

Ukupendula abantu abanje lapa abankani zinjengonwabu, kuhle kwesele likitshwa endhlini kunge yalo lipikelele lona lixoxoma libange pakati, kungukwenza amandhla esambane. Lomuntu opemba izinkani upikelele njalo uxhabalasele, usesizakele iloko akupembayo.

Siyazi sonke ukuti umuzi ungeze waba muzi usugewe abantu abahlakani pile bodwa. Pona kona Emvoti bekungaba kulunjwe yini uma abantu bakona bati hlabahlosi bonkana, kungaba kusaba kona o Bhu lukuziwa abanjengalaba bao Lamanzi?

Abantu kade bede bengihleka beti ngapulwa "uhlakanipa" njena ngangilumba yini. Kunamhla-ke angazi uma batini, loku namhla wapule isiqezaba sensizwa u George. Angingedwa, ohlakanipa abanansizwana kabani ibiti icwaawabele ihlezi ngokuzazi, lize nje. Pehle, uhlakanipa wansondo, ipele ingagu.

IZINCWADI.

Umhleli kavumelani ngazo zonke izikati nezincwadi ezitunjelwa kuleli pepa.

(Ku Mhleli we Nkanyiso.)

E, MNGANE.—Ak'ungivumele ingcozana kengipose izwi kubafundi be Nkanyiso.

Bangane, ngike ngizwe kutiwa mhlambe nxa kulicala, selipilele ini? kubonwa betyetya ukupuma; ati opendulayo, au, lite lisati atyetya ahlangua amagama. Nami ngati ukuzwa lendaba ngati, E, kambe? nembala yini? Naku namhla sengizwa kanti asimi ngedwa ovumayo, naku sengizwa kanti no Gqainyanga kanye no Tandabakubo, bevuma beti, O, qa leyo, kungezondelwe nokuba kupikwe izinkani.

Kodwa-ke u Tandabakubo, ezwini lokuti, indaba yavizolo yokuvela kuka Qwabe, qa, ake ngipose libe linye lapo. Qa, naye u Kokoti katyongo ukuti kungesikati sika Moses ukwela kuka Nqeto. Ngifunda kanjani mina? Kodwa bengiti ufanisa imikuba, ngibube futi ngimvumele ngoba uyabona isivivane lesi basiposa nje, kakukabiko mlungu namfundisi na Baibili (Bible) esizwa kulo lezonto. Ulapo-ke ngiti mhlambe ukwela kona u Kokoti.

E, kwati ngenye imini, ngafunda incwadi ka Gqainyanga etetisa u C. Kunene, eti naliwa ukudhla yini, bafana, anisazi nabane wenu nje, ukuluma weqise nje? E, kepa namhla Umahlanzindebe ngapandhle, Umatyanela ezabanye, ngimzwa ependula indaba ka Kokoti ekwela kuye; uyazi njalo ukuti ilunga, ubefanele ukucabanga abone. Ake nize, uti ubusika bufika namapupo, ukuluma ngokumeyi nje, umuntu omdala; ha! kanti naliwa yini-ke? Uti futi, Umpukwana yase lawini wenku.

E, kepa kulamazwi aka Gqainyanga aqale ngawo ngokweyisa abakwa Qwabe ukuba bangebe maJuda, angimangali ngoba kanayo nempendulo futi kazi angajabula uma ebona kukonjwa umlungu, ngoba bati babegqoka njengoba bebona abelungu nje.

E, loluhlobo olumnyama, uma lukuluma nomlungu nje, luti, Nkosi, uma mhlambe ku umteti wezindaba nje, futi lubize ngesikuleko esikulu, beqise, bakuleke ngaso; ngivuma njalo ukuzwa beti, Bayede, beti, Gumede, O, ngimangale nje; kanti noko loko okwendlunkulu yobukosi, njengoba no Paul wati, uyajabula nxa eseyiswe pambi kuka Gumede, etyo-ke njalo eyona nkosi esiyakunquma kungadhluli luto ngokubotywa kwake.

O, kodwa-ke mina ngangihlala nesalukazi ngise umfana, esidala, esasizeka izingane kwane zao Ntonga vetusi owatya amanzi kwavela indhlela, kanye no Vuleka mhlabati ngingene abaku Kora no Mhlangua. Sasi ngesakwa Qwabe naso, sasiti esasikuzwa. Kulapo-ke futi lapo ngesaba kona ukupikisa u Kokoti. Use yingane wena, Gqainyanga. Po, wabe enjani u Moses, no Paul, no Petro ongu Matyana?

Niyabona futi, ake nibheke inxa umuntu nokuba abantu bekuleka bengenani Enkantolo enkulu pambi kwe Judge, nabo bayazi ukuti sebengene pambi kowokugcina; ngaloko-ke bakuleka ngokuti Gumede or Bayede wena umnyama. Bangeke batyo ukuti, E, Nyongwana or Magwaza, nesinye nje, qa. Niyazi futi ukuti indhlu ka Sonzica yazi zonke izinhlobo zabantu bengaka nje nokuvela kwazo; ngako-ke ungelokote pambi kwabo, ngiyesaba mhlambe angaba necala umuntu laloko. Ngibe ngifakazela ilunga belu, u Kokoti. Ngitetelele ngokwela.

Owenu,

UQILI-LAMANZI.

Groutville, June 13, 1892.

Siyamkalela u Rev. J. J. J.

(Ku Mhleli we Nkanyiso.)

NKOSI YAMI.—Ngiyacele ukuba ungifakele epepeni loko. Ngiluzizi impela ngokuzwa ngempato apetwe ngayo umfundisi lowo wase Edendale. Yebo-ke, Edendale, wanendaba ebudaleni bako, kanti ungumuzi omkulu.

Eyendhlu masiyibuyisele eceleni, Mvakasheli. Hau! Hau!! Nkosikazi kamgini-sikwama, sesaya ngapi isitunzi kubafundi? Hau, wafike wamemukela umfundisi wahlala naye kwakuhle kwafaneleka, wamvela nokuma komuzi, nokuhanjwa kwawo, nabahle nababi. Yekani amakosikazi amaningi! Sebube nguwe oyakubopa umfundisi, ababi besambongwe kuwe? Siyamhlalela umgini-sikwama ngokuba mhlambe wayengeko nasekaya.

Mvakasheli, sinhlobo sami, mina angimangaliswa zindaba zenkosikazi kamgini-sikwama. Lipi ixegu elingu Yise, noninazala? Ngizwa kutiwa badhla isinkwa sezinyembezi Emkomani. Ngani? Ngenxa yempato yenkosikazi kamgini-sikwama. Bapi ababo wabo? — O, omunye nunguya pantsi

ko Lundi, omunye pantsi kwe Ntyangwe, Ngani? Ngenxa yenkosikazi kamgini-sikwama. Ngingabala ngitini? Ifa lika — laya ngapi, umgini-sikwama engazange apume okuya kusebenza njena? Ngibala nje uyakuluma lapo ekona. Hau, Mvakasheli, umfo wabo ababe naye yimupi; loku ohlala kona, yona leyo nkosikazi, yamemuka umhlaba awunikwe nguyise-mkulu? Angiti lowo mfana seufane ubanjwe kukota amapleti? Kepa ngiyamangala ngizwa kutiwa ungumkokeli (Class Leader) we Klaas. Ingabe babonani angazi. Mhlambe babona isondo lipenduka pezu kwendhlu. Ingabe kungenxa yokuba engumka mgini-sikwama yini, angazi, mangikale.

Mhleli, ngingagada ipepa loko. Bengikala isililo sika Rev. J. J. J. Wo! singatini ngomuntu ongazi novise owamzila, loku uzipilela kumadodakazi nxa efikile e Edeni.

Yimi owako,

AGRICOLA.

Kwa Dodoloshe, June 20, 1892.

(Ku Mhleli we Nkanyiso.)

MNGANE.—Ngicela indawo epepeni loko. Epepeni lika 16 kule epezu, ngibone amazwi amade akuluma ngamahlazo ase Edendale. Angazi-ke noba wena, mnini mazwi, or mnini kubona amahlazo, ukuba wenza ubuhle, noba udiliza i Edendale, kusini. Mhlaimbe wenziwa ngoba kungemzi wakini. Bengingazi ukuba ube ungati wena, maubone into enjengehlazo, ube seujutyiwe, ube seumemeza ukuti "ihlabile etshoba libomvu." Izinto ezinjalo bengiti zifanele ukucinyezelwa amehlo. Ngakumbi wena futi uze wafika lapo ungeze wafinyelela ngowako umunwe; ingabe ucamanga ukuti izinto mazingahanjiswa nje ngoba ubona kunga kuhle. Kanti-ke mangikuse ungekabeki. Akungeze kwatolisa muntu kupila. Wena ute utyava inyoka ekanda ngokungazi, kanti utyava umisila. Babatshane, siyahlupeka. Umuntu ngomiso usezokuti, ngibone lukulu lungalapa, kanti ubone isitunzi sake. Bani ngi engibabona behambela e Edendale, bebuya bencoma ubuhle. Ke, bengingazi ukuti bekusalindele ukuba kufike wena, nhlohi, besekuvela ububi obunjalo. Uma sekuyinto emanukwenzeka yokuba lapo uya kona kuvele ububi, sengati kungenzeka kupunyukane nawe, ngoba wena kubonakala ukuba seusekelwe kwelimiho. Yonwaba, Edendale nabako.

S. C. J.

Ku Mhleli we Nkanyiso.

MNGANE.—Ngivumele ngibeke libe linye kulomuntu ozibiza ngamabizo amaningi emunye, umxoxi nomzipenduli yena yedwa, ozitetyo, u Kokoti opendulelwa ngu Qili-Lamanzi; kuse umuntu munye njalo lowo, madoda, qapelani ukukuluma namazwi ake.

Hau! yekani uhlakanipa nobuqili bako obungaka, ndoda. Wena uti lapa uti upemba umbango wakini kwa Qwabe ose upambi kwesihlalo sobukosi sika Kwini, bese umema abantu bonke uti abakuvumele uwupembe ngamazwi angesilo iqiniso. Utsho ngani-ke ukuti kwa Zulu, inkosi ka Mpande kwaku u Mbuzazi, kepa u Cetshwayo watata ubukosi ngokumngoba ngempi? Loku wakutshelwa ngubani wena? Utsho ngani futi wena ukuti amadodana ka Malandela, enkulu kwaku u Qwabe, encane ku u Zulu? Kuzo lezo zibongo zozibili azivezi mkulu nomncane yini kuwe? Wena, inxa uyinkosi, ungawagamba kanjani amadodana ako owabhekisele ekupateni ubukosi bako ungaseko wena? Inxa uzwa kambe imbala ziyalingana zona izibongo lezo na?—uqube lolu (ugubu) olubetwayo, kanye nezulu leliya elipezu, yikupi-ke okudhlula okunye kuloku kwokubili? Konje ukuluma konke loku ngoba uti masivume ukuti isizwe sakwa Qwabe ngamaJuda? Wo! angikatandi kodwa ukungena enkanini yako, ngisatanda nje ukuzwa owakutshela ukubeka kuka Mpande, loku wena wazi izindaba zonke zezwe. Lalelani, bafundi be Nkanyiso.

Ngingowako, Mngane,

MAGEMA MAGWAZA.

P. M. Burg, June 21, 1892.

Kufuneka Amatambo.

Sifuna ukutenga **AMATAMBO AWOMILEYO**, nokuba engakanani, ngosheleni abatatu ngesisindo (3/- cwt) inxa eziswa abekwe esilareni letu. Enhlanganweni ka Pietermaritz Street no Commercial Road.

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Abahlabi.

Notice to Subscribers.

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Ukanyiso.

THURSDAY, JUNE 23rd, 1892.

(Communicated.)

EVERYWHERE just now attention seems to be turned upon the great question of apostolic

order as it affects Christian unity. In Cornwall and Devon the President of the Wesleyan Conference has been doing his best to draw attention to it; in London a remarkable sermon raising the same question has been preached at S. Paul's by Archdeacon Sinclair.

We rejoice, says the *Church in the West*, in the opportunity which this awakened attention affords to once more urge people everywhere to examine into the truth and beauty of apostolic order, to be as noble as the Bereans, and to search the Scriptures with a fearless and unprejudiced mind to see whether these things are so.

The chain of evidence appears to us to be absolutely complete and incontrovertible. Our Blessed Lord founded one Church upon the foundation of the Apostles and Prophets. His last prayer was for the unity of that Church—a visible unity which the heathen world might see, and seeing, believe on Him because they saw it; the Apostles appointed their successors in due order with the outward sign of the laying on of hands; in the very earliest age of the Church they crystallized into the three orders of the Ministry; and no man could take this honour unto himself without breaking away from the unity of the Church, i. e., committing schism.

This is the great Scriptural and Catholic principle of order. There are difficulties and controversies to be met with in working it out; but we verily believe they will one day disappear, if we everywhere endeavour to accentuate and to hold fast without wavering this grand scriptural principle. As the late learned Bishop Lightfoot said Apostolic order or succession is "the backbone of the Church"—without it Christians will be a body of no consistent form, but contorted and warped into the infinitely varied shapes which we know Sectarian, or Dissenting, Christianity, assumes to-day. With Apostolic order the Church assumes definite form, it becomes an organization capable of orderly movement; instead of the rabble of the sects we then have the army of the Church.

In view of Archdeacon Sinclair's sermon, the *Rock* has started a special page on Home Reunion and has obtained letters, among others, from the Bishop of Exeter. His Lordship refers us to the address on Christian Union which he delivered at the meeting of the Evangelical Alliance, at Plymouth; and in view of the recent attack of the Wesleyan President on the Bishop of Truro it is interesting to observe that speaking of the Dissenter as a Dissenter the Bishop of Exeter said exactly the same thing of him as the Bishop of Truro. "I think him," Dr. Bickersteth said, "mistaken in many things"—only, as Dr. Stephenson was not about to suggest it, none of the Dissenters present at the Plymouth meeting seem to have thought the Bishop of Exeter either insolent or impertinent."

But the great point raised by Archdeacon Sinclair's sermon upon which the opinion of the Bishop was acted, was whether Bishops are necessary to the Church, or whether they are a matter of convenience. We submit with the utmost confidence that it is more than 1800 years too late to raise that question. If there is a so-called "Church" without Bishops, then we may be quite certain at once that it is a schism from the Church founded by our Lord upon the Apostles and Prophets.

This is the grand central Church principle, by the recognition and plain teaching of which can Christian unity alone be gained.

GENERAL.

The *European Mail* tells us that THE FRANCHISE both Sir John Robinson and Mr. Sutton are exceedingly THE NATIVES sanguine as to the ultimate success of their mission "With regard to the Native Question," it says, "Sir John Robinson went so far as to assert that the Natives would be granted the franchise, provided they lived under civilized conditions, adding that, in the case of responsible government being granted, the government of the Natives would be left entirely in the hands of the Colony, as there was no precedent for dividing the responsibility in this respect." There can be