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kwawo amakolwa antsundu ngamaqaba yayinto ekutekanqa. Kuti nokuba ebesahleli ndawonye liti ikolwa lakutitu, ngokukodwa xa laziwayo ukuba liyaweza kusitetela ngelizwi, seleqala lise- kude—ukumka. Liti liyafikanje sekusele umninimzi yedwa: oselezakuti abantu banemisebenzi, uzakuhle uyingenise wedwana; atsho naye selemi ngenyawo, selebala indawo ayakuyo. Mhlobo xa uti amakolwa anolunya ndikohlwe yinto etetwa nguwe, kuba amakolwa, kwanala antsundu, ukuba akuwazi, nanku okwawo—ngabantu abanotando kuba bonke abantu, nakwintshaba zawo. Wona ungazinje wena ayazitandazela okwawo ku Tixo ; aya’ atandazela nabanye. Xa ikolwa litandazayo nokuba kusetyalikeni nokuba kusendlwini yalo, nokuba kusendle ematyolweni, kupela litandazela bonke. Kwa namaqaba liyawatandazela noko wona elitiyile. Amakolwa akabambi nqala. Yonke imizamo yawo yelungileyo yokutandazela amaqaba. Olu lutando Iuka Tixo lokuba bonke baguquke, baze bapile. Akanalo U-Tixo utando kumoni ukuba ahlale ekoneni kwake angaguquki. Hai musa nawe ukuzikohlisa ngalongcinga. Ewe utando Iwake kumoni kukuba aguquke enkohla- kalweni yake. Kangela kweka Hezekile xviii. 23. Kanjalo inqumbo ka Tixo ayiswelekile kwabangakolwayo Johane iii. 36.

Kanjalo lento yokukuti makungatetwa ngokufa musa ukuyiteta, kuba abantu bafanele ukuxelelwa ngako ukufa, okomzimba nokompefumlo. Bafa- nele ukuxelewa ngokugwetywa okungunapakade, nokuxelelwa ukuba sebehleli begwetyiwe; ukuba ngabaka Satane xa bengakoliwe ku Kristu, Johane iii. 16, 18, 19 ; Galati iii. 10.

Lento yokuti kwako ngentshumayelo yetu sizi- mbongi, nditi kuwe ndinosizi, kuba uteta ezizinto nje akunguye umshumayeli, konake bendiya kukupendula ngokuzeleyo. Wena ubuqale wati singabagxeki, ndabe ndingayiboni into otsho ngayo. Usuke ubale into efanele ukutetwa ngababongi—yokuzilibazisa ngezivato. Kakade uyazi nawe ukuba bako abantu abangengamakolwa, abati batande ukuya ezityalikeni, bati nokungena kwabo *banyatele ngamandla,* bebonakalisa ukuba, benziwa liratshi lokuvata kwabo. Bati nokuba bafika sekushunyayelwa, bangabi nanyameko yokumpazamisa umbongi lowo uti wena ngumbongi. Abanjalo nditi umbongi akabagxeki, xa ati mabayeke ukuzidla nokuba neratshi. Ubake wena lento ikukugxeka. Mna nditi ukugxeka yile itetwa nguwe kuti. Uposisile ukukangela. Ute ngokuposisa wayibiza ngokugxeka into engekuko, wati ekukugxeka akwateta ngayo. Yiqonde ngoko into etetwa nguwe kuti. Ufuna ukupindezela ukugxeka kwetuna? Kulomzi uhleli kuwo kum kungummangaliso ukuba kanti abagqobokayo ngokubonga kwababongi ngabablolokazi kupela Uti kumlambo mnina gxebe apo kunjalo? Noku- ba kunjalo apo ndiyakwazisa ukuba akunjalo indawo zonke. Kwezinye indawo ziyaguquka indidi zonke zabantu.

Kulento yokuti kwako akuyiboni inyaniso yokuba bangeniswe erementeni abatsha, ukuba akuyiboni nantsi—U-Tixo akafuni bantu bakulu bodwa. Ufuna nabatsha. Andazi ukuba unga bangacekiswa bangangeniswa erementeni ize ba- yalwe ninina. Kuba iremente yindawo yokuyala. Kanjalo bako abatsha ababeserementeni abamki- leyo kulomhlaba besixelela ukuba baya kuhlala no Kristu U-Msindisi wabo. Andazi ukuba ba- ngafanela ukukutshwa ngantonina, kuba umhla- ba, nenyama zihleli zibahenda. Bati bakuya bazuze izixobo zokulwa no Satana. Ukuba abatsha abaqiniselwa erementeni nabadala bangahlehla ngomva ngokutsalwa yinceba yosapo lwabo. Bangade bazinyamezele izinto ezenziwa lusapo lwabo, kanti lonto yokuzinyamezela, iyamqubisa U-Tixo. Kangela kwimbali ka Eli njengoko ibaliswa ngako ku I Sam., woyibona into endiyitetayo.

James Nyanda.

ONDILELE.

Au! nokoke, ndifumana ndibala amandla apelile, apeliswe kubona endikubonayo mna mfo waselu- hlangeni.

Okunene kuyinene konke oku kutetwe kade ngamadlula, ngokutshabalala kohlanga olungama Xosa, butywala. Ndicela ndawonyeke ziremente zakowetu, nditi kuni nonke, ndinisengela tungeni nye, emhlope nentsundu. Lendawo pofu nonke ningati nje niyavumelana ngotywala, ngokutsha- balalisa kwabo izinto zonke ezilungileyo, noku- fisa kwabo umsebenzi ka Tixo kwindawo zo- nke, nditike nike nabumangalelana kwamakulu amatyala, kubake ukutsho, ute U-Vazidlule (Iwu!) zimkile, ekutini nasekutini. Kuyakude kutshiwo niiiina ukutiwa ibambene ngazo, apumile amatwalandwe apezulu, aye kuyilwa ngemitandazo, irole yonke amajozi akowayo, ipete yonke ingwelitshetshe, zokuzihlanganisela zezwi lako wayo,. Ndibona ngati mna, impi yonke isuke yangondilele liti lisilwa elinye ihlelo, libe elinye libonela, isukeke impi yakomkulu igxotwe yeyasempini.

Akubonina, utywala kuliwa nabo zezinye izikolo, ezinye zingondilele, ukuba ngondilele ke, zitelele kubo, kuba lento undilele musukukuyitembe, ngundilele emini yimpi kwakuhlwa. Okokutsho nditi bumane buteketiswa kutiwa ngumqomboti kusitiwa ukubizwa lubelu Iwomsele; kutiwe obo- mlungu, ngu Lizzy intombi ka Gelemu, kubake okokutsho kusitiwa abunxilisi, sobusela ngobu- ncatu. Niyabonake oko kukuba ngondilele, kanti akukonto ibuncatu, tu kanye, kwanjengokuba ondilele kungeko matanda ukuba ngemfazwe, bayalwa ngasese bencedisa, intshaba zabo, bati ukulala bayame ngazo. Yabonake mfondini untsu- ndu usikolo, uyiremente, nawe ungumfundisi lu- mkela ondilele abamanukuti hai lento tina ayikasenzi nto. Usabona umtuna etyalikeni zeveki.

Kangelake, mpinina, yapina eti, yakubizwa zinkosi zayo imane ilibele kubusa kuzimbi, ilwisa impi apo ibulawayo zintshaba zayo, isuke imane ingondilele. Yabona lento undilele ipulukana nento ezinkulu zombi ni, 1, Ukuba kute inkosi enkulu xa ibulawayo yelwa nayo, izeke yona ihla- bele amahlelo akowayo ukuti makowetu nankoke ndibulawa pambi kwenu, ukuba ezonkosana zipete lomahlelo zisuke zalala ibulawa inkosi, zifanelwe kukohlwaywa. 2, Enye indawo yile ukulala kamb.e azifumane zibe sesitubeni ziba ngecala elitile. Kaukangeleke, oko kukuti azilele ziyalwa, kuba zitelele empini elwa nenkosi yazo, yinkohliso ukuti silele, kubeke kanti nakule zingene kuyo ziyidla bukwabasa ziyayigqiba ngasese, zibe naleya zikwa yigqiba kwabukwabasa, okoke kukuti liyinyaniso izwi lika Vazidlule eliti musani ukuyekelana, bafundisi, musani ukuyekelana zi remente, pumani egusheni malunga nabo utywala, buyimpi kwapela elwa ne nkosi yetu. Wuhlabe umkosi ku magqoboka avuke alwele inkosi yawo.

Ningandiveli gwenxake makowetu nonke. Xa nditshoyo, anditsho ukuti izikolo ezingasayilwiyo lempi zingondilele zona. Kuzo nditi U-Vazidlule uti putumani; kupani izimpi eziyimitandazo zitelele kuleyo isapalazene nokulwa nabo, kuba kambe busesetanjeni lemipu yenu; ninolutsha qongqotani amapela emipini yenu, ihlale imhlope, isetukile kodwa, bekusalwa abalusi; rolani ilayifile kaloku, nyusani ifasile zemipu yenu ide impi yeliswe icitwe kupele, uhambe kakuhle umsebenzi wenkosi yenu nandeke ukuzikulula nizenze ngxengengxenge izigodlo ezinqeni zenu. Kodwa lona izwi lenkosi limi ngokuti, lingani amanqe okolo lwenu amaxa onke. Tandazani nilinda, nilinde nitandaza. Buli- sani ngenkanunu. kwelihlati kweliwa kulo lakwa

bungcatu nide niyigxwagxushe, niyipanzise, ni- tshise neminqutyana yayo, niyitimbe nosatshana Iwayo, ukulutimbela enkosini yoxolo. Nina bafu- ndisi zinduna zakomkulu ezipete lomkosi wako- mkulu, nditi kuni mayitike yakuba igxotiwe, mawamiswe kakuhle amasiko alenkosi, yenzelwe umda engasayi kuwudlula, njengokuba kusiti kade mhla lixolayo, ihlangane yombini emmangweni ilixole, ityelane ukupela kwemida namhla engasa- yi kugqitwa yenye, eseliyakuyigqita ngencwadi.

Elokupelake nditi utywala mabuyekwe kanye. Ewe nditi kanye zizo zonke izikolo. Ngumdake lowo. Buyonakalisa umsebenzi wenkosi, *bumi endleleni* yelizwi lika Tixo. Bumenza umntu ukuba anga zazi, azilibale, oyiremente, bumenza ukuba azili bale ukuba uli soldati, olihlwempu, bumenza ukuba azieingele ukuba usisityebi, oyinkunku- ma, bumenza ukuba azenze ubani, oyinkedama, bumenza ukuba angakatali zihlobo zake ezingabazali bake abafayo; ukumkani bumnqula bumlalise emazaleni, unyana bumenza ukuba atabatelane intonga noyise, intombi ibetane nonina, umntu omnyama abete inkosi yake, inkosi buyenza ukuba bungcakace ubukosi bayo, umfazi alahle indlu nosapo Iwake, ikolwa lilale ekuvarasheni kwalo, umntu obepilile engenanto, bumtumela kunapakade kamsinyane. Yiya kwizindlu zama- gqoboka aselayo ukuba woyifumanana imitandazo yasezindlwini. Sekubutwa ngokwenkomo, kufiwe yindlala yasemipefumlweni, zinto ezisezibutisa kubitya imipefumlo yazo. Nditike vusani nge- mivalo yemitandazo. Nditi kuni nonke telelani ziremente kubafundisi, inkosi, nabona bakokeli nabatyileli betu kulendlela.

Ndingumhlobo wenu,

U -WODELUKOLWA.

UBUSELA.

Umka Lose ugwetywe ukuba ahlale inyanga etolo- ngweni; intsuku ezi 18 azuze amanzi ereyisi, nge. nxa yokuba utywala bo Mlungu wake E-Cradock-

U-Rolinyati ka Pimpi ulinde ijaji ngokuba in- kabi ze Bulu kulommandlo we Cradock.

U-Ngangala usetolongweni ngokuba impahla zo Mlungu. Uyakuhlala iveki zombini esebenza kanzima.

INTONJANE.

E-Cradock, ngomhla we 13 ka April, kwaxabana amadoda amabini kwantonjane, exabana ngomfazi. Ati esateta kwaxabana amanye amabini ngenqawa, yazake yapuka. Ati ama Ngqika naba Tembu base besahlulelana. Besalwa kufike amadindili abamba amadoda amashumi mabini anambini. Kweloqela kutiwe amatatu akanatyala; amanye amatat” asinda kuba ayeke ahlaliswa inyanga etolongweni ngetyala lokulwa ngapambili. Ishumi elinesitandatu lahlaula £110s. emnye. Amagama abahlauleyo anganikwa ukuba ayanqweneleka.

P. J. Pakati.

UMBUZO.

Ndifuna ukuva kuni bazalwana ukuba kulu- ngilena ukuba umntu uyakolwa enabafazi ababini, engazanga atshate nabo bobabini ngokwa Maxosa nangokomteto we Nkosi, ukuba anyanzelwe kutiwe makatabate umfazi omkulu? Ndingavuya nite nandipendula,

Marthinus Jantyes,

[Ngokumalunga nalombuzo akuko mteto owona umiyo. Kubonakala ukungati ezinye iremente ziti umntu makazinyulele oyena aza kumtabata. Ezinye ziti makatabate omkulu. Koti ukuze kubeko umteto omiyo, ziti iremente zivumelane ngawo entlanganisweni yabafundisi bamacala nga- macala. Okwangoku ungati lombuzo uxoxwe *Esigidimini.—*Mhleli we *Sigidimi.]*