undo seSikole seSonto

Ese IX. June 2

ESU EVUSA FUTI EDUDUZA ABAFUNDI. MATT. 13:1-37; 14:1-9.

ISITATELO:—"Oyanqinisela kuze kube sekugcineni nguyena eya kusindiswa." Mark 13:13.

Okokuqala kuhle siqapele ekufundeni loludaba singahumushi onke amazwi lapa ongati asaya kugcwaliseka esikatini esizayo. Kuhle sihlolisise kahle sibone nauba kungakanani lapo okwashiwo nguKristu osekwagcwaliseka ngandhlela tile. Kunjalo kuba profeti njengabaJuda basabheke ukuba izinto ziyangcwaliseka esikatini esizayo ezabikezelwa ngabaprofeti, kanti sezagcwaliseka ngokufika kwokuqala kuka-Kristu lap'emhlabeni

Okuningi okushiwo ngoKristu lapkwagcwaliseka ngokubhujiswa kweJerusalema ngonyaka 70 A. D.

UKristu wafika kubaJuda nensindiso, b'ala ukumamkela nokumlalela. Lapo uPilatu ala ukuzibhixa ngeclo ngokulahla uKristu ababulali bake bati "Igazi lake malibe pezu kwetu nabantwana betu." Matt. 27-25 Lapo uKristu eseholwa esiwa esipambanweni eya kubetelwa nabesifazana behambe bemkalela, wapeduka wati kuyo "Zintombi zaseJerulema. musani ukukalela mina kepa zikaleleni mina nabantabenu. Ngoba ziyeza izi sukuokuyantiwa ngazo, "Bayadela abayizinyumba, nezisu ezingabonange zimita, namabele angabonange encelisa." Luke 23:28, 29. Kulendawo yesifundo setu, Mk. 13 5-23 usitshele aningilize okokuba lab'abesifazane ngabezikale lelani bona nabantababo. Kombulani ukuti lamazwi ashunyayelwa ngolwesiBili izinsukwana nje ngapambi kwokubetelwa kwake okwenzeka ngolwesiHlanu.

6. Kaningi ngapambili nansemva kukaKristu babe bekona abakohlisi abati bangoKristu. Njengoknsho kuka-1Joh. 18 lelizwi likaKristu laligcwaliseka ngoqobo. Ake nilifunde.

7-8. Izimpi nokuhlubuka imibuso, nokuzamazama kwomhlaba nezinhlala akuswelekile sikunake ngoba lezontzihlala zivela zenzeka. Izinto ezinjalezandale'a ukubhujiswa kwokugcinkweJerusalema namanje njengaloku umhlaba uqakeke kabili masingaqabeki, kade zazibakona izimpi noma zabezingenkulu njengale. Kepa akukoekufundiswani kukaKristu oku gashelela uba sikolwe ukuti lempi isibizela ukuti uJesu uzofika ngomzimba lap'emhlabeni. Yona impi le iyisijezisa esaneleyo.

9-11. Nxa sifunda iZenzo sibona kahle ukuti loku kwagcwaliseka lapo abefundi baxobiswa ngamakosi.

10. Ngapambi kwokubhujiswa kweJerusalema ivangeli labe selishunyanyelwe ezizweni ezabe zaziwa ngaleyonkati. Nanamuhla selishunyayelwa kuzo zonke izizwe ezaziwayo Asazi okusihlaleleyo kwesikati esizayo.

11-23 Mayelana naloku kuhlsipaule okwenzeka ngenkati yokubhujiswa kweJerusalema kona sizobona ukugcwaliseka kwalamazwi.

Naku okwaziwa ngomunye umuntu ngezigameko zalenyonkati yakuloba Uti, "Izisila zabo bonke abantu kutatela ekuqalseni kwomhlaba inxa kuqataniswa nokwabaJuda akukubi njengokwabo. AbaJuda babahlukene bodwa bemaqembuqembu alwayo ebulalana ngezinkulungwane. Zabe izizwe ezakelene nabo zivunelinye neliniye iqembu labaJuda. BasebabaJuda behlubuka amaRoma okwati impi yamaRoma yahlasela izwe lonke labo. Lapo igazi lagobhozisa okwamanzi. Kwavela indhlala eyesabekayo nesifo. Abafazi bakipa ukudhla emilonyeni yabayeni babo neyezingane zabo, omunye umfazi wambulala wamosa umtwana wake womfana.

Abantu baqala ukudhla ukungcola kwomgwaqo. Abantu bafa ubutaputapu nangamandhla ngangcba izidumbu ezingama 600,000 zahahlwa ngapandhle kwodonga lapo sekuvinjezelwa umuzi Ngaso sonke isikati soknlwa kwabhubha abantu abayi 1,100,000 duze kwePalestine.

Bheka V. 20. Inxa inkosi ingafinyezanga lezinsuku akusoze kwasinda muntu." Ukuvinjezelwa ewomuzi kwaqalisa ngoMay ngonyaka wama 70 A.D Umuzi wadhliwa nguTitus iRoma ngoSeptember. Kusuka kuMay kuze kube nguSeptember kwafa abantu abaningi ngangcba uma kwahlalwa kuvinjezelwe kwaze kwaba ngoJanuary wonyaka olandelayo babeyakufa bapele "kungabiko muntu oyosinda." Kepa iNkosi yazifinyeza izinsuku, umuzi wadhliwa abantu batunjwa basinda ekufeni. Umuzi wase uyacitwa akwasala litshe letempeli elipezu kwelinye. Lomuzi waseJerusalema awugcinanga ngokumala uKrestu kodwa wabuye wambulala. Lapake waesefikile ezovunjezisa.

Akuko ndawo lapo uKristu esitshena akamelele kona ukuti uyokuza lapa emhlabeni azobusa ngomzimba. Yonke indawo ukubusa kwomoya. AbaJuda kupela ababebheke, enanamuhla basabheke ukubusa kwake ngomzimba. Ukupela kwokufika okudinga sikubheke okwafuudiswa nguKristu kusesigamekweni sinye ekupeleni kwomhlaba njengoba kushiwo ku V. 24-26.

ILANGA LASE NATAL

Friday, May 24, 1918.

M'KOVU.

THERE has been much talk about Mkovu lately in the Inanda district, and it seems to have disturbed some people who cannot stand much of the uncanny. But we recommend them to look matters squarely in the face, and neither funk nor sentimentalize, but just get at the facts of the case. Most Nations the world round, believe in Fairies of some kind under some name, therefore no nation should laugh at another because of such belief; how they became affected with such beliefs is a matter of the long past, and therefore difficult to explain, but it is explainable; it is one of the phases of immorality, and therefore one of those hard knocks for the teaching of evolutionists. The idea of any kind of immorality, is against the theory of evolution. The notion that there are fairies presumes that such beings can be good or bad, right or wrong, with possibility of amendment. Evolution on the other hand, has no room for a Benevolent Deity or for immortality. In that case people must choose between approving of the Benevolent God idea or of the doctrine of evolution, which some power, millions of ages ago, impressed physical material with all its powers, and then left it to work out its heterogenous course. Therefore, it is not so much a question as to whether there be Fairies (M'kovu) or not, but it is the idea that immortality is a fact. Prove that immortality is impossible, and then evolution is safe, but if immortality cannot be disproved, then evolution is an utter failure. But we do not advise anyone to run after any kind of phenomena, or to fear ghosts, gobblins or Fairies; just be manly or womanly. That is good enough for as cleanliness is near godliness so is manliness near godliness; that the fooling round of fairies or evolutionists will matter very little, man can then hold his own even though fools would despoil him.

Mr. BURTON'S VISIT.

THE appointment of Mr. H. Burton as a representative of the South African Union on the Imperial Council must needs suggest a mere representative of the present government, and nothing more. Of course it was hardly to be expected that the present Union Government would be so generous as to consider any party other than their own; but that qualifies Mr. Burton as simply a party representative. The South African Union generally cannot, and will not claim him as its representative, and that fact the Imperial Government should not overlook. It is that ignoring other people's rights that makes the position of the present administration so questionable, and so unworthy of an unqualified presence at the Imperial Council. Open-minded men cannot ignore the fact, as it so seriously affects the credit of the population of South Africa. No matter how you look at the case, it cannot be construed into an honest or logical effort, and in that way it is to be deplored. Somehow South African politicians do not seem to be clear headed enough to devise methods for obtaining full population choice in these vastly important matters, which give South Africa so little moral credit that not a few are feeling the shame of such things being so.

A QUEER ASSUMPTION.

IT is becoming noticeable that notwithstanding the large amount of slowness the State and the Municipalities are overrunning the points of adequacy and decency. The amounts of revenue and expenditure seem to be flabbergasted with the pro and con of it. It is amusing in some ways but disgusting in others. The public on the one part resemble the dull-brained cow that allows itself to be milked until its blood and health are nearly finished. But is such unreasonable procedure good for the country? Many thoughtful persons have answered emphatically, No! Why then does it continue? We presume, because the people are not sufficiently awake to know and demand correction of the same. The buildings are grand and costly, and the well-filled staffs could hardly be more elaborate. Do those things minimise the hunger of the many? We think not. The gasey sightseers revel, but the poor hungry toilers go on their way sad at heart. Thus the hallowness and the vileness of the "tinselled show and that" the weak points of the callous indifference that prompts the nauseous lie that leads some people to suppose society is so much better than it really is, its specious grandure becoms nauseating to men who do not compromise with what is not true. It is quite time general reflection arose in the matter, that is we are to avoid a terrible awakening.

Mr. Scully's Memorandum to Gen. Botha.

(Courtsey of Senator T. Schreiner.)

In a letter as above says Mr. Scully inter alia: There are certain Districts in the Eastern portion of the Cape Province in which a considerable amount of land is owned individually by Natives. The latter, according to the unvarying testimony brought before the Committee, live in harmony with their European neighbours, and it is a notable circumstance that in the district wherein European and Native farms are most intermingled—Matatiele and Umzimkulu, for instance—representatives of both races expressed themselves as strongly opposed to the principle of segregation, and stated emphatically that they desired no interference with the existing condition.

It is abundantly clear that the principle of territorial segregatian cannot be symmetrically applied within these districts. This was recognised by the Beaumount Commission, and in the schedule of the Bill, in connection with which this Committee was appointed, selective grouping rather than segregation has been aimed at. In many of the districts European and Native holdings are so mingled and interlocked that they could never be separated without causing ruinous economic disturbance. Within the districts enumerated an aggregate of some 04,000 morgen of land is owned by Natives. As was emphasized in the Committee's Report, there is no evidence of any moral disadvantage arising through commingling of the races. I venture to think that Division "B" should be regarded as a mixed area, and that the lands therein held by Natives should be earmarked for Native proprietorship. To do this would be merely to extend the principle already adopted. For all judicial and administrative purposes Division "B" should be regarded as a non-Native area.

The strict application of the principle of segregation of Division "B" would have very embarrassing results. With in such Division European and Native are mutually dependent to a degree far greater than is popularly supposed. The Native often ploughs the European's land, and in times of drought the European hires pasturage to the Natives. There is evidence that the Native is often cruelly rack-rented. There are far more Natives residing upon the Europeans' farms than the official returns reveal. For instance, one farmer who was licensed to keep twelve tenants admitted that he had forty. The eviction of these people would cause a further over-crowding of the over-crowded Native reserves, and would tend to seriously increase the congestion of the already congested town locations, and thus subject a multitude of people accustomed to a healthy country life, to moral and physical conditions which it is no exaggeration to describe as hideous, and under which the death-rate is often a disgrace to civilization.

The evidence adduced before your Committee tends to show that although the Native can usually manage a small farm satisfactorily, he is apt to fail as a landed proprietor in a large way. He is encouraged by shop-keepers to run into debt, and when such debt has reached a certain point, is forced to pass a mortgage bond often at exorbitant interest. When the proprietor of a large farm dies the heirs are usually incapable of checking the administration of the estate and safeguarding themselves from needless expense. In the case of all Native-owned farms which are unduly encumbered, I would recommend expropriation, subdivision and sale to individual Natives, the size of such subdivision being determined by arable and other capabilities. In some instances farms or blocks of farms might be constituted locations under the Glen Grey system, with individual tenure, but in no case in which a Native manages his land satisfactorily, should the latter be interfered with. But the cutting up and re-issuing in smaller allotments of the too-heavily mortgaged Native farms situated within Division "B" would go far towards relieving the pressure which exists in mony districts.

It is, I think, a self-evident proposition that the fortunes of the European, the Native and the Coloured races in South Africa are inextricably bound together, and that any disability laid upon the progressive members of one race will re-act injuriously upon all. The evidence is overwhelming to the effect that the land-owning Native in spite of his occasional improvidence—is a useful member of society. The ownership of land tends to endow him with a sense of responsibility; he and his tenants are usually regarded by unprejudiced Europeans as an insurance against stock-thieving in the vicinity. On the other hand, the congregation of Natives in the squalid purlieus of the average town, tends to the formation of a criminal class. While it is clear that in the future, the bulk of the Natives will have to take to industrial pursuits, Any Native who definitely adopts true civilization ought in my opinion, to have a reasonable expectation of being able to acquire land should be in a position to purchase it.

It is, however, important that Natives of the class referred to should have the opportunity of benefitting by the example of European neighbours, more especially in the item of improved methods of agriculture.

(Sgd.) W. C. SCULLY,
Chairman of Lands Committee.
Appointed under Government Notice No. 1093 of 1917.

Note if you Can.

To the Editor "Ilanga lase Natal."

Sir,—Your General Notes have not appeared lately, you will therefore excuse me if I seem to encroach upon what may have been held as their province. I want to refer to the great war going on in Europe. Most people think it is the outcome of the duplicity of civilizees, that is certainly the key that unlocked the roguish door, but such are only meaus to amend, which is the adjustment of moral values. Creatures like wilful Wilhelm and the hereditral Hertzog do not at all imagine that they are tools in the hands of still greater rogues than themselves. They are only the working debris for the good purpose of cleaning the atmosphere of its befoulment. Want Central Africa do you, Wilhelm? Well you won't get it, someone else wants it, for a sacred purpose. Poor Belgium acted badly so is badly off; and the great grabber will gasp his last on this little orb, instead of the mailed fist foolingroud in Africa "the Ethiopian will hold forth his hands unto God." What a difference! Some of us know the why and wherefor, and we are deeply thankful to the All wise. Ah, Mr. Editor, it is true that man proposes and God disposes. And that is the test of man's reasonableness, if he recognises higher facts and accepts them with profound thankfulness. It is not to be expected that more than a few will use and approve of what I say but for their sakes it must be said; although the others may say, "Oh, it's only that fellow.

QUIZ.

Lawn Tennis.

ROSE BUDS vs. SPRING ROSES.

"Twas a bright summer's morn that dawned on the 9th May, when the Rose Buds of Ohlange were seen walking down to the Indaleni Tennis Court. It had rained the previous day, and it was not until 11.30 that the first ball could be fired off. The Spring Roses made a very fast start and led off with a good few games while the Rose Buds were studying the Court and the players; but ere the fifth game was played, the Rose Buds closed up and from then good tennis was witnessed. The match closed at five. This time as on the 29th Apr. the Rose Buds marched off with the victory.

Dube and Bhengu beat Xaba and Majozi 8-6; 6-3.
Mdhlazibe and Bhengu beat Xaba and Mbulu 6-2; 6-2.
Bhengu and Mdhlazibe beat Majozi and Mbulu 6-0; 6-1.
Dube and Bhengu beat Majozi and Xaba 8-6; 6-4.
Mdhlazibe and Bhengu beat Xaba and Majozi 7-5.
Caluza and Bhengu beat Majozi and Mbulu 7-5.
Caluza and Bhengu beat Xaba and Mbulu 6-1; 6-0.
Bhengu and Dube beat Xaba and Majozi 6-2; 6-2.
Letanka and Mdhlazibe lost to Xaba and Mbulu 2-6.

Ohlange Rose Buds 92 Games.
Indaleni Spring Roses 44 "

I. MAMABOLO, (Umpire).

Wunayo Imizwa Enga hambisi Kahle?

Ukungahambisi kwemizwa kwenziwa ukungalungi kwayo. Kodwake loku kwehlukene ukuvela kwako Ukusebenza kuze kweqe amandhla ako, kuti nasemva kwaloko ungatoli ukudhla okuhle ngesikati esifaneleyo, lokuke okunye kokubanga ukungahambi kahle kwemizwa. Ukwenza noma yini uze uyeqise yikona kona okubanga loku. Ekungeneni kwaloku wuyobona ukuba ikanda futi liyoba buhlungu. Ukwelapa lokuke kudinga imiti oyidhlayo kube engenaluto olulimazayo. Njengoba imitambo itola ukupila okuhle egazini kungalungiswa lona kuqala.

AmaPink Pills ka Dr. Williams ahlanza igazi, futi enza ukuba kungene kahle ukudhla. Ukungabi nagazi nokunye okunjalo kudinga kona ukuba kubhekwe ngawo amaPink Pills kaDr. Williams.

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UMUNTU KAFI APELE.

KUSHO'UMR. M. M. FUZE.

(ITUNYELWE NGU MR. R. M. SIBOTO.)

Lombhali ongenhla lapo angimazi, neBandhla akolwe kulo angimazi kepa ekuthekeni inkulumo yake, ngimtata njengo muntu osuti izimfundso nenkolo yase Anglican Church Uma nempela ngihlabe umhlola, konke loko akushoyo ngendaba leyo, ukutate kwabo lapo ezalwa kona eTshetshi. Kodwa ke uma ngilahlekile ngesiposiso uMr. Fuze lowo usebenzise amandhla omqondo wake. (Philosophy)

Nomunye umbhaleli wako onguMr. Mxakaza naye akulobile ngayo lendaba, angimazi, neBandhla lake anilazi, kodwa inkulumo yake, ikomba ukuba ungumuntu osuti izimfundiso nenkolo zaseRoman C. Church. Ngaloko ke ubuhili babo. ngiyapika ukuti loko abaloba ngako bakutetele eBhukwini eNkulu (Bible.)

Omunye umbhaleli wako onguMr. Linda naye angimazi konke. Kodwa angingabasi nangaye, ngiti lowo mbaleli wako, akahlangene neze nama Bandhla awaziwayo nawavunyelwayo (State Recognized Churches) ngaba Pati Bezwe.

Ngilusizi bafundi bepepa ngoba ngimfutshane olwimini lakwa Zulu ngoba lendaba bengitanda ukuyingena kabi, kumbe ngitate ichallenge kuMr. Fuze, mina ngokulandula loko aku vezile (his proposition) eti "umuntu kafi." Uma nempela uMr Fuze ekuvuma loko, kuhle angazise. Kodwa ke, kuhle ukuba aqonde, mina, ngoyeka, bonke asebafa ukususela kuAdam ukuya kugcina ngoMpostole wokugcina uJohn weRevelation, noFuze.

1. Mina ngohlala pezu kwake uMr. Fuze ngingasuki, nakuwo umpefumlo wake ukufa upele.

2 Futi uMr. Fuze ngohlala pezu kwake awacsze onke amagama (words) awasebenzisayo, ngisho ukuti woqalngawo lawo amatatu "umuntu kafi apele." Ngotanda idefinition yawo. Ukubonisa engikushoyo (example given.) nanti igama "Come" "zana." Letigama liqukete lowo okulumayo kanye nalewo okukulunywa kuyena, liqukete, nenkati, nokuhamba. This word "comes" involves 2 active agents place, time and force (motion.)

3 Futi akumbule uMr. Fuze ukuba njengoba engumuntu weBandhla elitile lelo Bandhla lakubo, lofa kanye naye kule ngxoxo ukuba uMr. Fuze wehlulekile kuwo lombango. Uyavuma na uMr. Fuze ukutata lengxoxo uyisuse pansi futi na, uveze umqondo wako wenze (Affirm) mina nge negative ngicite loko okumisayo, kakade ke kociteka nxa kungeko qinisweni.

Uma nempela uMr. Mxakaza engowe Roma, ngingemnake ngaluto ngoba lelo Bandhla iBible ipatwa ngabantu okuti wa ngaba Priest KUPELA. Amako lwanje akazange ayipate iBible ezandhleni zawo. Xola Mhleli ngokwelula nangomuxube, ngilifunda ngenxa zonke nakuso isiNgisi angisiqedi.

R. M. SIBOTO.

UMr M. T. nezinkau zake

Ku Mhleli we"Langa".

Mngane,—Epepeni lako lika April 19 ngibone amazwana ka"Mr. M. T." waseXopo "eti mangitshele abantu bakiti bayeke ukudhla amasimu abo, bazakubabulala.

Angijabuli ukubona umuntu wakiti eti lapo enxanele ukupendula indaba yami engayizekela abantu bonke kepa ati yena ngokukwelwa ubuvila ayeke ukungipendula asimze abhede nje.

Kodwa angimangali kakulu ngobuvila nake; ngoba nazo izinkawu lezi zazezaya kuhlala endhle nje zabe zenziwa yiho ubuvila lobu obupete uMr. M. T. Kuzaufanela ukuba bamfunele umpini wokulima, ab'es'ewupisela ngemuva umile, ahambe syohlala endhle kanye nabo abakubo labo.

Yimi,

M. M. FUZE.

ISAZISO SOMKOSI OMKULU.

Niyaziswa ukuti kobe kulilanga elikulu eNative Location, Depot Road, ngo June 8, 1918.

IUnion Zulu Choir, iyobe izwa amapimbo okuma pambi kwamakosi eTOWN HALL, eTekwini, ngo June 14, 1918. Kinina bapati bamaBandhla niyaziswa ukuba nitshele abantu baze bazipate ugobunono obukulu pambi kwamakosi. Inkosi yomuzi iyoba nezwi emkandhlwini omkulu. Ningaputelwa ilezizinsuku zombili.—

June 8, 1918, eNative Location. Isingeno kwoba u 6d.

June 14, 1918, eTown Hall. Isingeno ngu Sheleni.

NANSO INTANDO MAZULU.

UKUHLIKIHLA.

Kumuntu oshaya ibhola neGolf nesiyezeba seminye imidhlalo bayalwazi usizo lwePain Balm. Iwona muti okumelwe ukuba umuntu adhlale qedo abesezihlikihla ngawo. Ukwenyela nobuhlungu kanye nokuvuvuka yize nje kuwo. Bonke abatengisayo banawo.

UMcunu nokufa nya kwomuntu.

Ku Mhleli we'Langa.

Mngane,—Epepeni lako lika April 19 ngibone amazwi kaMr. J. M Mcunu, ependula mina ezwini lami lokati "umuntu akafi pele" Ngicela ukuba ungipe indawana yokumpendula.

Hau, Mhleli! uMcunu njenzabanye ukulumisa wenezela ihele isabo abati befundisiwe bapikise ukufundiswa kwabo. Liyangimangalisa izwi lake lokuti, Ucabanga baba uti izulu lalingaba likona uma abantu babengaloku tepelidupenduka? Uti ujesu wayengezembhlabeni ezele labo bantu abangafi bati nya? Mhleli, nas'endalo singaka fundiswa luto sabe sikwaz' ukuti umuntu kafi. Kute ukuba kufike abelungu kuleli lakiti bafika basiqondisa kahle isimo somuntu, bati abafundisi basitshela ukuti asiyikufa nempela. Leyo ukulumo ivumelana nezakiti es siyazisendulo. Yebo, kunjalo. Ugukelapo umkula wokukonza inyoka, situ, inyoka ka"Sibanibani lea," ingotbekute noma umuntu esegxwalile, ezulela okwokufa, semuka nya kuye isitunzi sake sobuntu kwesala lesi esingento yaluto. Nambhlanje abantu abafunde ezikoleni zabafundisi bapika impelasipikisa abafundisi bano, bati umuntu uyafa nya. Inkosi yetu yeza lapembhlabeni ukuzaufundisa abantu ukuti kabafi bati nya. Kepa nambhlanje kuvele abanye abasifundisa usuti loko esasikuzwa enduo naloku okufike ne Nkosi yetu ku amanga, umuntu ufapele nya.

Uti kimi uMcunu "Kanti iyipi imfayo okwatiwa ayifuyelwe ezulwini uma kunjalo?" Lapo uyangahlula njeowag'emaqunw'ni ukuzitshaya uvumepika. Leyomfuyo kambe ezisezuwini uyakubuye ayitole ayidhle kanjani loku uyskuti mhlaefuyo lefuya kantutshoni uma eti uJesu wavengayizemhlabeni ezele lalo bantu abangafi bati nya? Pel leyomfuyo ati sisekelwe yona ezulwini, uti sisekelwe mfuyo nloku siyakufa situ nya njalo?

Uti uMcunu, "Kade sikutshela sesiyenza izincwadi zezindaba zabakwaZulu owawusixoxela zona kuqala sizeng. Uma uti uzopika ngokupendula nonkabantu maqondana nalendoda yakoipepa lizosuka ligcwale ezako kupela kungakulunywa ezinye." Kulawo mina ngingetunywe muntu ukuti mangibenzele izincwadi bazitenge. Kungaya ngokubona kwami uma ngi ona ukuti au ngifanele loko. Abantu laba abayaku pikisana nami kuze kugcwele ipepa konke kungane kusazekwa ezinye izindaba, pela mina angicunuki uma ngizekela abakiti indaba.

Niyazi nonke ukuti senganitshela ngati anowafundisa kahle amazwi ami ningakangwa ukungipendula ningafundisisile kahle. Ake nibonekeni dadaMcunu nehelana lake bayeka ukupendula amazwi onke engawakulumayo. Ngaqalela pansi ngaye ngafika pezulu, ngalanda engikuonayo ngokudeba kwomuntu; bayeka ukungipendula kuloko konke, bavijimela odbeni ningayelele. bapikisa umenzi wetu ow si umba qede isidumbu ngenhlabati wapefumulela kuso umoya wake ozwayo, umuntu wase ekuluma w ti futi kwoti ngamhla isidumbu sibolayo umoya wase ubuyele kuye, uti umzimba uduyeotulini lapa watatshatwa kona.

Lelihelana lipikisa uMsindisi weoweza lapa emhlabeni ngezwi lake Yise ukuzukusifundisa ukuti siyikufa nya. Kulapo ebuza kona [illegible] toli [illegible] po! [illegible] vusa [illegible] 20.

Uyabona [illegible] Mhleli ngisebuna lawo kuMcunu [illegible] akuzwa [illegible] kakulu ukuti [illegible] akuzwa [illegible] yo. Basa [illegible] nganisa ukuma kwesimi kulona. [illegible] somuntu esifayo njengale izwi elabe lishiwo mandulo [illegible] bona [illegible] ukungena [illegible] abaluboua ukuti lutula kunalamazwi onke engawakulumayo. Uma sebeti bayangipendula [illegible] angipendule ngokucacileyo, bangateli ngotuli emehlweni. Mina angindi ukupik'inkani yewa nabantu, [illegible] dwa ngitanda ukuba bangikanyiseza anangipikisa kulo, ngoba kade kw[illegible] Futi ukuze sibe abantu kutiwe masikuume siveze loko esikubonayo, singakugodhli situte nake [illegible] gobana nabantu [illegible] na izincwadi [illegible] zesendulo [illegible] ntu njengati [illegible] noobungu njengati befa [illegible] ohlanje kaseko moyedwa [illegible] sisihuyela zona lezi zindaba e ipa [illegible] ngazo. Mina ngi mjatulele ka [illegible] wo otanda ukuveza eyake ingqina angilulele Kodwa ngiyetuka impela uma sengi ona abantwana bokufundisa seoeqala ukudukisa abantu njengaloku ukuti umuntu uyafa nya Wo! bakit. ngiy dabuka

M. M. FUZE.

ISAZISO SOMKOSI

IKonseti enkulu iyoba iseMachibuzi eTOWN HALL ngoMay 29, 1918

Kobe kuhlabelela iKwaya (Choir) ezipetwe uMr. Littin A. J. Mtetwa elimizwa ngokuti, Union Zulu [illegible] Choir. Lobe limi pambi kwamaKosi nezi Kulu.

Kutiwa-ke kinina bohlanga lwakithi olamnyama nize nizipate kahle ngobunono. Nina eniseduze neP. M. Berg ningaputelwa ukuzobuka i intlanzi zakini zicekeza pambi kwamaKosi.

Isingeno emnyango 1/-

Ipogramme.....3d

ISAZISO.

Sisaudu kwemukela incwadi yomlisa wangalapa kwa Zulu owayekade esifundela "Abantu Batho" [illegible] bonzi. Silahle elwe ikeli [illegible] abhale kona manje, [illegible] umsebenzi. Yiti be [illegible]

UKUNGENA KOBUSIKA.

Anoqapela ningangenwa [illegible] yangalesi sikati [illegible] Igeina ngokumanela [illegible] Tengani iChamberlain's Cough Remedy, kuseko hle nje. Bonke abatengisayo banawo.

UBUSO B T-HE BOOKE

SEKWEHLULEKWE KWO DOTELA, SEHEDHLE NAKUYO YONKE IMITI.

KWAQEDWA NGIZAMBUK YEDWA.

I Mr S. Labell, General Dealer, wase ady Grey Street, Lower Pasrl, uti.

"Ngesikati ngibhale [illegible] erg ngaeghela [illegible] pelinye [illegible] kwa [illegible] ngatsha [illegible] ubuso [illegible] kona [illegible] kwaba [illegible] kwesikati [illegible] ngaqala [illegible] Kwakuti lapo kuti [illegible] kwelinye [illegible] kuvuke [illegible] kwa [illegible] kuxxa [illegible] kwasuswa kona [illegible] Bavavuka bonke ubuso [illegible] ukuvuvuka [illegible] emi [illegible] Angibaya [illegible] ngokwenza noma umsebenzi mani

Ishayanga ezishumi nesishiyagalolwesi [illegible] NgiseseNhlebhele [illegible] ngawo onke amakambanu, nawesize luto.

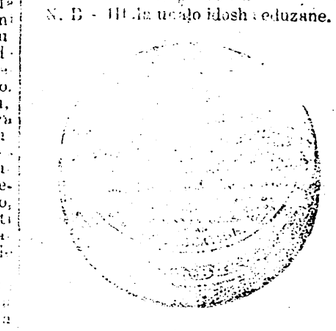
Ngesuka ngaya ePort, ngafika ngezwa konke ngoZambuk ngafuna idoshe [illegible]

Ngi [illegible] impela ukufumanisa ukuti [illegible] Buk uyazeh ula, nami ngakukuti [illegible] Kwa [illegible] pela nya. Manje [illegible] ngaqala, sebutamele [illegible] ngati abazange buhe [illegible] ozi [illegible] Buk ang [illegible] futi amagi [illegible] futi [illegible] ngi [illegible] umsolo ozozo, intenze [illegible] umzimbu, [illegible] utembuzone, [illegible] nezinyawo ezi [illegible] ukileyo, [illegible] ukuvuza kwezandhla namafungu nazo zonke izinkati zo zes'ikuna [illegible]

Ungatelwa kuze onke amaKamisi [illegible] nzo ls 6d [illegible] ngo 3s. 9d. ngedoshe, [illegible] utuyelwe kona le kwo.—

ZAMBUK Co.,
No. 9, Long Street,
Cape Town.

N. B - Ili is ucalo idoshe eduzane.



[illegible] A MJOYINO

[illegible] ngendaba, engiyi[illegible] Lamazwi [illegible] emhlolweni. [illegible] ukuti kwati kukupi [illegible] ukuti [illegible] kanjena [illegible] ngokuti [illegible] loku sunduza [illegible] Imp [illegible] kuqinise ngoba [illegible] Ngisi siyawu [illegible] zi okape eley ukuti [illegible] uma sibhekelwa [illegible] Sihlezi nje izinhlaziyo zizwa [illegible] lapa siqona zonke [illegible] zidhlu a [illegible] pete smahlamvu [illegible] um [illegible] ukushisa [illegible] nzenxa y ko [illegible] fuku kuleli [illegible] Ful nsi [illegible] Tuna [illegible] uKing kuyo [illegible] uma [illegible] futi kwati uma [illegible] ngamahe [illegible] ala, notsyi [illegible] ngubo [illegible] kwaleku.

Yimi,

A. MATUNJWA.

IZIMFAHI!

EZIFENGISAYO

[illegible] gezimpahla [illegible] zagqo[illegible] ngo May 31 ngo [illegible] ngama[illegible] ala, notsyi [illegible] ngubo [illegible] ukupako.