ukuvela kwabo banje ngaboyisi, kuba abazipilelanga balingile ukunceda impilo yabanye. Nditeta nje abanye namhla ungafika bengenile ebuntwini ngenxa yomlinganiso wabo. Nditi ningabi lusizi namhla bona bayavuya kwapambi ko Msindisi uti u-Yehova “banetamsanqa abafileyo enkosini emveni koku ewe utsho umoya ukuze bapumle kuyo imizamo yabo iti imisebenzi yabo ilandelane kwanabo.”

Wena utetelela umqomboti yiva, ngecawa yokuqibela, October 12, 1876. E-Bayi kwindawana ekutiwa ukubizwa yivane, indawo engati ikwelelwe amanxila basele ngomgqibelo bade baye Eqebera basisa, besela umqomboti; ute omnye kusasa wagoduka wafika wanxola encokola nabanye. Lalinjani ilanga le Cawa. Ute walala pandle kwendlu. Ekumkeni kwemini amvusa amaqabane ake kanti selefile, icala eli ebelele ngalo liqale pezulu lati hlanze layinyama. Lomntu ngu Velem Mbana.

S. J. A.

UVUYO.

E-Natal July 28, 1876.

Nkohla Falati ndingakubulela ngokukulu ukuba ungandibonisa indlela okuyo. Mandikuqondise Nkohla ukuba ndifuna indlela yokukubulela ngokuba undibonise umtombo womlambo omkulu ngapantsi kwelanga. Mandibelapa mfo wakowetu ndikubulela nje undibonise amagama omenzi wetu kulamagama omatatu owatabate emlonyeni ka Moses andiliboni igama lika Tixo pakati kwawo ndibona igama lika Yehovah elipakati kwawo.

Ndiyakucela Nkohla ndisize pindela kwakona emlonyeni ka Moses elokuqala igama elikulendawo yokuti Ekuqaleni u-Tixo wadala izulu nomhlaba lilipina kulamagama omatatu ama Hebrew? Ukuba kuya ngam kungema lona endaweni yeligama lika Tixo. Abaguquli bezibalo baliyeke kwezincwadi libalwe kuzo eligama lingu Tixo". Njengokuba elengelose, baliyekile kwezincwadi libalwe kuzo, ukuze izizukulwana ezizayo zibone igama lezitunywa. Mandibe lapa ngoku, Nkohla Falati, nditi kweyam imvo ndedwa u-Moses mkulu kakulu. Buzake ngokuti nganina? Mandikupendule ngokuti nguye osazisa igama lomenzi wezulu nomhlaba nento zonke.

Mandiwupendule kakuhle umbuzo wako Falati wokuti zizizwe ezimlambo mnina oma Hebrew, ezi niyakushumayela kuzo ngalamagama? Nalike elam lokukupendula ama Hebrew, isizwe sawo ngama Xosa nama Mpondo nama Zulu nama Swazi. Buza ko ngo kuti utsho nganina? Mandikupendule ngeliti nditsho ngemisebenzi yama Hebrew, epakati kwezizizwe ndizibizileyo ngamagama azo, yonke imisebenzi yama Hebrew ipakati kwezizizwe zakowetu. Mandikubonise enye indlela efana nale ukuze ukolwe, ukuba u-Yesu waziwe ngemisebenzi yake ukuba ungunyana wesintu. Wabe eyindoda enjengamnje ngomzimba wake. Mandipele kuleyo.

Nditi kuwe iko indawo endiposise kuyo, yeyokuti kulamagama omatatu, ekubeni wena usibonise amagama osi 7 enteto ezi 3. Uyabona mntaka Falati uyazi nawe ukuba ubufundisi bomfundisi ukuze buzaliseke makabe nenteto yezizizwe zozitatu, Hebrew Grike, Latini. Kangela kakuhle ubone ukuba abuzaliseki ngenteto yamalawo apo lipume kona eligama lika Tixo. Enye indawo Nkohla endikohlileyo yeyabafundisi; andazi ukuba bulumko babo kusinina, obu bokusuka batabate igama libe linye, pakati kwamagama osixenxe bazeke elesibini balitabate kwizidenge zamalawo, endaweni yokuba nalo balitabate kwesisitandatu samagama asemtonjeni welizwi. \_ Enye indawo ababafundisi bakwazulu, bate ukuliyeka kwabo eligama lingu Tixo bati ngu Kulukulu Umvelinqangi, okoke kubonisa ukuti bakonza u-Adam no Eva aba vela ukuqala abango kulukulu betu, makuti ukuba ndiyaposisa ngalendawo nditeta yona kubafundisi mabandixolele. Ndivalelisa ngelokuti Mhleli pakela abelungu lamazwi am baze bandibone bonke ukula hleka kwam.

John M. Vimbe.

Nkosi yam Mhleli we *Sigidimi,* kaundifakele lombuzo endifuna ukubuza wona kuma wetu welilizwi lamangesi liti *conscience.* Madoda ohlanga oluntsundu lwako wetu enifundileyo nazana nelwimi zasemzini zama Greek, Latin, Hebrew, English, nesi Dutch, ukuba elilizwi *conscience* ngesixosa lizwi linina? nonditomakalalisa emva kokulicingela kwenu, ukulityila, mhlope ngesixosa. Ndibona ukuba alimi ndaweninye ekukunyushweni kwalo abanye

bati Luvalo, abanye Intliziyo, abanye Isazelo, ngoku kwezi ncwadi zintsha kutiwa Unkwintshana. Makendibuzeke manene akowetu. Uvalo yintonina? intliziyo yintonina? isazelo yintonina? unkwintshana yintonina? Ngesi Bulu elilizwi *conscience,* linamazwi amatatu ngawo la “gendeten, conscience, en bendustheid,” ke entetweni yesi Bulu, ateta into evakalayo ibenye.

Kauikangele kwi ncwadi ka Crudens nakwi ncwadi ka Watsons andiva kukankanya kwabo uvalo. Uvalo olu yinto eyoyikisayo, nevakalayo ukubeta pakati komntu, eza maxesha lawo xa umntu esiza kubanjwa ngesono asenzileyo, ngamanye amaxesha luvakala ngati zizinqi zento ezayo, yi *conscience* leyonake? ukuba entshumayelweni zetu, omnye ufika atete ngovalo. omnye ngentliziyo, omnye ngesazelo, omnye ngonkwintshana bonke baya kuvana ukuba yinto inye na?

Ndokutyila okwam kamva, ngangokuliqonda kwam kwincwadi zama Holland, ndakuba sendivile eyenu intyilo.

P. K. Masiza.

Queenstown, October 24, 1876.

Nkosi yam kaundifakele elipepa lam, epepeni labazalwane apo. Ndifuna ukukwazisa ukuba ngomhla we 24 ka October ndashiywa ngumntwana wam wagoduka ngesifo esibi, wasuka wavutelana isisu washwabana imilenze nengalo, akazituma ngamacala onke. Kekaloku abantu kubonakala ukuba banokolo ukuba ubulewe ngumntu wampa into ekudleni kwake enositolom. Kodwa mna andikolwa noko; ubudala bake uminyaka mitatu, unenyanga ezilishumi elinanye.

Frederick Yanta

ULUTSHA LWANGOKU.

Taruni lusapo lwase Afrika, akuhli beku ngehlanga kaninike ituba kwipepa lendaba ukuba sive indaba: nani nitumele izinto enizibonayo kwindawo enikuzo kumhleli wazo kuba ngubanina onga nqweneliyo ukuba amasiko obuhedeni akutshwe ngendlela emfutshane. Kani sabele kumfo wase Tinara oti makubeko intlanganiso yamahlelo ngamahlelo kutetwe ngamasiko obuhedeni. Kodwa ngezimemezo ezi nangoku nxama oku ezinto zombini azifezi nto. Kumbulani izwi lomfo wase Dayimani u-J. Z. owateta ngo monde. Kunjalo nje kunxame tina batsha esiti sakuba nikwa abantwana babantu siti sakudikwa uvakale seusiti kumfazi wako utando lupelile undi ratshela nje akuyiyona ikati, kuba ndiku ngenise endlwini yam njengayo kuba ndakunikwa njalo; kuba uti uhamba emendweni upiwe ikati uyifake enxoweni: sitsho siti yihla kum isali yako inzima, uzihambele ngezako inyawo kuba unamazinyo osibozo uzibonele, utando lupelile. Mna asikuko nokuba ndino kudana ngenxa yetu tina bokukanya. Ngomlinganiselo kauhambele endlwini yomntu owayezekele ebu hedenini (nditeta abapakati kwetu ngoku) uyaku ngena ufumane abantu ababekeneyo bobabini kanti mhlaumbi baqumbelene kodwa nxa kuko umntu wenye indawo uyaku bafumana bonwabile, zebayitete wakupuma. Kanjalo umfazi endodeni yinto enqabileyo sisihombo somzi. Kodwa kauhambele kwezetu izindlu tina botshato lokanyo uyakufika benge nantloni, nokuba kuko umhambi bakulwa njengezinja. Nditi ngati izindlu zetu azifani nezo bawo. Kumbulani isimemezo somfo wase Rura ngenxa yezindlu zetu kuba siman’ ukuteta ngokuti silandela ukanyo kanti ukanyo olu alusi fundisi ukuba sibe ngamavila singa sebenzi silungiselele izindlu zetu, kanjalo aluse fundisi ukuba sibe ngaba cita imali yetu ngengubo ezinqabileyo. Kuyimposiso ukufuna izinto ezingaipe zu kwamandla etu. Sinjalo tina lutsha, eyona nto inkulu kwintombi zifishini ze dress ukuze kuqondwe ukuba yiledi kanti abazali bayo baseku bandezelekeni ngamatyala nentswelo. Kukwanjalo nati madodana apo intsebenzo yetu ipelela kona sipika nezizivato sizibona kwi nkosi zetu ezina mandla ukutenga ezikufunayo; siti tina usebenza ngenyanga nokuba yiveki sibone isitafu esitile oyakuti wakwa mkela sewusiya ubaleka. Taruni lusapo lwelilizwe. Woti akuba eyifumene losuti uve sekusitiwa uyafilisha kunjalo nje akanayo nento kupela zezingubo ekuti kanti lityala, woquba inyanga neminyaka efilisha kupela esebenzela ingubo zokuya kwintombi kuba linene yena, ningandivi gwenxa kuba naka neva ukuba isoka elitile laliwa ngokuya kufilisha ngengubo ezitile.

Kodwa zintombi aniboni kakuhle kuba nani ninjalo. Andikeva kwaliwa kwesoka ngenxa yoku vata, iqonde intombi ukuba lomntu zingubo nobuso bake kupela, ezihomba kakulu. Intombi ziqondeni njengengqondo kuba iyakuti isendlwini ingumfazi ibe ngumtshaba lalisi wendoda ngokufuna idress ezibone kumanenekazi, kuba wovakala esiti hayi onantsi abantu abendileyo kuba benxiba ezite zati. Iti lonto endodeni iye nzakalise, yoselisiti indoda yakuzuza imali ifuna lo dress ibikankanyiwe. Nditi maninzi amadoda atshoniswa ngabafazi ngokutanda ukunxiba izivato ezi pakamileyo. Lonto bayiqale kwakomawabo; kumbulani amazwi atetwa ekuvulweni kwe Tyalike yase Cumakala ngumfundisi otile ngemvato yolutsha. Niti zivela pina ezizikalo ezingo lobolo? aziveli kwabatshana kuba abana zinkomo, kupela zingubo kuba sebezifumana izindlu zabo ngokusisulu kwanoku zicita ku kwasisulu, kwano konakalisa intombazana kukwasisulu. Bendisand’ ukuhambela kwizahlulo zase Qonce ndabona izinto ezimbi ezingatandekiyo ngabantu aba tshatileyo, ndabona abafuzazana bezibadubadu omnye esihla Umnqesha epete abantwana ngamazinyo. Benziwa yintonina ukuba njalo? kugxotwa ngamadoda atshatileyo ngokanyo.

E. B.

IVEKI YOMTANDAZO.

Kuse kuneminyaka etile kuko pesheya iqela lama Kristu amahlelo ngamahlelo ati ekuveleni komnyaka omtsha enze isicelo kubo bonke abakolwayo, nokuba ngabayipina iremente, nokuba ngabasipina isizwe nenteto, ukuba kubeko iveki ecitelwa emtandazweni nase kubuleleni. Kwindawo eziyivumelayo loveki kubako iziqamo ezivuyisa intliziyo zamawaka abakolwayo bentlanga ngentlanga kuze kudumiseke igama lalowo oyinkosi yenkosi.

Nanamhla ke lomadoda ayacela kuzo zonke iremente ukuze iveki esusela kumhla we 7 ka January iye kupela ngowe 14, ibe yiveki yomtandazo. Ati, “Lamaxesha angoku abangela amaxala amakulu kumakolwa acingayo. Ubuhedeni namasiko acasene nobukristu zifuna ukukuvukela ukuhamba kwelizwi. Imfazwe namare emfazwe avakala kuzo zonke izizwe. Baya vuka kumacala ngamacala abateteleli bokungakolwa. Kuyafuneka ngoko ukuba amasoldati omnqamlezo avuke alwe ehlangene; ibe ngapezulu inkutalo yawo; kunyuke ukulinda kwawo ; utando lobuzalwalube ngakumbi; kugqitisele ukuhlangana emtandazweni nobushushu bawo ; kuze ngapezu kwako konke ikule inkolo ku Tixo; lize itemba lamakolwa novuya analo namandla abe kulendawo yokuba ‘ kulaula u- Yehova.’ Makristu akunye nati, awamazwe ngamazwe, ukuba Inkosi inigcinile nada nawubona umnyaka omtsha maze niwapakamise amazwi enu ‘kunye nabo abaya kuti kwindawo zonke babize egameni lika Yesu Kristu Inkosi.’ Masibuye siwacele amatamsanga abahlangeneyo betandaza ngenkolo.”’

Indawo ekucelwa ukuze abavumayo bahlanganele ukutandaza ngazo zezi:—nge *Sabata January 7,* kwenziwe intshumayelo ngobudlelwane bamakristu. I. Johane 1. 7.

*Ngomvulo, January* 8.—Imbulelo nokuvuma izono,—kube kukangeliswe kumnyaka odluleyo.

*Ngolwe Sibini, January* 9.—Umtandazo: kutandazelwe Umoya Oyingcwele ukuba ulizalise lonke ibandla, Joel n. 28: ukuba likululwe ekonakaleni, likule enkolweni, ekupapeni, ebungcweleni naselutandweni lobu Kristu.

*Ngolwe Sitatu, January* 10.—Kutandazelwe izindlu nabangeka guquki; nonyaua nentombi ezise zikolweni nase luhambeni; nabafayo nabasezinkatazweni nasekulingweni nabo basand’ ukungena erementeni.

*Ngolwe Sine, January* 11.—Kutandazelwe intlanga nabalauli, Imantyi nabamisi-miteto, nabancedi babanye abantu; nokuba kwincwadi ezibalwayo kungabiko zinto zikohlakeleyo : nokuba imfundo ihambe, kuhlaliwe ngoxolo.

*Ngolwe Sihlanu, January* 12.—Kutandazelwe abafundisi abaye kushumayela kuma Yodi naku Bahedeni, Luke xxiv. 47; nezikolo ze Sabata ; nokuba *liguyukele ku Kristu.*

*Ngo Mgqibelo, January* 13.—Kutandazelwe akuba igcinwe Isabata ; bukule ubungcatu ; banqabe abahamba elwandle.

*Nge Sabata January* 14.—Ibe yintshumayelo etatyatelelwa kulamazwi ati.-—Inye Inkosi, lunye ukolo lunye ubaptizo, mnye u-Tixo u-Yise wabo bonke Eph. iv 5, 6.

5 ISIGIDIMI SAMAXOSA. DECEMBER 1,1876.