nele kubizwa ngonyana wako ; ulitete elilizwi lomfana akwangiwa nguyise, okukwangiwa kwake kufike kwamdanisa, kwamgweba, okukubukwa. kwake nguyise, kufike kwamtoba ngokokude angabi nayo nendawana le anokuzincoma ngayo, uyaziva ukuba akuko nto alungise ngayo, akusingisa emva ukucinga ubone izono zodwa kungoko watshoyo ukuti, Bawo, ndonile kulo izulu nasemehlweni ako, andisafanele kubizwa ngonyana wako.”

V.—Kuko zwi abete lomfana esahleli ezweni elikude, akuziqonda into ayiyo uyakuliteta kuyise, leliya awati uyakuti, *“ndenze ndibe njengomnye wabaqeshwa bako.”* Uteni koloku angaliteti efikile nje kuyise? Kuteni angawagqibi onke amazwi ake? Utintelwe yintoni? Yini apeze engawatetanga nje onke amazwi abewacingile? Ulilitele ? Uyoyika kaloku ukuba ngumkonzi? Yinteto nje kodwa yomlomo leyo okuya ebebona ukuba uyaqauka? Akasayifuni kaloku landawo yobucaka? Uyoyika hleze liviwe zicaka ezi zibonelayo ukubungezelwa kwake? Hayi. Mbangi yokuba angabi saba nokuliteta, kokuya kuza kukaulelwa nguyise enkalweni paya esekude, kokuya kubukwa kwake nguyise, kokuya kwangiwa kwake ebeba uyakugxotwa, kokuyakuwolwa kwake nguyise ebeba uyakubuzwa imibuzo emininzi okokuba ifuze ntonina lemikwa vake. Ubonile ukuba olulutando lukayise akasenakulugxeka ngezwi elinjalo, ubelindele ukutetiswa ufike wangiwa, ube kangele ukungavunywa kowabo ukuba agoduke ufike waza kuhlangatyezwa engekalubeki unyawu lwake endlwini yakowabo. Ubonile ukuba wamkelwe kakuhle wenziwa unyana kwangokoko. Ubenokutini ukuliteta elozwi esiva ukuba usingatiwe zingalo zika yise? Ubenokutini ukuba ade amgxeke uvise ngezwi elinjalo engowangiwayo ngumzali wake? Ebenokutini ukuti makabe sicaka eziva inyembezi zikayise zipalala pezu kwake? Olulutando lobuzali ebenokutini ukulunyelisa ngezwi elinjalo esele ngoqondisiweyo nje kokukubukwa kwake ukuba ugodusiwe wenziwe unyana ubuyiselwe nguyise kwakulandawo abeyilahlile? Libe lingelilo ilizwi elimfaneleyo ngoku ukuba alitete, nakuba ebenelo se elicingile alisenakupuma emlonyeni wake. Wangiwe esahamba ze engekateti, uzekukaulelwa engekabonwa into ayiyo, uxolelwe engekaluceli uxolo, akanako ke ngoko okokuba ade amone umzali wake ngezwi elinjalo. Elitetile sekukoku akubonayo ibiyakuba kukulugiba utando lukayise, oku akwenziwayo ebengakulindele, yena ebesiti makake akonze woti kwakuba minyaka esicaka andule ukwamkelwa abe ngunyana. Oku selete Bawo, wamkelwa ngobubele obungaka elozwi akasenakuliteta lokuti Bawo mandibe sicako. Onke amazwi akabanga nakuwateta lomfana ngokubona okukwamkelwa kwake nguyise okufike kwammangalisa. Nangoku umoni oguqukayo uti akulubona utando luka Tixo, akucinga ngalo, akuluqonda ubunzulu balo akohlwe yinto anokuyiteta, ngapandle kwelilizwi lokuti *ndonile kulo izulu.* Okukona aluqondayo utando luka Tixo kusuke kube kokukona amangaliswayo lulo, kusuke kube kokukona abuvayo ubunzima betyala lake. Yintando ka Tixo efike imeyise umoni, efike imgwebe, efike iwuvule umtombo wenyembezi zake, efike imqondisise ubugwenxa bake. Uti wena wakucinga elona xesha wafika lomfana wazohlwaya lilipina? Elona xesha wafika waziqonda ukuba akasento yamntu emhlabeni apa , ibi lilipina ? Asikokuya ebeyibizile impahl’ ake kuyise, asikokuya ebemke nayo, asikokuya ebeyic'ita ngentlalo yokuzibubisa, asikokuya ebezakufa yindlala, asikokuya waziqondayo into ayiyo; kokuya uyise awe pezu kwentamo yake, okuya amangayo, okuya azivayo ingalo zikayise zimsingatile, ukuba kuko xesha awati lomfana walibona ityala lake, wazi.

gweba, wazikumbula zonke izono zake, wazohlwaya ngenxa yazo, *koko.* Kuxa ke umoni alubonayo utando luka Tixo lubonakalaliswa kuye esityakala alike azigwebe eve ukuba okwenene u-Tixo umonile. Okukona uyiqondayo intando ka Tixo koba kokukona uzigwebayo emehlweni ako, uvakale usiti, kude kutandwe wena nje, kwenzelwe wena ububele obungaka, asikuko nokuba utando luka Tixo lunzulu.

VI—Ezona ndawo zibekiswa kuwe namhla ngalamazwi zizipi? Yile, wena mntu usesezweni elikude, usamlahlileyo u-Tixo usasukelana nenkanuko zentliziyo yako, usenza imizamo yokuzihlutisa ngemikwa engendawo, kutiwa kuwe goduka, kwanjengokuba lomfana waziqondayo, ziqonde nawe, ukuba kude kwako kuyihlo, ziqonde ubutyakala bako, njengokuba wazilahlayo ezohangu ebezalusa, ezweni paya zilahle nawe ezonkohlakalo uhamba emva kwazo, njengokuba waziyekayo ingxam ukuzidla ziyeke nawe ezonto oti wena ufuna ukwenza zona, njengokuba wabuyayo kwaoko kutiwa buyela ku Tixo nawe kwangoku, njengokuba wazililelayo akufikakuyise kutiwa, zibone nawe ukuba wonile utaruzise, njengokuba wati ndonekulo izulu libone nawe ityala lako ukuba lilapo, njengokuba wati andisafanele kuba ngunyana wako watsho enyanisile zive nawe okokuba emehlweni ka Tixo ungonetyala elikulu.

Nantsi enye indawo akuko bani angavumiyo u-Tixo ukumamkela; ngumalusi wehangu lo wamkelwayo, wabukwayo nguyise, esibaliselwa ngaye apa, oko ke kukuti wonke umoni uvulelwe ukuba aguquke, u-Tixo uselelindile ukubamkela bonke ababuyelayo kuye. Ukulindile wena, lemihla ukukangele esiti, umfo kanantsi uyakuza abuve ninina? Intombi kanantsi iyakuze igoduke ninina. U-Tixo ukukangele lemihla, nokuba ungumoni wapi, oye wazeyelisela kangakananina ezonweni, ukulindile, uti buya, “zingafane lana izono zenu zibomvu wozenza mhlope ziqaqambe njengekepu, zingafanelana zibomvu zada zamfusa zoba njengoboya.” “Guqukani, guqukani, yinina nife?” Akwaba ke kungabako moni namhla apa uyakuti ukuzililela kwake “ ndonile kulo izulu, andisafanele kubizwa ngonyana wako.”

Ozibuleleyo—E-Qonce kuko isolindati elizisike umqala ngesitshetshe kuba izipata mandla zingalivume ukuliyeka lipume ebusondatine.

iTESTAMENTE entSha iseligqityiwe ukushicilelwa ngokukuguqulwa kutsha ibiguqulwa ngako. Siyatemba ukuba bonke bayakuzamela ukuyifumana.

Izikolo ezipantsi kwe Government, ezabamhlope nabantsundu, ekupeleni kuka September zibe 619, inani labantwana abazihambayo 40,355. Kweli nani ezise Lusutu 19, abantwana abazihambayo 1,174.

Kuvakala ukuba izipata mandla zapesheya zifuna ukuba u-Putili abuviselwe £12,000 ngokucitwa kwesizwe sake: aze amawaka amatatu eponti (£3000) kulomali apume e-Natal. Abanye bokumbula ukuba u-Putili ngulowa wayecitwe kunye no Langalibalele kusitiwa uncedisa u-Langalibalele, ufihle inkomo zake. Ke izipatamandla zapesheya zati zona azabona tyala kuye zabuya zamsa kwase ndaweni yake. Londawo yokuba abuyiselelwe ibisaxoxwa eparliamente yese Natal.

Idaba ezingo dr Steere—Kwipepa lase Natal lomhla 23 ka November kuko inewadi eteta ngenxakeko ate waqubisana nazo u-l)r Steere. Bomkubula abanye ukuba ngumfo wase Tshatsbini ondulukele ukuya kumisa isikolo e-Nyassa, ngakweli cibi liza kuba ne Levingstonia. Ute ke akubona ukuba selede waza kufika kwindawo ekutiwa yi Lindi banqaba abantu bokutwala impahla zalohambo. Kubonakala kanjalo ukuba ama Arab alomgama azama ngako konke anako ukubeka izukubekiso endleleni yake. Kute ngokungavumi kwabantu ukumncedisa wada wabuya watumela kwase Zanzibar ukuba baqeshwe kona. Inani adewalifumana libe ngamadoda amashumi mane kanti yena ubefuna isibozo samashumi nokuba likulu. Ngokuswela ukunceda ufumane wanduluka neloqelana. Enye into embi eke yamhlela kukungenelwa sisifo kuka Rev. C. A. James weloqela lake. Ute waqalwa licesine wabanjwa nayintloko. Kubonakele ukuba makaye kwase Zanzibar wati akuba lapo wapambana ubucopo. Bate xa sebemgodusa ukumsa pesheya waqaukela e-Natah Kuko kanjalo nomnye umfazi weloqela lika Dr Steere ekutiwa ukubizwa kwalo yi‘‘University’s Mission,” odliwe yingonyama, yambamba eye kuka amanzi. Itiloncwadi u-Dr Steere ngoku into aye kuyi kangela E-Nyassa sisiza. Isikolo akayi kusimisa kwangoku. Kusoloko ete wanduluka E-Lindi akukavakali zindaba ngaye.

6 ISIGIDIMI SAMAXOSA, JANUARY 1, 1876. .