IMVO ZABANTSUNDU (NATIVE OPINION) DECEMBER 22, 1892.

 PASCOE, (U FOLOKOCO)
 USAHLELI AKAFILE

Apo uya kumbona NGOKWAKE (SALUF’) kuse QONCE, EMONTI nase CALA, Yizani kubona Imimangalisc yake engatetekiyo

Ngapandle kwe MPAHLA yake eyazekayo kunene, unga ningakumbula ukuba ngoku uno DRES-MEKA (Dress Maker) ovela e ENGLAND.

*ILOKWE ZOKUTSHATA EZENZIWA LELI LEDI ZINGUMMANGALISO.*

Intombi enxibe enye YEZILOKWE ingataho no Mlunguzwayo angayazi; ngenene, ndifung u “Rarabe,” ’Strue I Blam kunga- nzima ukumazi.

NGUYE NGOKWAKE,
FOLOKOCO (Salufu).

GIBBERD & BRYANT

KIJSTG WILLIAMS TOWN.

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I S A Z I S 0 !

U

MNYHADALA e Qonce uyakuba nge
veki ye Kresmes, DECEMBER 26.

Kuyakubako ezindawo: Kimbili, Qonce,
Monti, Komnni ne Sithili, Tinara. Paula !
Nengxilimbela ye Konauti ngolwesi Tatu,
28 DECEMBER, e Town Hall.

AMAZINYO AMAISHA

AFAKWA KWIZIKEWU EZIDALA,
NGAPANDLE KWENTLUNGU, TSHI-

PU, AHLAZ1YWE UMNTU ABEMTSHA,

YIZANI KUBONA

—U—

Mr. Herbert Henry

kwi Ofisi ENDALA KA INNES,

E DOWNING STREET,
E-Qonce.

Mvo Zabantsundu.

NGOLWESINE. DEC. 22, 1892

Iveki.

~~—~~

Ngu Mr. Harry II. Bunn owalatehve
kubumantyi base Sidutyini.

U Mil R. Solomon upumelele emnya-
daleni wase Kimbili. Sivuya naye.

Amajoni amatatu e Kapa asenkata-
zweni ngokutshisa intaba eyongamele
i Kapa.

Inkosana zelakwa Sikukuni zisenko-
ngolweni e Lydenburg asivakali kamna-
ndi isizekabani.

Abemi base Kimbili abayiqond kanye
indawo kakuba amanani okukwela ku-
loliwe angatotywa ngeholidc ze Kres-
mcs.

Amagwangqa amabini adliwe £5 10s.
Kaladokwe lilinye ngokunikela izatifi-
kiti kubantu zokuba igusba azinabula,
esazi ukuba zinayo.

Umxosa, ubbmcle izalatiso zokungena
kukaloliwe c Monti kwcpelileyo xa kuza
kungena enye. Uncedakele ukuba
angenzakali uloliwc ngokusuke abonwe.
Ubanjiwe.

Ngenxa yokwandiswa kwemali eku-
kutshweni kwempahla ezibukweni lase
Monti kude kwatunyelwa amanene
ukuba aye kuqondisana no Rulumeni
ngalonicimbi.

U Elias Dunjwa wase Kimbili utiwe
gidli iminyaka e 5 enkongolweni etsala
nzima ngokuba idayimani, ucutshwe
likolo lake. U George Zulu ubaselwe
ngemine. “ Adla ngandoda ! ”

*UKUSEBENZA.*

Y

INTO ekuhlala kuqongqotwa
kuyo le ikukuscbenza, noko

ke ifana nesiziba, sona kumana
kupindwa-pindwa ukukiwa kuso,
kanti noko asigqitywa. Akuko nto
iyakwenzakalisa nokuba simana lo-
mcimbi wokusebenza siwubeka pa-
mbi komzi. Akuko sizwe siyakuze
sibe siso, sihlonelwe zezinye, sitaba-
te indawo pakati kwezinye intlanga,
ngapandle kokuba sinyamekele uku-
sebenza.

Kuko impawu ezitembisayo ma-
yelana nabantsundu belilizwe zoku-
ngati iko inyamekwana yokusebenza.
Ngoku abangabalimi ungafika be-
nemigudu yokulima ezinye izinto
 ezinjengengqolowa, nozihabile, no-
 zirasi, nezinye intwana-ntwana,
kanti ibisakuba ngamazimba no-
mbona wodwa into ebezisakulinywa.
Lento iyabuleleka. Umsebenzi
wokulima ngumsebenzi onexabiso
kakulu, ekuvuyisayo wakubona
unyanyekelwe. Kanti ke noko
awukabiyiyo nento le obufanele
ukuba yiyo. Kwezindawo kuko
imigudu eyenziwayo, ungafika eli-
nye iqela lisagcine amazimba no-
mbona kupela. Ufike becapuka
nayinto yokuba abanye abantu ba-
lime ebusika, babandezele inkomo
ebusika ukuba zingabhuqi, njalo-
njalo—baze ke abatanda ukusebenza babe senkatazweni yokuteta, noku-
linda, nokuqumba, bamane benye-
lisana ngendlela yokuti, banocuku,
i bakohlakele. Ezizinto zidambisa
abantu abaninzi ekusebenzeni um-
hlaba. Izilumko zomzi lento ma-
ziyifunele iqinga. Enye into ebu-
yisela umzi emva lolubhuqiso Iwe
nyanga ezintandatu. Isendele lento
yona kumzi ontsundu, yayeke isenza
lukuni nomhlaba pezu kokuba iba-
mbezela ukulima, iti noko imvula
inileyo kutiwe, kulukuni ; ufike
wona ama Jamani elima kwakulo-
mhlaba, kuba kaloku wona owawo
awudotyongwa zinkomo. Ungafika
sekulublaza kurna Jamani, uze
wakufika kowakowetu umzi kunga-
biko nento. Enye into kokukulima
enyatyelweyo ngumzi kukugalela
umgquba emasimini. Ungafika ku-
sitiwa lomhlaba ubuke uchuma,
asazi ukuba utenina; kanti wona
umhlaba ufuna ukunikwa amandla
ngomgquba. Ukuze umntu afu-
mane into ngembulaleko yake yo-
kulima, makanyamekele ukugalela
umgquba. Mininzi imihlaba ese-
kusitiwa kupala, kanti yona ifuna
ezamfumba zemigquba sifumane
zayekwa, kufumane kwayekwa ama-

imba ngase zintlanti. Kanti ke ukulu ubutyebi obulapa emhlabeni, mawetu angati enyamekele ukububola ngepuluwa nangegaba, nangehalafu abe ngamadoda ngenene. jomsebenzi wokulima udelwe kulene yimpi eninzi kumzi wakowetu.

Ezinye indlela ezikukusebenza jobuye sizibeke pambi komzi wakowetu; okwanamblanje sisavusa umzi NGOKULI MA.

Ukugqiba ke : lento yokulimela ukutya nokwambata kupela, imbi. Abalimi bebefanele ukuba ngabarwebi ngezilimo zabo, bazuze imali ngazo, yokugcinwa, yokufuna ezi­nye izinto zokubluma. Australia nezinye i Koloni zo Mntan’ Omhle ziyidiliza e England imali yokulima. Ama Afrika nawo angakwenza oko ngezawo. *Sebenzani umhlaba ma* Africa !

*ABEBALA.*

N

GELI gama tina Razeke sibalula impi ema Bhastile, nema

Silamusi eke yamana ukuvakala mayelana nengxokozelo yevoti eya- vakala ngase Kimbili. Kekaloku ngoku bekulungiselelwa unyulo lwelungu lokutabata indawo ka Mr. J. II. Lange, lifike eliqela layawe- nza into yokunxaxha, yokuxhasa u Mr. J. S. Cowie. Lomfo ubene- ntlanganiso neqela eliku 250—ubu- ninzi ingama Indiya, ama-Mahomet kwanama Bhastile ase Kapa. Le- ndoda batyekele kuyo yenze inteto ete ayabafihlela ukuba iyeye Bonti, abate ke bavakabsa ukuyitemba ngamxhelo mnye. Ngokwenjenjalo ke elibandla lebala libonise ukuba alingaye u Mr. Richard Solomon umhlobo wenene wentlanga ezintsundu. Makwazeke ukuba aba ngababantu abatile abantloko zibilayo ababejikela beshumayela ukuba tina ma Afrika antsundu masibe nto’nye entweni zombuso. Elipepa aliyamkelanga lomfundiso ngokuti linga lingake libone into enokwenziwa ngalamabandla abesakuba ngabantu abangena nyaniso yazekayo ngapambili. Kanti ke noko sibe singazi ukuba kungati kamei nyane kangaka babe abantu bebala bebonakalisa ubutyamtyam babo entweni zombuso ngendlela enje— yokuvutulula elutuliui um Bonti ongazelwento ngabantu bakowabo, nongenayo nencinane imfanelo ye Bandla, bamanyane ngokutuma yena, eyona ncekevu ibe ngum- numzana odume kulo loke ngobu- hlobo kwezintlanga njengo Mr. Richard Solomon. Ubuyata obunje besingazanga sabucinga; yaye ingama Bhastile odwa abengade abe sekugxekweni ngenxa yabo. Kodwa lento ibifanele ukuba sifu- ndo kwabetu abebecinga ngokuba amawetu angade akokelwe ngama Bhastile la namhla alibubu emva kwefokotshela elinjengo Mr Gowie; kwinto ebiyakubehle ibonwe nga- mawetu ukuba aku’’o nokutelekiswa oku no Mr. R. Solomon. Kungodano esivakalisa uluvo lokuba, xa ngaba lomzi ugqibe kwelokuzise- benzisa ivoti zawo ngoluhlobo, isi- pelo kukuba uyakuzenzakalisa kuno- kuzihlangula ngazo. Bangabantu angebengazanga bayinikwa ivoti kanye, xa kubonakala ukuba into eza- ndleni zabo kukuzenzakalisa ngayo, nokwenzakalisa umzi upela ngoku- tumela kwi Bandla lawo abangali- faneleyo kanye elobandla ngenteto zabo—okunye ukungakwazi ukuteta kwabo—njengo Mr. Gowie nabaya kuyenza inkundla imbuqe yengu- lube.

*U MISS STURROCK.*

L

ENKOSAZANA ngolwesi Bini
Iwaleveki ipete omnye wemi-

sebenzikazi ekungekwanteto ukuba
silinge ukuwuchaza — wokushiya
isikolo esikudidi olupambili kweze
ntombi—esase Ncemera. Sayilwa

ngu Miss Sturrock esisikolo pezu
kwenkatazo ezininzi nengxingongo.
Sibe lusizi ukuba singabanga nako
ukubhengeza tanci isidlangalala
somemo abe sicele ukuba simenzele
kweleveki egqitileyo, ngokusuke
incwadi ifike emva kwixesha. Um-
sebenzi wawuqala ngo 1892, na-
mhla uwushiya emva komnganzingo
weminyaka engamashumi amatatu
lonke elixesha eqeqesha intombi
zase Afrika, inxalenye seyingonozala
kaloku nje. Amakosazana oluhlo-
bo Iuka Miss Sturrock aman’ uku-
quzuka ngamanye, yaye lonto iyi-
lahleko kumzi wakowetu kuba yena,
namanye anjengo Miss Waterston
(u Noqakata) obesakuba se Love-
dale, no Miss McRitchie bebezi-
nikele ngompefumlo nomzimba

wabo upela emsebenzini wokunyusa
uhlanga oluntsundu. Ke noko

sisazonwabisa kuba kuseko amanyo
noko ambalwa amsebenzi ukwanyu-
lu njengowale nkosazana—siteta o
Miss Hope wase Mgwali, no Miss
Bond wase Nxaruni. Umzi ula-
hlekelwe kakulu kukuroxa komhlo-
bo ongaka, saye sitandazela ukuba
ngamana kungafunyanwa okwanje
ngaye oya kuzeka isikundla sake.
(Ubemhle ngalendawo u Miss Stur-
rock — yokuqeqeshela intombi
kumsebenzi wezandla, nemfundo,

kwanencubeko yase mlungwini nje- ngoko kufuneka kunjalo Uzincoma kakulu Unina wazo intombi zake ezisesesikolweni ngokuti senze umsebenzi omhle ekuhanjisweni kwe Lizwi. Zivukelise nga £20, ukuxasa utitshala pakati kwe Afrika ngapandle kokuncedisa kwizikolo ze Cawa, bezisakupuma ngambini imi­nyaka eli 18 kwada kwangu 1888, zisasaze incwadana ezimnandi zesi Ngesi nesi Xhosa ezinga 15,086, ikakulu zonde ngamaqaoa-mbola. Imali ecitelwe ukufundisa umtinjana kodwa pakati kwale minyaka i 30 nga £985. Imali azizamele yona u Miss Sturrock ingapezu kwa £2,037. Usawaqwelile okwa- ngoku u Miss Sturrock onke ama­kosazana apesheya ngokusebenza kweli nomtshana wake. I Shaftes­bury Home ibikululeke kuye wonke ubani ukuba ayisingasinge. Nga­mana I^kosi abebesebenzela yona tingawukangela umsebenzi wabo, ibasikelele.

Amacapaza.

Emva kwenkani zaba- unyulo lwase xumi baka Mr. Gowie kimbili. kwabonakala ukuba makuvotwe ukugqiba inkani. Uqutyiwe ke lomsebenzi ngo Mgqibelo wepelileyo: u Mr. R. Solomon, Q.C.,M.L.A., umtshize ngodaka kakubi umana ka Cowie. Uvoto lume ngolu­hlobo :—Mr. Solomon 2,331, Mr. Gowie 573. Samangaliswa tina kwamhlamne- ne ukuba lomnumzana afumane azixamle ngokuchasa u Mr. Solomon kuba nabaka bafuna ukulinga ukwcnjenjalo babuya baroxa, impi eno Mr. O’Leary. Umzi kanye ubungamfuni u Mr. Cowie mpela, kuba ngenye intlanganiso awaka wanayo bamgibisela ngamaqanda abo- Jileyo—intshoutsho J<e leyo kuma Yerepe.

Inteto ka Rev. R.

u rev. MR. Wardlaw Thompson Thompson pambi kwe L.M.S. e nabantsundu. England, yebifanele u- kubakutaza abantu bakowetu, ute:—Umangaliswe kukubona inqubelo pambili kubantu base zikolweni base Bechuanaland, nokokuba abantsundu abasayikuba zicaka zabamhlope ngonapakade. Itemba lake lelokuba abamhlope nabamnyama baya kubehle badude mgangatweni mnye wokuzixezela impilo.” Le yinyaniso engena kupikwa bani, into yona kukuba tina bantsundu singabantu apa abati omnye akuyila ishishini, nanko ! abanye beziqodolo ukulenzakalisa ngako konke abanako, liti lakuwa bavuye. Into eziyakusinyusa yingqobbko yenene, ukutwalisana imitwalo, imbukwano, nokunyanisa ezintweni zonke.

Umzi omcle isit'ili ayi- UMboniso mantyi kuso u Nir.

wase Levey usenywebeni e-

xalanga. ngatetekiyo. U Mr.

Levey ukudidi olupa­mbili Iwemantyi olumbasa ikukunyusa abantsundu. Kungenxa yemantyi zolu- hlobo umzi ka Tembu ngati ute tyi nje kwindhi emnyama ekuqubeleni pambi­li. Ngomhla we 6 ku April kuyakuba- ko isixwexwe so Mboniso we Mveliso zonke zabantsundu kude kuyokupatelela nase bubleni bomzi ogqite eminye, ibaso yipuluwa. Kuyakuboniswa na- ngemisetyenzana eyenziwe ngeminwe, ngako oko zonke indidi zoluntu z.oba nokugqatsehma kuba nentombi zinoku- ngenisa ikausi, ncminye imisebenzi yolohlobo. Siyatemba ukuba umtinjana wakwa Ndlovukazi awusayikuyinyabela londawo. Amapepa aloniboniso sele- kutshiwe a 300 inani lawo. Abenzeleleli bomsebenzi ngu Mr. Levey, Imantyi, no Messrs. Figilan no Makohliso.

Impawana.

Zibo rvnandi kakulu esrzivi!eyo ngove’a e Kimbili ukuba apo kuko amanene azibe ndakanye ngokutata iqela lamapepa at.le, aye ngokwenjenjalo eziquba engqondweni nakwingeto enqabe kunene yesi Ngesi. Nto ite asa)igqiba kukuba lomanene ate ekutyu- mbeni kwawo amapepa lawo, atata ezona zigqogqo, esingaziyo nokuba oyike amrumo na kwawona mapepa aqavileyo, angala : — “ Cape Times,” awase Bhai omabini, ne “ Cape Mercury,” kwawase Free State i “De Express,” ne “Star” kwawase Transvaal. E'inqina lihle kakulu. Nga­mana angetyab lomadodana kulomsebenzi ungcwele.

\*\*\*

Ngenguqulo ye Bhaibhile u Mr. D. Gulwa uti:—Tina zintwana zaviujwa kangaka ingqondo, kunzima nokwenza elako kwinto esakuba ixutyushwa ngamanene. Ukuba ndovakala kakuble Mhleli ndifuna ukuke ndenza ilizwi kulengxushungxushu imbi kunene yenziwayo epepeni ngenguqula ye *Zibhalo.* Njengokuba lento isoloko ibona- kala epepeni lako Mhleli, akuzange kubeko nemiui enye endivuyisiyo xa ndiyifundayo, ngati yalahlwa kwangowabhala kwasentloko indlela eyayifanelwe kukwenziwa ngomci- mbi woguqnlo Iwe Zibhaln. Ndiba mna, njengomnqweno we Bhodi, kwakufunekn, ote esakuba etabase i Bhaibhile wafanda waza wadibana nezwi angaliqondiyo, mandi- ti angalitandiyo, asuke abhalele komnye we Bhodi leyo, igqitywe lento ngencwadi endaweni yokuba ibe semapepeni. Lento kokwam ukubona ayintle. Elinye endingalenzayo nali: waka wati omnye umfundisi sincokola ngayo lento yezincwadi zibonakala futi epepeni:—“ Abantu bakowetu bayipo- sisile lento.” Ndite mna, yipina yona ? Wati “ ngabete kanye batata eli litetwa ngama Ngesi kweyabo inguqulo.” Ndite, batinina P Wati, “ bati bona abelungu, no- kuba injanina le indala inguqulo ibilungile ukuba iseliyekwa kuba sesiqele yona ke, sivele'e kuyo.” Mandenze lombuso ke kumawetu : alisifanele na tina elozwi enda weni yalengxushungxushu siyenzayo nge­ncwadi ka Tixo Into esuke yandixaka endingenazwi layo yile yase Ngcobo. Ndi bona ke mna ikukutanda ilizwi labo kupela. Yinina ukuti iko i Bhodi yenguqula ye Zibhalo, ? kuvele enye inguqulo ? ” Sasiba siyitshayelele kakuhle nkungena kwayo Inguqulo yase Ngcobo ngati asikuko kuzi- ngca ukwenza oku, kodwa kukwalatisa i Bhodi umnqweno womzi;

Ukupiliswa Kanye Kobutulu.—Inene elazi- pilisa Kubutulu nasekutini “Nzi” kwe Ntloko, ckwakuse kutnzuzu linabo, ngendlela entslia, liya kuvuyiswa kukutumela incazelo ezeleyo, kwane- nteto zabancedakalayo, njalo-njalo, ngokuti atumele izitampo ezibini. Ukusetyenzwa kobutulu nge­ndlela engumangaliso engazange ibonwe. Kubha- lelwa ku Herbert Clifton, 51, Upper Kennington Lane, London, S E., England.

E KIMBILI.

[YI editor.]

Kute kuba sifike ebusuku (2 a.m.) kwesi sixeko sidumileyo sawarola onke amehlo entloko ukuqonda into ezibambe ukuba butupawu zomzi omkulu. Asidaniswanga, kuba kuti, xa sipipipi ibaleka itreni, wakuba utsho ngobukali kona umlozi kwa walo eliramncwa lisitsalayo, lixela ukuba liyangena e Beaconsfield, umzana aqala ngawo umntu ukungena k welo, siwasingise pandl’ amehlo. Nango! amatyangatyanga omlilo—abuzaporo—e- pala emmangweni. Sibe zinto zokubonisa ukuba inkulu into ekoyo apo kwele Dayimani ngale Ekizibishoni, siqonde ngonye imini ukuba kanti yimililo yoku­ba kusetyenzwa ngobusuku—yezibane nomashini! Mininzi ke nina yaye imi kude.

E Beaconsfield sifike e Steshoni sigaxe- leke ku Rev. J. Magaba elindele—engali- ndele umkuluwa wakeebelindele kuba wayefumene incwadi yokuba uyeza:— engalindele kuba wayeyakwaziswa ngoka kundulukiweyo ngomnye umfundiso. Kube kubi ke. Kube kubi ngapezulu kwakuvakala ukuba umkuhlane womkonzazana owabanga ukuba angahambi u Rev. E. Magaba wabuya wegqita: samvela kunene kulowomsebenzi; saye sinosizi ukuba kungeko emandleni etu ukumenzela okungapezu koko.

Sigqitile e Beaconsfield aziyekanga ukusibiza izibane, esitelekelele ukuba mazibe zezakwa Mgibisa ngotango Lwezi. ngi ezivuta pakati kwalo. Okunene site kanti asilahlekanga—yinto ekusetyenzwa emini nasebusuku ukumbiwa kwelilitye. Lemingxuma e Kimberley mibini omku­lu yi De Beer’s omnye yi Kimberley Mine. Ivaliwe eyase Beaconsfield, nosati uyasebenza kona akuseko nto imandla ayonzayo. Ngesi sizatu nomzi lowo ku­bonakala ukuba uyachitakala. Imbangi yokuvalwa kwalemingxuma asikukuba zipelile idayimani. Yasuka yatengwa yi Komponi enye—eseyikolise ukulunga kuyo yonko imingxuma, ngokoyikela ukuba iyakuti ngokumbiwa ngabo bonke idayimani ingabi naxabiso, okanyeingabi nakumbiwa ngabantu ngabanye kuba ukuyisebenza kakuhle kufuna imali eninzi; ngoko lumanyano Iwezityebi kupela olunokuyimba.

Njengoko besazi abalesi be “ Mvo ’’ i Kimbili—ukuze iqondwe into esiyitetayo masiti, impi yebala yase Kimbili yiyo ebizamisa umcimbi wevoti yakubon’ ukuba seyigqityiwe yi Palamente, iteta ngezibheno. Kwaye kute ukuqutywa kwengxokozelo yilempi kwavakala ukuba inesiroro esirara ngakumsengi welipepa. Kude nge Ekzibishoni le kwako nenteto emapepeni ama Ngesi ezivakalisa ulangazelelo lokunga i Editor ingake ihambelokona kuba iyakwamkelwa ngendlela eshushu. Masiti noko asilwazi uhlobo lobushushu abaye beteta Iona. Ite nempi ebabhali betn eiapa kwanebahlobo ayabi senza nelindaka kwamhlope ukuba maube umzi “ upefumla izisongelo no- kubulala.” Ngako oko ke sifike singaba- ngayitembiyo impi yonke de siyiqonde. Sifikile sifumene ukuba zonke ezizinto aziko emhlambini—kowakowetu, nako- webala, ade ati kwawebala anjengo Messrs. Eftendi, Abraham, no Hassim amane ukusivelela ngazwi nye ukubonakalisa ububele bawo umzi webala— inkolisoyawo ngoma Silamusi—usicelele edinaleni, osite noko asaba nakuyamkela- Umnqweno sasesiwubulela ukuba usisenzo. Ngobubele! yeka.

Kusile ngolwesi-Hlanu, 2 December, umntu ute, kawuye kwi Kimberley Mine —umngxuma okukatnisa kungenakuxe-lwa apo zaqala ukumbiwa kona idayiman, kusatiwa yi New Rush. Sondele ngoku- mangaliswa wada wafun’ ukukamisa umlomo nawo ngokomngxuma. Kute sikangele kwatnana kunyukwa kusihlwa ngentarnbo ekubotshelelwe kuzo amaplanka yimpi entsundu eqela noko lingepi belisebenza apo. Kanti umlesi makangabi yena kusetyenzwa kwalemi­ngxuma oko. Site mayibe yindawo kodwa epuma ecaleni ngokokutukuza kwentuku. Into ete yangummangaliso kulomngxuma kukuba sifike usitsha noko kungekulu. Bate yi salfar leyo itshayo.

Ukubuya kulommangaliso singene ku. bahlobo abadala ebesibazela kwasemfu- ndweni o Messrs. Percy Frames no W. P. Grimmer, seyizizi ankole zabalungise- leli bemicimbi yase mtetweni apo e Kim­berley—sitsho tina kuba abanye sebede bati akuko magqweta odidi Iwabo agqite bona. Kulondawo mpindini yase Love­dale !

Ukuteta ngempi yase Lovedale kundi- kumbuza ukuba into ezimbini zika Solomon—u Rev. E. yena—ezazikwase Lovedale ngemini zosombawo u Gaveni wodumo oluhle kwabantsundu, zizinjojeli kwakumatyala awona makulu apo e Kimberley. Enci u W. H. iyi Jaji apa emzimba uncipileyo ete yasamkela ngo- bendlezana ububele sakuveliswa kuyo ite simka yayisiti mayitunyelwe ipepa le 11 Mvo,” ukuba ibe yeyesibini i Jaji ese mqulwini wetu. Umzi usahleli nganina xa sekunje? Kwakwinto zika Solomon enye yile iseligqatsweni lwevoti yaziwa kunene ngokukodwa ngamawetu maye­lana novoto Iwase Qonce. lyinkunzi ekumeleni ematyaleni kwakona. Naye wenze imibuzo yobubele ngemo yomzi.

Ngokuhlwa amadodana antsundu asi- memele kwisidlo sobubele sedinala. Ku- qutywe isiko elaziwayo lasemlungwinb lokubuka indwondwe ezitile, esite alilele ikhaba sinina. Ukubalisa ngento zale mbuto yaba yepumelele kakuhle kanye —kusafanele u “ Dayiman.” Kodwa wonke owayeko uncoma ubusuku obu- mnandi.

I Ekzlbishini siqale namhla ukuyive- lela, amanqaku ayo akufanele ukuhanjiswa odwa ; kwangokunjalo awemimangaliso yomzi ekutiwa ngowakwa Mgibisa esiyiboniswe ngobubele zinouopu zakona intsuku zombini. Okomzi sixwexwe apa esimanewunewu ukusinga empumalanga esingabanga nakuwufeza kwixesha elifutshane ebesiqoqelwe Iona.

UKUPELISWA KWENXAMLEKO YOKWAZIDl Izihlobo.— Ngokutumela 2/6 unokwazisa nge “ Mvo ” izihlobo ezikude xa kufike umntu onitsha etnzini wako ; kwanaxa kuko umpha. nga onga ungabaziaa—3/9 ukuba ufuna uhanjiswe kabini ; 5/ katatu.—St.

Inguqulo yase Ngcobo

IVANGELI NGOKUBHALA

KUKA MATEYU.

ISAHLUKO XI.

K

UTE ke akuba egqibile u Yesu
ukubayalela abadisipili bake aba-

lishumi elinababini wemka apo ukuya
kufundisa nokushumayela ezixekweni
zabo.

1. Kekaloku u Johane akuba evile esentolongweni ngemisebenzi ka Kristu watumela ngabafundi bake,
2. Wati kuye: Unguyena lowo ubeya kuza nokuba sikangele omnyena.
3. Wapendula u Yesu wati kubo: Yiyani nimxelele u Johane izinto enizivayo nenizibonayo.
4. Iinfama zipiwa ukuba mazibonc, neziqwala ziyahamba, abaneqenqa baya- hlanjululwa, nezitulu ziyeva, abafileyo bayavuswa, namahlwempu ayazishu- nyayezwa indaba ezilungileyo.
5. Usikelelwe ke lowo ungayi kufuma- na sizatu sokuxakaniseka kum.
6. Kwati bakumka waqala u Yesu ukuti kwizihlwelengo Johane : Napuma niya kubona ntonina entlango. Ingco- ngolo izanyazanyiswft ngumoyana.
7. Kodwa nibe niya kubona ntonina. Umntu owambete ingubo ezitambileyo na. Kaloku abambata ezitambileyo basezindlwini zokumkani.
8. Kodwa napumela ukuya kubona ntonina. Umpolofiti ? Ewe nditi kuni node wagqitisa ku mpolofiti.
9. Kuba nguye lo kubhliweyo ngaye kwatiwa : Uyabona isigidimi sam ndiya- situmela pambi kwo buso bako, esiya- kulungisa indlela yako pambi kwako.
10. Ngokwenene nditi kuni kwabo bazelweyo ngabafazi akuvelanga onga- pezu ko Johane umpehleleli, kanti noko nongati mncinane ebukumkanini bezulu umkulu kunaye.
11. Kanjalo kuseloko kwimihla ka Johane Umpehleleli kude kube kalokunje ubukumkani bezulu buyatyutulwa, zaye izityututyutu zibungena ngamandla
12. Kuba bonke abapolofiti kwa nom- teto bapolofitesha kwada kwafika u Johane.
13. Kananjalo ukuba niyavuma uku- kwamkela: lo ngu Ellta lowo ubeya kuza.
14. Onendlebe zokuva makeve.
15. Kodwa esisizukulwana ndosifanisa nantonina. Sifana nabantwana behleli ezindaweni zentengo bebizela kwababo.
16. Besiti: Sinombelele anaxbntsa, sanihlabelela isililo anambambazela.
17. Kuba u Johane weza engadli, engaseli nokusela, bati unedemoni.
18. Unyana woluntuke weza esidla, esela, bati: Kanibone umntu olidlaku- dla, nentseli tywala, umhlobo wababuti berafu nowaboni. Kodwa Ubulumko buhgqinelwa yimisebenzi yabo.
19. Waza waqala ukuzisongela izixeko eyayisenzelwa kuzo imisebenzi yake yamandla emininri ngokuba zingagu- qukanga.
20. Kuyakubanzima kuwe Korazine, kuyakubanzima kuwe Brtsayida kuba ukuba imisebenzi yamandla ebisenziwa pakati kwenu yayenziwe •Tire nase Sidon, ngezaguquka kudala ngengubo ezirabaxa nango tutu.
21. Kodwa nditi kuni konyainezeleka kwi Tire ne Sidon ngemini yomgwebo kunakuni.
22. Wenake Kapenayumb ungati upa- kanyiselwe ezulwini uyakukahlelelwa pantsi entshabalalweni kuba ukuba imisebenzi yamandla ebisenziwa pakati kwako yayenziwe e Sodom, ingayihleli kwada kwanamhlanje.
23. Kodwa ke nditi kuwe konyame- zcleka kanye kwilizwe le Sodom ngom­hla womgwebo kunakuwe.
24. Waza kwesosituba u Yesu wape­ndula wati: Ndiyabulela kuwe Bawo nkosi yezulu nomhlaba, ngokuba uzifihlile ezizinto kwizilumko nakwingqondi wazityilela intsana.
25. Ewe Bawo ngokuba kwakoleka oko ekuboneni kwako.
26. Into zonke zinikelwe kum ngu Bawo kananjalo akuko umaziyo u .Nyana kupela ngu Yise, kwangokunjalo akuko umaziyo u Yise kupela ngu Nya- na, nalowo osukuba u Nyana etanda ukumtyilela yena.
27. Yizani kum nonke nina nibulale- kayo, nitweswe nzima ndandiya kuni- nika ukupumla.
28. Tabatani eyam idyokwe nitwale yona nifunde kum, kuba mna ndilula- mile, nditobekile ngentliziyo naniya kufumanela imipefumlo yenu ukupum­la.
29. Ngokuba idyokwe yam ilula no- mtwalo warn ukapukapu.

EZEGUSHA. IDIP ZIKA HAY-
WARD

NAMAYEZ' ABAFUYI MPAHLA.

OKA HAYWARD “ UMQA ” OYI DIP (Inkonxa yenza 1,200 galls zokuhla- tnba).

EKA HAYWARD IDIP EMANZI (Liquid), 1 gallon, 2 gallons, ne 15 gallons. (“I Dip” Etnanzi (liquid) idibanisa 1 kuse kwi 100 kwi Bhula ngekungafaniyo nezinye idip ezi 1 kuse ku GO). Zombini ke kumanzi abandayo.

EKA HAYWARD “INGQIBILELE” (SPECIFIC), ngalimbi liyeza lezilo (eli- bulala zonke intlobo zemibungu ezi Gu-sheni, ezi Bhokweni, eina Nasheni, kwi Nkomo, kwi Nciniba, nase Zinjeni, njalo- njalo) 1 gallon tin ingaseza igusha ezi 200,

OKA HAYWARD UMKOTO (LICK) WEGUSHA (oyi general Tonic ne Petelo emi Bungwini—umxube we Gentian, ne Jinja, ne Salfar, ne Sulphate ye Iron, njalo-njalo. Emayixutywe amaxa amane ubunzima bayo ngapezu kobe Tyuwa. Kwiponti .ezi 56 ze kegs zentaimbi.

OKA HAYWARD UMHLIKIHLO wama Hashe, Ukuruneka, Splints, noku- tyatyulwa lityatanga lomkala “ Curbs,” njalo-njalo.

EZIKA HAYWARD I POWDERS— IMIGUBO YEMEKO zama Hashe, zile- lenza ihashe libe kwimeko ebukekayo no *Mnqabi onyanisckileyo kwi Sifo sama Hashe.*

EZIKA HAYWARD I OILS ZENKO- MO. I Chest yokupela yama Yeza ngo- kwayo,

EZIKA HAYWARD I BALLS ZA- MAHASHE ze Physic, Iceeine, Nokohlo- kohlo, njalo-njalo.

EKA HAYWARD I BLISTER YA- MAHASHE, yamalungu awenziwe banzi, njalo-njalo.

EZIKA HAYWARD IZIPAULO (MARKERS) aziqiniselweyo yedwa (Patent). Zeguaha ne Nkomo, zibaliwe zibekwe amagama okuqala (initialed) mhlaumbi zombini.

Yitshoni kwivenkile enimele zo­na ziniyalezele eka HAYWARD i DIP ekulo lonke ngoku elase South Africa.

I Arente ngo BAKER, BAKER and CO., E-QONCE.