kuma Mfengu nama Lau. Kuvakala ukuba kuya kumlungela kwelo cala kuba amazimba alungile

NGEXESHA LEMFAZWE.

(REV. E. J. WARNER.)

*Xeshikweni leupuma umkosi ngakuzo intshaba zako, zibambe ke kuzo zonke izinto ezikohlakeleyo.—*Deut 23. 9.

Ixesha lemfazwe lixesba lengozi enkulu nakuyo imi- pefumlo yabantu. Ingozi ayinge calalomzimba wodwa’ Lixesba lokwanda kwenkohlakalo, ngako utando lwa- baninzi luyapela. Wena mntu ka Tixo ke, zilumke- le. “Xeshikweni kupuma umkosi ngakuzo intshaba zako, zibambe ke kuzo zonke izinto ezikohlakeleyo.’ Masike siwakangele lamazwi angaka.

1. Lumka mhlobo wam ungavuyeli imfazwe ngo- kungati yinto elungileyo, ibe yinto emnandi kuwe, enemihlali. Njengokuba kuba njalo kwa banye, manxa imfazwe ibalungeleyo, manxa intshaba zabo bazoyisayo, ide lento imfazwe kubo ibe yinto yemigcobo nemivuyo—wena ufuna ukokolisa u-Tixo zibambe kuleyo nkohlakalo, ungayenzi, okunye akunge sweli tyala pambi ko Tixo.
2. Lumka ukuvuyela amaxoba, nokupanga, ngo- kungati yinzuzo yako, ngokungati yinto ebangwe ngu Tixo ukutyebisa wena. Ewe, umele ngomteto ukuba utimbe upange yonke into yotsbaba ongayifumanayo—kodwa lumka ukuvuyela lento ngokunga­ti yinzuzo nobutyebi bako. Kumbula ukuba ngawe u-Tixo ubeta abanye, uze ucinge, hleze u-Tixo abuye akubete nawe.
3. Manxa ulwayo no tshaba lwako, wakuloyisa, manxa indoda iza kuwe ilahla izikali zayo, isiti, “taru ndisindise,” lumka ungabi sapalaza igazi lake, oku­nye ukwenzile oku u-Tixo uyakulibuza kuwe. Ewe, ungambamba umse ezinkosini, aze ati nokuba uyakufa agwetywe ngumteto. Kodwa wena, elahle izirweqe zake, ecela itaru, akungebisapalaza igazi lake, kuleyo nkohlakalo zibambe ungayenzi.
4. Manxa utshaba lwako luyingxwelera epantsi elahle izikali, engasalwiyo, ungake ulinge upalaze igazi lake, usiti, “mgqibeleni akasento,” ngokunga­ti yinja, okunye inkomo, into egqityelwa ngolohlobo. Ukuba uyenza oku, u-Tixo uya kulibiza elo- gazi kuwe, zibambe kulo nkohlakalo. Nokuba akunako ukumbopa inxeba lake, nokuba akumpi manzi nokutya, izinto ezimfaneleyo, myeke ; nokuba uyakufa, mhlaumbi u-Tixo uyakumpa ixesha logu- quko usindiswe umpefumlo kubo obobungxwelera bake. Msa ukupangisa ukufa kwake.
5. Manxa uteta ngemfazwe nokulwa kwako, lu­mka ukuncokola ngokufa kwentshaba zako ngoku­ngati kukufa kwe zilo, into engento yanto. Kumbu­la ukuba yimipefumlo engafiyo, okunye eminye na­mhla isekufeni okungunapakade. Asiyiyo into yokuba uyivuyele, uhleke ngayo, uncokole ngayo. Ewe, indaba ungazixela, nenani labantu ungalixela elibuleweyo, kodwa lumkela intliziyo evuyela uku­fa kwabantu, encokola ihleke ngokungati kukubulawa kwenyamakazi. Zibambe kule nkohlakalo unga­yenzi.
6. Lumkela indlela yokufeketa nge ntsapo, ama- nkazana nabantwana. Akungeba pangi ingubo zabo baze bafe nayingqele ungabi natyala pambi ko Tixo. Isandla sako, nesabokwe sako, masingasondeli kubo. Msa ukubacukumisa, okunye u-Tixo woba buzela. Noko wena uti, bazintlola, nokuba benza omnye umsebenzi wamadoda, base ezinkosini, abangegwetywe nguwe ngentando yako-
7. Kanjako lumka ngexesha lemfazwe ukukangela impahla ye Government ngokungati yinto engena-

mniniyo. Zonke impahla nokuba ngamaxoba, ma­nxa engekabiwa ungake ulinge utabate. Lonto sisiqu sobusela. Kuleyo nkohlakalo zibambe, okanye akuyi kuswela tyala.

1. Lumkela kanjalo ngexesha lemfazwe ukubeka pantsi ububedesho besikonzo sako, ngokungati wobuya ubucole yakugqita imfazwe. Lumkela ke ukuyekelela ukutandaza kwako nokulesesha i-Baibile yako, nokuti nanxa usekaya uyekelele iremente yako, uyekelele nakuzo intlanganiso zemitandazo, nezinye ngo­kungati zinto onga senaxesha lazo, kuleyo nkohlaka­lo zibambe okunye utando lwako lwakupela.
2. Lumkela intlalo enxamnye nemini ye Cawa, ngo- kuba kuyimfazwe. Ewe inkosi zakuti makupunywe nokuba kuyafunzwa ngecawa akunakutini, ngokuba kungenxa yotshaba. Kodwa lumka ukuti ngenxa yoku imini yecawa ungabisayazela nto, seluti ngoku wenze nemisetyenzana emininzi yemihla ngemihla yomzi wako.
3. Kanjalo lumkela ukuhlala kwizibuto zabakohla- keleyo, abazincoko zingendawo, ngokungati namhla akuseko mahlulo kubantu belizwe nabaka Tixo. Nawe nkosana msa ukuzifaka ekulingweni, nakwi- nteto ezihlazekileyo ngokuhamba pakati kwezihlwele zamadoda kwindawo ezinje nge Kamp nezinye ezi- njalo kwezi nkohlakalo, nakwezinye ezininzi esingenakuzikankanya zibambeni ninga ngeni kuzo, nikumbule isiyalo so Tixo wetu “Xeshikweni kupuma umkosi ngakuzo intshaba zako, zibambeni ke kuzo zonke izinto ezikohlakeleyo.”

UGUQULO OLUTSHA.

Ukuba amadoda aguqule le Testamente Intsha ebengengawo akwaziyo ukuba kwa Xosa kutiwa nina ukungeniswa kwento ekaya ngaeba ayasizelwa. Inkoliso yencwadi eziteta ngomsebenzi wawo ziwudlavula kube lusizi, nokoke kubuye kubonakale ukuba ezinye indawo zitetelwe ekungaqondini.

Umbali walamazwi alandelayo, uwabala eluqelile oludala no lutsha, ete ekulufundeni kwake olu sisand' ukulunikwa wanexesha ake waxakwa, waza ke wabuya wabona ukuba indawo yokuxakwa kwa­ke incinane yakutelekiswa neyokubulela. Ekuteteni kwam ndiya kubekela entloko noko ndingenako ukuyi feza mininye into ecingwa ndim ngalo.

Indawo yokuqala endiyi fumanayo kwinxenye yezi ncwadi zilugwebayo olutsha yeyokuba uti umntu akufumana indawo eyahlukileyo kwendala selegweba ngokuti olutsha lulahlekile. Ekulufu­ndeni ke siya kufumana ukuba indawo ezinkulu zokupambuka kwalo kolwapambili zezi:—1. Ukulungisa inteto yesi Xosa. 2. Ukuyi lungele- lanisa neyesi Grike. 3. Ukwenza tsolo indawo ezingacacileyo nakuba koludala zibe zilungisiwe ukutetwa.

Ukutsho ke anditeti kuti lufezekile. Ndikolwa ukuba abaguquli balo abatsho nabo abalindele no­kuba kube njalo. Indawo yona emhlope yile yokuba nokuba olu lutsha lunokungafezeki xa lutelekiswa nolu ludlula ngangokuba kumangalise ukuba ababantu bapikele ukutelekisa ngabatinina ukufunda kwabo.

Pambi kokuzalisa amazwi am make nditi kuba kuya kuba ngummangaliso ukuba olu lwangoku lube ngase mva kolokuqala. Olwa pambili lwalwe nziwe ngu Mr. Appleyard—nolu lwangoku lwenzi- we kwa nguye noko ebengase yedwa. Kwincwadi ayi balayo u-Appleyard lowo ngalo olu guqulo lwa­ke yayi xela ukuba unendawo azibonileyo emva kokuba selushicilelwe ukuba ziposisiwe, wati uzi- gcinile ukuze iti yakubuya ishicilelwe Ibaibile azi- lungise. Sinokukolwa ke ngoko ukuba ute impo- siso zangapambili abezivuma naye wazilungisa xa kwenziwa le sinayo ngoku Itestamente. Nditi ko kube kuya kuba ngummangaliso ukuba makati u- Appleyard xa ayiguqula okwesibini Ibaibile kube kukona enza imposiso eziqitileyo.

Enye indawo oluguqulo sinalo ngoku lwenziwe kuko noka Soga, obefanele ke ukukwazi ukuyi misa inteto yabantsundu ngokufanelekileyo, ati no­kuba kuko imposiso azenzileyo zibe mbalwa kaku­lu. Abanye bakala ngokuti akwaba bekuko ontsundu kubaguquli, batsho bade bange abazi mhlau­mbi balibele ukuba kanene upakati kwabo oka Soga. Okongezelela koku sifumana ukuba kuko amadoda enze olu lutsha esingati ukuwabiza nga-

E-VICTORIA NYANZA.

Abafundi betu baya kuba lusizi ukuva ukuba inda­ba ezivela kwisikolo sase Tshatshi esise Nyanza zite- ta ngokubulawa kwabafundisi ababini ababeye kusimisa eso sikolo. Ukuvakala kwalonto itunyelwe ngumpati wama Arab wase Nyanyembe. Uti kuko amare okuba u-Lieutenant Smith obengu mongameli weso sikolo no O’Neill babulewe. Isizwe esibabuleleyo asikaqondakali ukuba sisipina. Nesisusa asikavakali. Kusabalelwe ku Said bin Salim, inkosana yase Nyanyembe naku Mr. John Morton ukuba ba- zamele ukufumana ubunyaniso balo mare nesisusa. U-Mr. Wilson omnye wabafundisi abebeno Smith akuvakali nto ngaye.

Kuluvuyo ukuva ukuba sekuko amadoda e-England avumayo ukuya kusivusa eso sikolo, kwakuvakala ukuba okunene babulewe abebeye kugabula izigcau, Kubonakala kodwa ukuba baya kunyuka nge Nile endaweni yokuza e-Zanzibar.

i-Titshala zonke zingalandela lomfana ngesimilo sake, nokupata umsebenzi wake.

E. J. Warneb.

UKUBUBA KUKA JABEZ MTIMKULU.

Butterworth, April 29, 1878.

Kulomhlaba wase Mamfengwini, ngomhla 19 ku April, kubube u-Jabez Mtimkulu, umfana ka Rev. S. Mtimkulu, umfundisi ose Qonce.

Lomfana ebepete isikolo sase Zazulwana se nkosi u-Feltman. Kute ngexesha le Christmas watyelela e-Koloni, waza watintelwa kona yimfazwe yama Ngqika. Ute kodwa yakuvuleka indlela wanduluka kwangoko ukuza emsebenzini wake. Ute ke kwase ndleleni wangenwa ngumkuhlane, ote wamlalisa pantsi kwangoko. Kubonakele lomkuhlane, ubuyi fever, unyuka ngokunyuka akwabiko luncedo, wada umfana lowo wabuba ngolwe 19 ku lenyanga.

Umnyaka warn mnye ndimazi lomfana. Ndifike kulo njikelo ukufika kwake nyakenye. Uke wabamba isikolo salapa ixeshana. Ebe ngumfana ofunde kakuhle, enaso isiqiniselo sase Heald Town, nesakwa Rulumeni. Esakwa Rulumeni isiqiniselo usizuze sele lapa ngokuziquba yena emfundweni yake. Ndi- yakumbula kuhle uvuyo lwake mhla yafika emva ko viwo lwake, kakulu akuyinqina ayibone ibalwe *“ With Honours."* Kanti noko ebe nemfundo entle kangaka bekubonakala kungeko nento ye ratshi lemfundo yake, nje ngoko kesibone kwabanye abazuze imfundo. Ebe nesimilo esibekekileyo kanye, esito- bekileyo, esitandekayo.

Ngokomsebenzi wake bekubonakala ukuba uwu- quba ngentliziyo yake yonke ngokunga angakolisa u- Tixo, ezinikele kanye kuwo. Ebe ngumfana okoleke kanye ngendlela zonke. Nange tuba lokuba ezinikele enkonzweni ka Tixo, engangenanga nakuwo amasiko obuheyideni, besinetemba lokuba uyakuba ngumncedisi kanye kuwo umsebenzi we Nkosi. Kanti i-Nkosi yona ibone okunye. “ Oko ndikwenzayo akukwazi ngoku: kodwa uya kukuqonda kamva” (Johane xiii: 7)

Nje ngelizwi le Nkosi eliti niyakubazi nge ziqamo zabo, sinetemba ngaye u-Jabez okokuba namhla uhleli ne Nkosi ebomini obungunapakade. Akwaba

3 ISIGIDIMI SAMAXOSA, JUNE 1, 1878.