungatetwanga nokutetwa. U- mongameli nompati ongum Roma, angafeketa, asike, akatse ngokutanda abantu bentlanga ezazitinjwe ngama Roma; kuba izizinja yonke lonto. Um Roma kanye yena, lolunye uhlanga olo, nokumpata ngekatsi yingozi. Kangela kwi Zenzo xvi : 35-39, naku xxii, xxv; apo sibona ukusinda kwake ngobu Roma. Enye indawo nawupina um Roma, ebehleli enelungelo lokubona- kala nakuyipina inkundla ati “ ndingum Roma, ndifuna eyakowetu i Roma, ndibenela ku Kesare inkulu yakowetu.” Kwi Zenzo xxxv : 9, wenjenjalo u Paulos ebona ukuba uyakusikwa e Yerusalem.

Uvalo lungqina ukuba akakafezi nto. Uzame ngako konke, esusela ebuntwa- neni, kanti noko inkohlakalo yentliziyo yake akakayifezi, uhleli esisulu sokuti- njwa ngomnye umteto. Nanko ke ehamba uhambo lwentsuku ezintlanu ecanda entlango, engena mlingane, ecinga ntonye— ubulungisa, ukugwetyelwa pambi ko Tixo. U Stefano uti ndizama umzamo ogazamekiyo uvalo lwam lutelela kuye, kuba luy ndityilela ukuba ubulungisa ndibuswele, obu ndinabo andingeke ndibutembe pambi ko Tixo. Ati ke mna mntu uludwayi, ngubani na oyakundisindisa?

Kute kunjalo wabona umbono; wa- bona ukuba lo Yesu usemazulwini. Kwasa ngoku.

Nto eqale yacaca yaba yeyokuba ubu Yodi bugwetyiwe ngu UBU YODI TIXO. Ubu Yodi bam- BUGWETYIWE. gweba u Yesu. UTixo wamvusa wabugweba ubu Yodi. Usuke ngoko wapuma ngomtsi omnye ebu Yodini, wabona ukuba yonke lonto ipelelwe lixesha. O Petros besalibele kukwayama lommiselo nalowa, besiti abantu mabaluswe, bazile intoyinto ezazizilwa ngama Yodi, u Paulos wati yinkunkuma yonke leyo epelelwe lixesha.

Enye into eyacaca kwalapo yileya ebekade ezibulala nga- UKUGWETYELWA. yo - indlela yokukoleka pambi ko Tixo. Leminyaka uhleli ezama ubulungisa aya kugwetyelwa ngabo pambi ko Tixo. Ubezama ngokwase mtetweni. Namhla ubonile ukuba akuko ndlela apo. Uqo- nde ukuba into etetwa ngumteto inye. Umana wona umtyela uboni bake, uti zincame, zincame uyinto efileyo. Utsho umana umtyila uboni bake, ade ancame ati—Ati ke mna mntu uludwayi, nguba-nina oya kundihlangula? Abone ke imvana ka Tixo etwala isuse izono zehlabati. Abone ke ukuba ubulungisa aya kugwetyelwa ngabo sisipo sesisa sika Tixo kuye wonke ubani, ote ngo- kuzincama yena nokuziqonda uboni asabele ku Yesu.

(1) Waqonda ukuba ubu Yodi bugwetyiwe, bupelelwe lixe- WAQONDA IZINTO sha. (2) Ubulungisa EZINTATU. agwetyelwa ngabo u- moni bobase lukolwe- ni: sisipo sika Tixo ngo Yesu. (3) Umteto wanikwa ngu

“ Liyeza Elilungileyo.”

Kwizinto ezimhhalisa kakubi umntu, zimbalwa ezidlula isisu esine ntlungu, esimana ukumqubula, yaye intlungu exipulayo inamandla. U Mr James C Cochran, wase Mossel Bay, wayene sisu soluhlobo, aninika amava ake ngaso. Wati yena: "Indlela esandihla ngayo esisisu sinentlungu ezixipulayo, yayi nzima kakulu. Andiyazi into eyabangela ukuba ndibe naso, kodwa intlungu yapa- ntse yandongamela. Ndatumela ukuba ndifunelwe elika Chamberlain le Cholera Nesisu Seaazi, lati lakufika ndalitabata Tixo ukuze ube yinto yokubakapela ku Kristu ngokutyila uboni, nokumeyisa ade azincame.

UBUPOSTILE Ezindawo zezona zaziyintloko kuzo zonke incwadi ezaba- lwa ngum Postile u BENTLANGA. Paulos. Wati ngokuyiqonda wafanela ukuba abe ngum Postile wentlanga. Wayiqonda naye, kuba waqala waqonda mpela ubu Yodi. Wati engekabi ngum Krestu wabona ukuba ubu Krestu yinto entsha, ecasene nobu Yodi.

Ezindawo zazingeka caci ku Paulos. No Paulos walwa amadabi amakulu namanye ama Krestu ngazo ezindawo. Kangela kuma Galati, ii: 1-21. Ngali- nye, o Petros bati umntu makati ukuza ku Tixo eze ngesango lobu Yodi. U Paulos ute— Sati ukuze samamkele lo Yesu sancama ubu Yodi singama Yodi; singatini ngoku ukutwesa abantu into esayincama? Uyaposisa, ulahlekisa abantu, ubatwesa umtwalo ongafunekiyo. Kanti nangapezu koko nixuba

inene ye Gospile nento zenu, niyibangise ngoko. Niti, sivumelane ngelo, umntu makapatwe ngumteto, umteto uyaku- mtyila ubomi bake abone ukuba uyinto efe kade asabele ku Kristu, agwetyelwe ngokwaselukolweni ngedini lake. Niti ke nina, sipikisane apo, uzakuti egwe- tyelwe njalo aqube acokise, aluswe, abambe neminye imiteto yobu Yodi ukuze ubu Kristu bake bube bupelele. Mna Paulos nditi umntu owenjenjalo ubangile ku Kristu akasenanto noku- gwetyelwa ngokwaselukolweni. Ka- ngela kuma Galati v: 2-4. Ukutsho wayesiti ezizinto azinakuxutywa Umntu makagwetyelwe kube kanye ngokwase- lukolweni : akolose kube kanye ngelo dini lika Kristu, ukuba uyakumana esazama ezinye izinto ulicekisile elodini akasenanto nalo. Seleya kugwetyelwa ukuba unako ngokwase mtetweni, into ke leyo engenako ukubako.

Uti ngoku qonda ezindawo, u Paulos wafanela ukuba abe ngumpostile we- ntlanga, kuba yena waya kuzo esiti lento ndishumayela yona asiyiyo yama Yodi, yeyoluntu lupela.

Ngati ndingapela apa ndakuba ndi- linge ukutyila uhlobo abona ngalo u Paulos ezona nene zinkulu ashumayela zona, kuba ikakulu ezinye izinto ateta zona ezincwadini zake zisusela kuzo ezo.

Ndingenza libe linye, elingelilo elo- kubalisa. Siyabona apa UKUTYILELWA. ukuba u Paulos watyilelwa izinto ezinkplu ngu Tixo. Sibone ukuba akazityiilwanga ehleli pantsi, wafunda kunene, wazizama wazizisa enyanisweni, weva intlungu namaxala amakulu. Kwati pakati kwalomigudu nezo nxwaleko watyilelwa. Ufana nesikutali esakubela sacokisa. sagalela umgquba, sancencesha ngamanzi, sati yakucuma intsimi u Tixo undipile. Yindlela ka Tixo kade leyo nase mazimbeni, nase zineneni azityilela abantu. Umntu umtyilela inkutalo, ukuzibeka, ukuzizama, andule atete naye.

Ngezimini baninzi abati, “Sityilelwe oku nokuya,” bafane nabantu abatyi- lelwe behleli, belele ubutongo. Napa- kade! No Yesu, Unyana ka Tixo, wa- funda ngentlungu awazivayo. No Moses wafunda iminyaka enga 40. No Davide waba sisakwatsha ezintabeni wada wanezimvi. Batyilelwa bonke abo pakati kwemigudu nentlungu ezinjalo

Kunamhla. kupela esibona intwana ifane isuke iti ndityilelwe. Ndikumbula inteto yomfundisi e Edinburgh, isilumko sexego, umfo ohlonelweyo otenjiweyo. Umzali wasa umntwana kuye esiti, lomntwana uxakekile upetwe ngumoya ka Tixo, upetwe ngu Satana, yinkohla. Mna nditi kuko into zinkulu ezizakuvela ngaye. Hayi isilumko sabekisa imibuzo eliqela kulo mntu unje. Sati kawuhambe ndobuya ndikuhambele ekaya ; sati kumzali sala wena, sike sitete. Ob, lomntu upetwe yingcinga yokuba kuko izinto atyilelwa zona ngu Tixo. Uze ke uyeke: ufune ituba umseze kunene iyeza lokuhlanzisa, upinde kunene ngelokurudisa, uyakulunga. Lomntu ubetwa buvila, igazi lake alisahambi kamnandi, lisuke liye ebucbtsheni, apupe, abecinga lomapupa ake imini le, ipazame ke intloko. Mna nditi ezizinto ateta ngazo zipuma esiswini esingalunganga. Wesuka we nka umlomo umzali, wati kodwa ngokuhlonela indo- da leyo wamseza kunene unyana lo, wapinda-pinda. Uti efika umfundisi ukuza kumbona, ati umfana: Hayi, inteto yako yandinceda. Umfundisi wancuma ebona ete dwanya amehlo la, kuba isisu sipile kamnandi, imibono, nezihlabo, nezitelelo ziyapela, enditi masilumke singafane siti ndityilelwe.

ISIFUNDO SE BAIBILE.

SE CAWA 18 SEPTEMBER, 1898.

Ubutinjwa bezizwe ezilishumi: II

Kuna-

kani, xvii: 9-18.

Kwiveki epelileyo sifunde ukuba umprofite u Amos waluxelela usapo luka Sirayeli ukuba luya kohlwaywa ukuba aluguqukanga ezonweni zalo. Kuleveki sifunda ngeso sohlwayo. Intshaba zabo zaboyisa, zabatimba zaya nabo kwizwe elikude. Zonke ezi zinto zibhalwe kwizwi lika Tixo ukuze siqonde; masipulapule ke.

1. Aba bantu benza izinto ngasese ezingalungileyo (9). Akunjalo yinina kona namhlanje? Zininzi izinto eze- nziwa ngasese ngamalungu eramente, izinto azifihlayo kubafundisi nakubakokeli. Kodwa yena u Tixo uyazibona ezi zinto ziqutywa ngasese, eyakubagwe- ba nabo bazenzayo (Umshumayeli xii: 14).

2. Aba bantu abavumanga ukupula- pula amazwi abaprofite o Elijah, Elisha, Hosheya, Amos, nabanye (v. 13). U Tixo kaloku nje utumela izicaka zake kuni ukuba zilitete izwi lake. Ke uku- ba nizenza lukuni intamo zenu, ningavu- mi ukuguquka kwindlela zenu ezikohla-keleyo, akasayi kunohlwaya na ngako oko? (Izenzo xiii: 41).

3. Aba bantu batshabalalisa ababo

abantwana (v. 17). Bangapina onyana nentombi zenu ezitshatyalaliswe zizono zokunxila nezamanyala, kuba ningaba- bonisi indicia elungileyo? Ngenxa yale- nto Inkosi isiqumbele (I Sam. iii: 13). Isohlwayo sesono sikulu. Siba kutinjwa ngokuba abo basenzayo isono bengama- koboka ka Satana (Joh. viii: 34), (II Pet. ii: 19). Siba kukweleliswa ebusweni buka Tixo (v. 18), ngokuba eyakuti kwabo bangasekohlo: “ Mkani nina kum” (Matt, xxv: 41). Guqukani ko ngoko, kuseko ituba, hleze isibeto sinifi- kele, mhlaumbi sisisibeto esingapezulu nakwezo zafikela usapo luka Sirayeli (II Pet. iii: 9).



J. HILNER,

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PAUL XINIWE,

King William’s Town.

May 4,1898.

AKA NOGQALA

AMAYEZA

Adumileyo Ezityalo

ALUNGISELELWE nge nyameko nange ngqondo kumzi wake wa- mayeza e Bofolo aya ikakulu enziwe ngemiti yamayeza. Aluncedo eliqinise- sekileyo kwizifo enzelwe zona.

Iyeza Eliqinisekileyo— Incidi yoku ukulunywa yi

nyoka njalo njalo...

Umpilisi— We sisu segazi njalo njalo Elase Afrika—Lokuyipilisa msinya kwaoko Incindi Yazityalo - Yokupilisa intloko Umhlambi Omtsha we liso - Wokupilisa amehlo abuhlungu Umciza we Zityalo we Alkali -Wece- sine... .. Elokuqaba Elitsha - Le Ngqangqambo Zamatambo

Umdambisi—Wokutsha njalo njalo
Umciza omandi we - Wokunce-
da intsana
Elemisipa—Lokuruneka
Elaste Indiya lokunika mandla - Xa uno-
kutya njalo njalo
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ama-
nxeba nezilonda njalo njalo
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njalo

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I Germicide—Zokupilisa i Gcushuwa
njalo
njalo

*Onke anokufunyanwa enamapapa ngesi
Ngesi, ngesi Bhulu nangesi Xosa*

Lamanani axeliweyo
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zonke, Amazembe, Ibedsteads
njalo-njalo.

NGEMIBUZO NEMPENDULO

NGU

REV. W. A. GOODWIN, M.A.

Yaguqulelwa esi Xoseni Alfred B. Jele

*Inokufunyanwa ngoku kwi Ofisi
Mvo, nge 1/6; nge 1/9,*

WEDNESDAY, SEPTEMBER 14, 1898

Mr, Walton, M.L.A
on Mr. Rhodes.

SOMEONE in Port Elizabeth has sent us a Circular containing the opinion's of Mr. E. H. WALTON ON Mr. RHODES, in marked contrast to the absurdly patronising writings of that gentlemen at the present time in regard to the right hon. gentleman. The extracts form in- teresting reading, and have the merit of being the cleverest things, compressed in a small space, ever written in this Colony. To-day Mr. WALTON is the most ardent devotee Mr. RHODES has in this country. Having, perhaps, discovered that he must fall into line, for as he observes elsewhere with truth and force " Mr. RHODES "does not want to see in Parlia- "ment men of intelligence and honesty, but wishes merely to "get., in a number of dummies " who will do as he tells them." No severer condemnation of Mr. RHODES has ever been uttered in regard to his turning Mr. JONES out of Port Elizabeth to put in "his " dummies."

The extracts are as follows :—
" Mr, RHODES it undoubtedly a man with a good head, but it is so entirely occupied with the protection of his own interests that it would be an advantage to the Cape Colony to possess in its chief officer someone with more leisure for public duties."—(Mr. WALDO; in *Herald*, 8/6/92.)
" Mr. RHODES has never yet done anything as a public man to entitle him to the confidence of the Cape Colony. " He is not ornamental, he is not useful, and we are not sure that he is quite creditable."- Mr. WALTON in *Herald* 15/6/92.) -

"Here is a man who has led us into extravagant Waste of public money, who has confessedly violated his pledges, who holds not only the most shadowy hopes of ever being able to redeem them, who is publicly and confessedly discredited, and yet he is allowed to retain the highest post of honour which the people of this Colony have in their power to bestow." — Mr. WALTON in *Herald*, 8/7/92.)

" No member has surely made so much put of the Cape Parliament as the representative of the Chartered Company." —Mr. WALTON in *Herald* 29/7/92.)

" Mr. Rhodes as we have before indicated has a policy and a mission, but both are outside this Colony. Beyond that there is no evidence that Mr. RHODES takes any interest in the Colony whatever, and beyond that, as far as the Colony knows anything of him, he might as well be the Prime Minister of Fiji."—(Mr. WALTON in *Herald*, 29/7/92.)

"The Prime Minister has been telling the public of Prince Albert again about his Northern Policy. He cannot see that the people are becom- ing sick to death of the worn our theme. They don't want to be bothered with a Northern policy ; they, are tired of being fed on the Premier's unsubstantial dreams while the country is starving for want of energetic administration" — (Mr. WALTON, HI *Herald* 14/9/92.)

"It will be seen that Mr. RHODES does not want to see in Parliament men of intelligence and honesty, but that he wishes merely to get in a number of dummies who will do as he tells them. There are so, many people unfortunately who do not know the difference between honest admiration; of a man and slavish, snobbish self abasement." — (Mr. J WALTON in *Pera* 12 1/94.)

"That infamous purchase of the Vryburg Railway, and the useless and wicked" expenditure of public money to the extent of upwards of £800,000.",—(Mr. WALTON in *Herald*, 12/1/94.)

LOVEDALE AND "IMVO."

ANOTHER ARTICLE

BY THE "CHRISTIAN EXPRESS."

THE " IMVO" AND THE BOND.

The events of last month have sufficiently proved the need there was for a statement, disclaiming all connec- tion between missionary teaching and the views Mr. J. Tengo jabavu has been for many weeks propounding to his countrymen. The statement also was just in time and was fortunately made before his Sheshegu speech. There he addressed a meeting of Natives, and denounced in rather unmeasured language the English as the oppressors of his countrymen, and stated that they owed all the bad laws which oppressed the Natives to Englishmen, the Disarmament Act, the Cattle Branding Act, the Pass Act, and all the legislation of which he complains. A more shameless suppression and perversion of the truth it would be very difficult to find. Did only English members of the Legislative As- sembly vole for these Acts? When a bill or bills giving dangerous powers of summary punishment over Native! to Fieldcornets had been introduced, who were the chief

opponents of such measures? To what Title-does Mr. Jabavu owe all the political privileges and ail the education he possesses? What nation was the first to move in the abolition of the slave trade and pay the price of the slave's freedom even though it came to twenty millions sterling? Will Mr. Jabavu compare the present state of Native education in the Cape Colony with that of the Orange Free State and the Transvaal Republic, and then ask himself if he is justified in making such reckless assertions to a meeting of Natives, the most of whom do not read newspapers? Does he think that lie is promoting peace and goodwill in the country, or is he not rather kindling the dangerous fire of race hatred by such statements?

In a recent issue of the *Cape Mercury* Mr. R. Rose Innes defends IMVO and its editor, and in a long letter attempts a justification of the course Mr. Jabavu has recently followed. We respect the writer, but we cannot accept his views on this question, and his defence of the IMVO and its editor may be a matter of opinion or of taste. He attributes the statement in our issue of last month to some disappointment on our part. There is neither "paternal" nor fraternal disappointment. It does not matter a single straw to us wh t opinions Mr. Jabavu as an individual holds; but it is a different thing when, under the guise of race patriotism, he takes, the position of guide and leader to his countrymen, and goes up and down the country spreading views and opinions that are false, and fitted to produce hatred. These he cannot be allowed by spread without contradiction. All the favour we ask of him is that lie — Mr. Jabavu —will speak *the* truth, not *his* truth. The reason he gave at Sheshegu the other day for his leaving Lovedale we never heard mentioned during many years, and no one but himself ever dreamt of such a reason. It is a pure invention Mr. Jabavu knows very well that lie left Lovedale to start the *Imvo* newspaper, which till recently was a credit to the cause of Native education in this country. And on the general question we would remind him of a thing he has forgotten : That it is English ideas and the English sense of duty which have made him and Mr. John K. Bokwe what they are today. If they think it fit to denounce such men and such ideas, we can assure them it docs not matter. Englishmen, we hope, will still continue to do their duty. So long as they do this, they are absolutely safe.

A rejoinder to the foregoing appeared in last week's IMVO.— [ED]

A PASTOR PROTESTS.

The same numbers of the *Christian Express* has the following letter :—
Sir,—In your latest issue you had a sub-leader on: "The IMVO and Bond." In perusing the same I asked myself the question whether your remarks with regard to the Dutch speaking subjects of our Gracious Queen are fair, and likely in any way to benefit the Mission Cause.

You say:- "The question at issue in the present grave crisis is this: Whether over Her Majesty's Possessions in Southern Africa the flag that shall continue to wave shall be Her Majesty's flag or some other."

Surely you could not seriously intend to convey to your readers the idea that the Dutch and English speaking subjects of Her Majesty by objecting to the Rhodes-Sprigg coalition, become disloyal to the British Government ? If so, you misunderstand and misrepresent them.

Or has it now come to this, that loyalty to Her Majesty, and to the best interests of the Natives is by the *Christian Express* identified with loyalty to Mr. Rhodes? Is it fair even to hint at disloyal motives in faithful and law-abiding British subjects, because they have no faith, in certain political leaders? People " unfriendly at heart to the Natives " (to use your expression) are not found exclusively among those who object to Mr. Rhodes' policy. And it is time for Colonial whites to . cease harping on feeling that 50 years ago existed among some Dutch people as regards the Natives. " Many of those who in the present crisis, (which truly is " grave" to all, lovers of righteousness and peace) vote against the so-called "Progressives," belong to that great

section of the Dutch Reformed Church, which (as you condescended to admit it in your leading article of June last) is,

BIBLE LESSON

FOR SUNDAY, SEPTEMBER 18,1898.

INTERNATIONAL B.R. ASSOCIATION.

[SPECIALLY CONTRIBUTED TO "IMVO"]

Subject: The Captivity of the Ten Tribes. 2 Kings, 17-9 to 18.

We read last week that the prophet Amos told the people of Israel that they would be punished for their sine if they did not repent. This week we read of that punishment. His enemies overcame them and carried them away as captives to a distant country. All these things are written in the word of God for our instruction. Let us take heed to them.

1. Those people "did secretly the things that were not right" (9.) Is it not so to-day ? Many things are done secretly among the members of the church, things which are hidden from the ministers and leaders. But God sees these things that are done secretly, and He will judge those who do them. (Eecl. 12, 14.)

(2.) Those people refused to hear; the words of the prophets, Elijah, Elisha, Hosea, Amos, and others (V. 13.) God is now sending His servants to speak His word to you, if you "harden your necks" and refuse to turn from your evil ways, will He not punish you for this. (Acts 13, 41.)

3. Those people destroyed their own children. (V. 17.) How many of your sons and daughters are also destroyed by the sins of drink and uncleanness, because you do not lead them in the right way ? For this thing the Lord is angry with us. (1 Sam 3, 13.)

4. The punishment of sin is great. It is captivity, for those who commit sin are the slaves of Satan. John 8, 34., 2 Peter 2, 19.) It is being removed out of the sight of God (V 18.) for he will say to those on his left hand " Depart from me." (Mat. 25, 41.)

Then repent ye, while there is time, lest punishment come upon you, even greater punishment than that which came upon the children of Israel. (2 Peter 3, 9.)

pervised by the Mission spirit that lives in Dr. A. Murray. These cannot be grieve at being misrepresented by a Mission paper, especially when so much of that sort of thing is constantly being done. They do not belong to those, "whom" as you put it, "the lessons of history teach nothing." It is recent and earlier history of some British Empire makers, which, when they read your article, make them say : *non, tali* IMBALI ZEZIBALO, Bible Stories— Incwadi I. By Rev. J. S. Morris. Printed by the Religious Tract Society, London, 1898. Cloth 3s., Boat ds 2s. 6d.

auxilio. They fear lest the day may come, when the Natives and the Mission cause will have to sigh: "save: me from my friends ! " August 23rd, 1898. PASTOR.

REVIEW.

We have to acknowledge with sincere thanks two copies—in cloth and paper covers—of a handsome book published in the Kafir language by Rev. James S. Morris, Wesleyan Methodist Minister, Beaconsfield, entitled " Imbali Zezibalo "—Bible Stories. It is the first volume of the series, and is similar to a publication in English by the Religious Tract Society, of which " Imbali Zezibao " is a free, though not literal, translation. The volume consists of fourteen chapters, and ninety pages of printed matter, large quarto size. The Stories begin with the Creation, and end with the presentation on Mount Sinai, to Moses, of the tables of stone containing the Ten Commandments.

The book is profusely illustrated, with well finished Biblical pictures, which will make it all the more attract- ive in Native homes. It is beauti- fully printed in large clear type. The language used is simple and read- able. The idiom may not be correct in every particular; still the Kafir is intelligent and entertaining to both old and young. We notice also that Mr. Morris with characteristic modesty gives no clue —either in the title page or by preface as to where, or what he is, this being the habit of authors. What matters that if the Stories lead the reader to the Master?

We prophesy for the welcome book a ready sale among our people, who are now beginning to have a thirst for Kafir literature. Every Kafir speaking home should have a copy in order to spread Biblical knowledge of the beginning of things. We understand that the second and third volumes are also in the press. They deal with, ...the scriptural history in an attractive form. If the coming volumes keep up the standard of the one under review, they will be a boon to our people and we confidently recommend our readers to invest in a copy of " Imbali Zezibalo."

Hadjie Nasiep Amos,

Umtungi we Ngubo,

28, Moss St, Malay Camp, Kimberley

U NGUMTUNGI wodidi olupambili. Impahla ayigcinayo yebuhlungu kodwa, netandwa ngamanene ayaziyo lento ikuhlalwa zingubo zelixesha. Um, sebenzi wake e Dayimani ungowanetisi leyo

Amanani ngalungele elixesha Ubulela bonke abantsundu abase Si- kwatini nabanga panile ngenxaso ngale minyaka ilishumi igqitileyo.

M. ARMSTRONG,

(Lase A. MELASS),

NGUMENZI NOMTENGISI MAYEZA, CATHCART ROAD, QUEENS TOWN.

INTLOBO zonke zamaveza okunya- nga abantu, nempahla ehambayo.

ubuqolo, imifisi, zinokufunyanwa ngaba ntsundu kona

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(THE WAY OF LIFE).

—NGU—

Charles Hodges.

(IGUQULELWE ESI XOSENI.)

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—NGU—

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	umbhali "Womhlobo	wabashumayeli," uti, "

Izimvo ezikule ncwadana zezi zifu- neka kanye kwaba Ntsundu ndaye ndikolwa ukuba ubuko bayo bovelisa okulungileyo."

INTLOBO ZONKE

ZE BAIBILE,

Ngenteto ye Sixosa,

Zinokufunyanwa
KWIFOFISI YE "MVO,"
E QONOE

kwanakwa
Mr. C. E. NIXON.

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—YE—

LINSEED

ISE LELONA

YEZA LIPAMBILI

EKUKOHELENI!

ENGQELENI

KU MFULAWENJA

Lipilisa kamsinyane apo amanye Amayeza
anqatyelwayo.

*Walumkeleni amayeza afana nalo, kanti
ngawenkohliso.*

Bizani elika GREY, nize ngonde kaku- hle ke
ukuba nifumana lona kanye. Eli- yeza liyangqinwa
ngabo bonke, njengo- kuba intengiso yalo ebanzi
isalata.

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Mayeza, nase Zitoreni kuyo yomk Koloni.*

IXABISO: 1/6 IBHOTILE.

UKOHLOKOHOLO OLUBI UKOHLOKOHOLO
OLUBI.

“94, Commercial Rd., Peckham, July 12.

“ Nkosi Etandekayo,—Andikwazi kulu- tyila uluvo
lwam, kodwa ndinga ndinga- kubalela. I Lozenges zako
zenze izimanga ekundikululeni kukohlokohlo olubi. Ku-
susela okuya ndavulwa inxeba emqaleni (njenge Nkosi
yase Germany, kuloko ndibalela u Tixo koba
ndingafananga nayo, mna ndisapla) kwi hospitali yase
St. Bartholomew, akuko mntu ubengaba nokohlelo
olunamandla kunolwam ; belade lwafika ekubeni
lundipelise amandla. Isikohlela cbesilakuni, sisimzi,
ngoku sitambile, ngoku ndinako ukusikuna nge- pandle
kwenkatazo.—Ndingowako nge- nene, Nkosi, J. BILL.”

UBUNGQINA BE GQIRA. UBUNGQINA BE
GQIRA.

“Routh Park, Cardiff, South Wales, September
28, 1893.

“Ndinovuyo olukulu ukuqokela obam
ubungqina kwiyeza lako elilunge kunene elizi
Lozenges zokohlokohlo, ngoku seyi- sibozo
iminyaka ndilisebenzisa kwihospi- tili yam
nezinye indawo, ndalifumana lino, needo olukulu.
Ndikatazwa futi lukohloko- hlo olwendeleyo ; i
Lozenge yako kupela kweyeza elindinceda
msinyane. Ngoko ke ndibayalela ukuba bonke
abanezifo ezipatele eknkohleleni, njenge Catarrh,
nezikohlela Emqaleni, Ukohlokohlo lwase bosika,
nezinye izifo ezisu mipungeni. —Owako
ngenene.

“ A. GABRIEL, M.D . L R C.P., L.M.,
Edinburgh. L R.C S., L.M., Edinburgh.” Tabata
ezika Keating i Lozenges Tabata ezika Keating i
Lozenges.

Ezi LOZENGES ZIKA KEATING ZO.
KOHLELO, “ sekugqite iminyaka engs- mashumi
esixenxe anamihlanu ” zaqalwa- yo ukwenziwa,
kukona zidywidwayo ukutengwa, kuba akuko
zilingana nazo ngokunceda ku Kohlelo Lobusika,
Um- befu, no Mqala; linye kupela elinoedayo.

AZINA ZIMBI.

AZINA ZIMBI.

Ezika Keating i Lozenges Zokohlokohlo, elona
yeza lingena kudlulwa lilimbi ekunyangeni
UKOHLOKOHOLO, UKU- TSHA KWELIZWI,
NOMQALA, zite- ngiswa nge nkonxa ne botile
ngabatengisi mayeza bonke.