A decorative border with a repeating floral and leaf pattern surrounds the text.

Umfundisi
WasemThuqwasi.

(I-NOVELI)

NGU
GUYBON B. SINXO,
UMBALI KA-"NOMSA."

I have some naked thoughts that rove about,
And loudly knock to have their passage out.

—Milton.

THE LOVEDALE PRESS.

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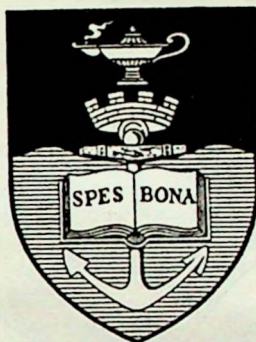


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African Studies Seminar

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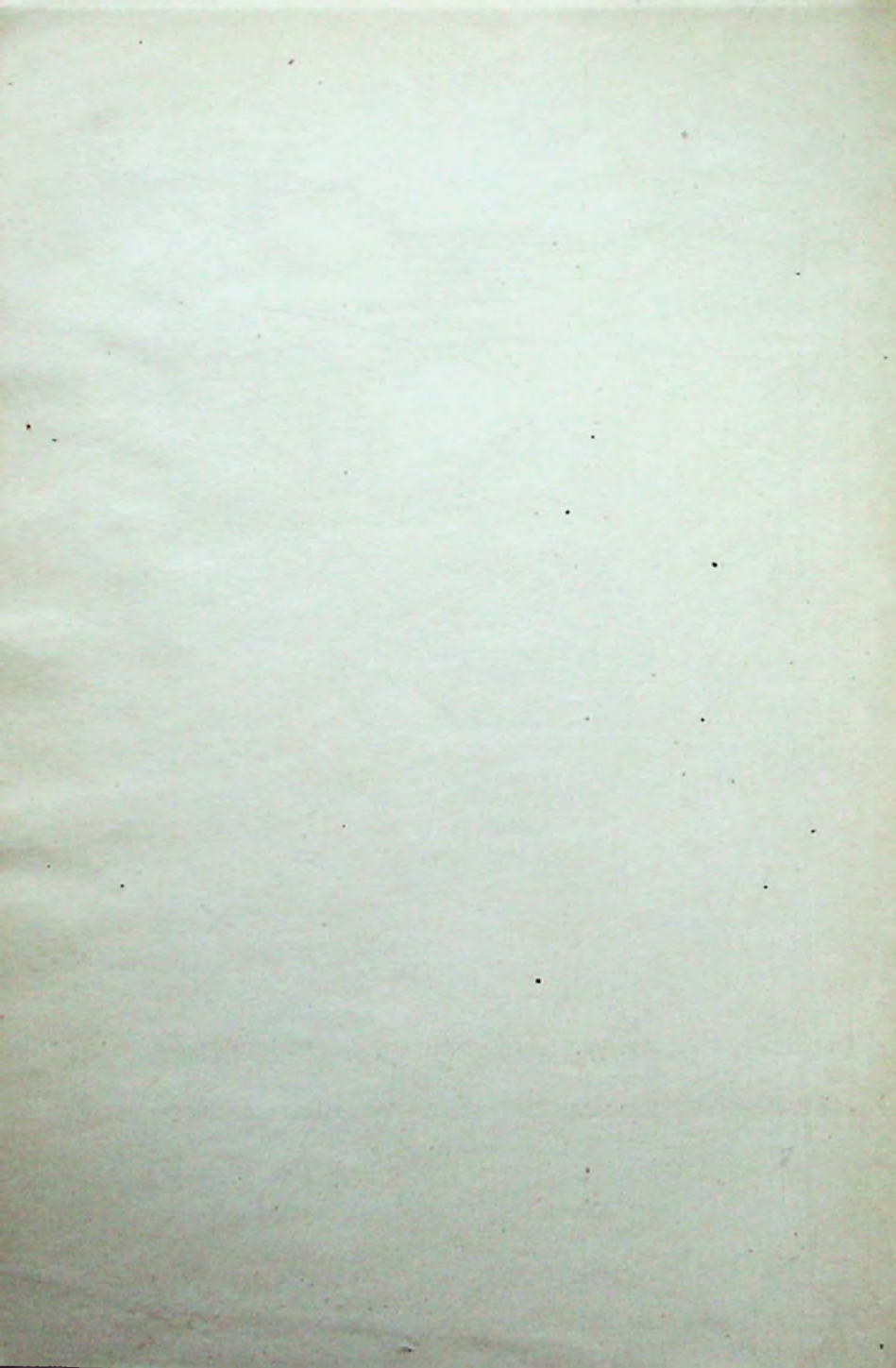


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Umfundisi WasemThuqwasi.

(I-NOVELI)

NGU

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LE NCWADANA ISISIPHO

Kumfazi Wam Othandeka Kakhulu,

UNKOSIKAZI BEULAH NOHLE SINXO,

Ngothando nangombulelo onzulu ngenxa
yenkuthazo yakhe engummangaliso kuwo
onke amabongo am.

ISIKHOKELISO.

Ndicelwe ngumbali wale newadana ukuḅa ndenze isikhokeliso esothi salathise ngokufutshane eyona njongo asekeleze yona ckuyibaleni. Ndizive ndinyanzelekile ukuḅa ndisamkele esi sicelo ngovuyo, kuḅa injongo yalo mntwana intle, ingaba nokuwunceda umzi esinguwo. Okwesibini ndikwenza oku ngochwayito olukhulu, kuḅa la malinga okuphakamisa isizwe enziwa ngunyana wam ngokwasenKosini. Uzalelwe apha eHoly Trinity Mission, Fort Beaufort, uyise, uMnu. Charles Sinxo cfundisa apha abantwana. Ndambaptiza eselusana. Nditsho ngoko ke ukuthi ungunyana wam. Ndifulela uḅawo wethu oseZulwini ukuḅa endiphilisile, ndada ndabona amalinga amahle awenziwa ngumntwana endamphawulela uThixo eselusana; amalinga okunga isizwe sakowabo singade siphume kwisidiki semvela, samkele uDaba lwaseZulwini. Eli xefa sikulo libi kakhulu. Umzi ubuya ngomva endaweni yokuqhubela phambili koku kukhanya kungakanana. Umthetho wesithathu, othi: “Akuyi kufumane ulikhankanye igama lenKosi uThixo wakho” awazelwe nto. Kudaniswa ngawo ezitalatweni; kuxhentswa ngalo ezimbuthweni. IiZwi likaThixo alisaxatyiswanga. Abafundisi se besumayela amampunge. Kusanchuthwa abantu ngoḅugqwira. Kuvumisa amagqoboka kanye. Imvelo yobunyama ivuke phantsi.

UKhwane ukhonzele umzi wasemaGqunukhwebeni kuTshivo. Akakholwanga eliqaba, kwakuthiwa lo mntu uya thakatha; ixabano lamaMpondo noTshivo lalanyulwa nguye ngomkhosi wabe begwetyelwe ukufa; basantsuliswa abakwaThahle, kwaNdayeni, kwaZiqelekazana, kwaNomakhal'endlovu, kwaHlamba-ngobubende, kwaNyawuza, kwaMbungu. Waba ke uwuncedile umzi kaTshawe, kaMalangana, kaTogu, kaNgconde, kaTshivo, kaPhalo, wasel' emiselwa ebukhosini.

Lo mfana wenza amapatalala okunga angawusindisa umzi wakowabo ngokuwukhumbuza ngeemfanelo zawa

kwiZologu elinguThixo. “ Injongo yale newadana kuku-
vuselela abantu ukuba bonde abafundisi, baxhase iTyalike
kwa nawo wonke umsebenzi ongewele nomhle. Mbangi
yokuba ndenze le ntsumayelo kukuba ndinenkolo yokuba
ukuba isizwe sifuna ukukhula, ma siqale ngokulungisa
uThixo kuqala.” (Le ntetho ikwincwadi abendicela
ngayo ukuba ndenze Isikhokeliso). Utsho ke umbali
wale newadana. Ifologu be lisoyikwa ngabadala. Be
kungxengxazelwa kulo ngamagazi, kusithiwa linegunya
lokuthoba amafwa; linegunya lokusikelela; linegunya
lokuphilisa; linegunya lokubulala. Kuvela phi na ke
ukungaloyiki nokungalihloneli? Isifundo esikule newadana
sithi kulutsha lwangoku, buyani ngezithende, siphuthume
ubuntu. Ubuntu buyinto ni na? Ubuntu sisimilo esisu
lungekileyo. Sithi u“ Nantsi ” *unobuntu*, kuba ululamile,
unembeko kubantu bonke, unentlonelo, uthozamile,
unothando, unenceba, unovelwano, unesisa, unoncedo,
unobubele, unokuzcayisa, unobunene, akanakqatsi, akana-
mona, uthembekile, akahlephi mntu. Akuphumi nto
ibolileyo emloayeni wakhe, akafumane aqumbe, unyame-
zela ubusi. Ma ndithi ngokufutshane: Umntu onobuntu
ufana noThixo ngesimilo. “ *Ubuntu is really nothing else
than the image of God stamped upon man, and by failing to
respect that image we fail to respect God.*” Le newadana
ithi ma siphuthume ubuntu; nguThixo ke lowo kuthiwa
ma simphuthume, ukuze sakheke. Be sikholise ngokuba
nabo ubuntu okuya be sisaloyika iZologu. Be sikholwa
ukuba liya kusibulala ifologu ukuba sibulahlile ubuntu
bethu. Enye yezinto ezigcina ubuntu bethu *ziintloni*.
Umntwana ebezigcine emikhweni emibi, ngokuhlonela
igama likayise, athi kuya kuthiwa ndingumntwana kabani
na. Ukuhlonela nokuloyika ifologu, kukugcina ubuntu
bakho. Uthi ke umZangwa ma siqale ngefologu, silu-
ngise lona kuqala ukuze sibe sisizwe esiya kuchuma
somelele.

Musa ukumalela umlobolokazana akuhlonipha, uthi

wena, akuhlonitshwa esikolweni. Wosuka ase. Kukho amasiko esawanikwa nguThixo ukuBa sikhusele ngawo ubuntu bethu. Ma singawalabli onke amasiko ooBawo. Bosuka bubange ubuntu bethu, sibe ngamaLawu. Ma siwagcine awaakha ubuntu bethu. Uthi umZangwa ma sixabise amabotwe kaThixo, sizinikele kuye izifumi zethu, ukuze ibuye iAfrika. Siyeke ukuthi ngomlomo "Ma ibuye," aBe wona amalinga okulixolisa iZologu engekho. Neenkokeli ezingaqobokanga zakhelwa umkhanya. Isizwe sifuna iinkokeli zokusikhokelela kuThixo apho ubomi bukhona. UmDali wamisela usuku olunye ukuBa lubc lolwakhe (Umthetho wesiIV). Umntu umiselwe imihla emithandathu ukuBa asbenze ngayo. Olwesixhcnxe lungewele. Kufuneka unqule umDali wakho ngalo. Ezi nkokeli aziwenzakalisi na umzi esinguwo ngokulungelclanisa iintlanganiso zazo neenkonzozc Cawa, ukuze abantu bangalikhonzi iZologu? Zona ke zide ziye nini na ezinkonzweni? Uthi umZangwa, ma kuqalwe ngeZologu ukuze isizwe somecele. Ukuqinisisa isifundo sale newadana ibekwa phambi komzi esinguwo ngulo mfana othe wacitsha ukuyisefenzisa italente ayinikiweyo ngumDali wakhe, ma ndenze ibalana elifutshane: Kwakha kwathi ndisengumFundisi waseSt. Stephen's Mission eBayi ngowe1884, kwintlanganiso yebandla eBiba kho kanye ngenyanga, kwaphakama umfo owayenekhaya lokutyisa abasebenzi eMain Street, wathi: "Bandla lakowethu! NdiBe sekuxhwalekeni okukhulu ngexefa eligqithileyo ngokuzenza ngokwam. Amagosa eTyalike eBesithi akuza kwamkela umnikelo wam waseTyalikeni, ndiwalandulele, emke ze. Ndiyenzile le nto ixefa elide. Suka aaba bantu ndibatyisayo bamane Bemka nemali yam. Basuke bangandiniki. Suka ndee nzonzololo ematyaleni. Kuthe kwakuBa njalo ndaqala ukucinga ngomnikelo wam endingawupoliyo wasetyalikeni. Kuthe qatha entliziyweni yam umcamango othi: aaba bantu bagxothwa liZologu, kuBa andilini ilungelo lalo. Ma khe ndiqale qalo limbi,

ndilinge ukuhlawula onke amatyala endinawo e'lyalikeneni. Ndithe ke ndakukwenza oko, basuke bakjoza abantu ukuza kundihlawula iimali abandibamba zona. Yasuka yaBa sisimanga kum loo nto. Ngoku ke uthi uGosa akufika se ndiphuthuma ispantji kwa oko, ndingabi sadenda, kuBa ndiqondile ukuBa iZologu liya bagxotha abantu bemke neemali zam ndakungaliqoleli nto."

Be besithi ooBawo bakunqika isisele ebuhlanti, phambi kokuba kudinjazwe, kuthiwe *refe* ngesitya emazimbini ahlwayelwe phaya eluthangweni ngasemaxhantini, kuca-nyaguJwe kwiZologu laloo nzi, kuBa lilo elibanike la mazimba. Thina siya livimba iZologu. Basuka ke ngoko nobuhlwempu bethu bakhawuleza ukusisa kwa-phoko-phalala. Qala ngeZologu elinguThixo ukuze ibuye iAfrika.

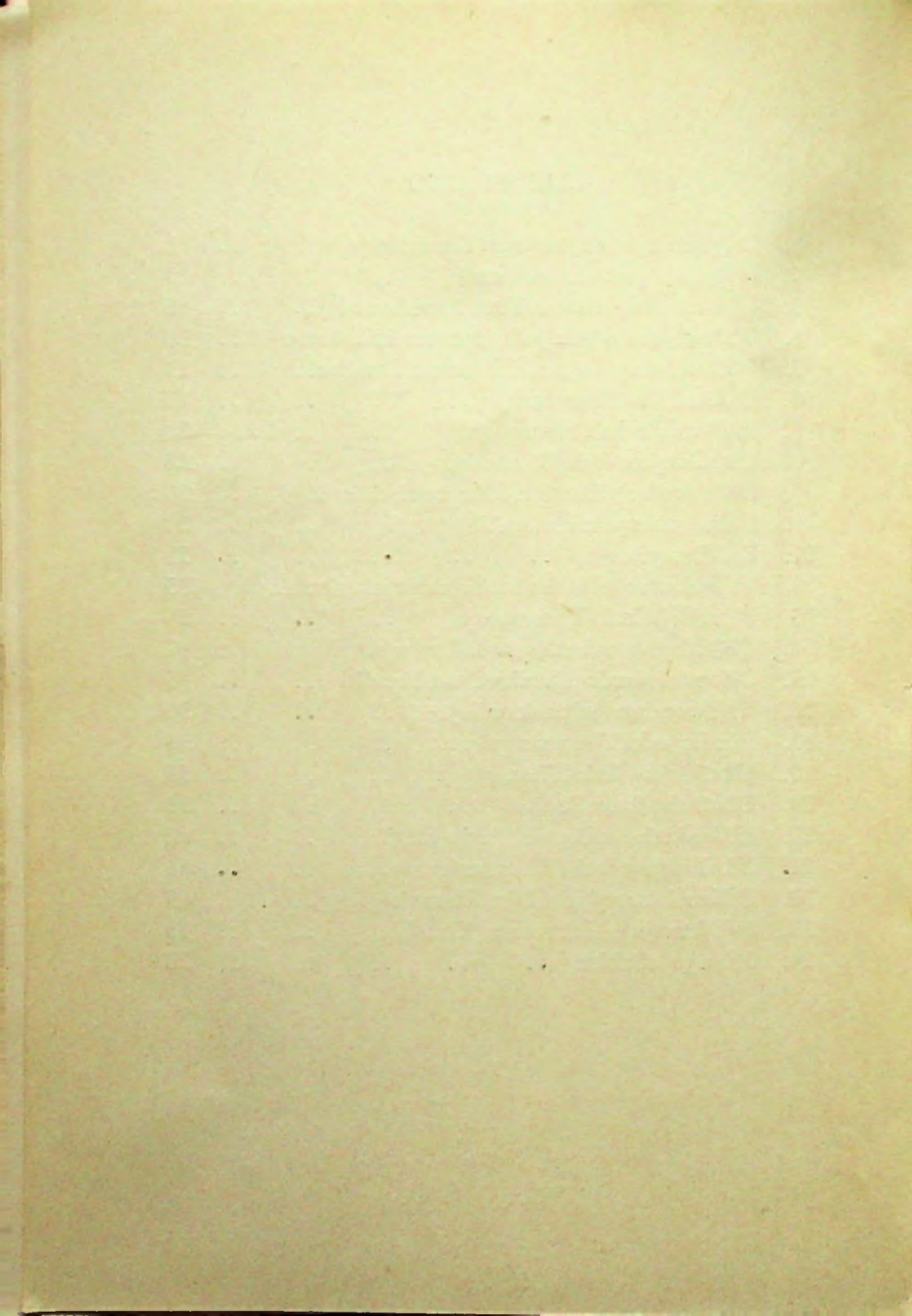
Ngowe1925, kwiGeneral Conference eyayiseJohannesburg, enye yezinto ekwaxoxwa kakhulu ngazo kukuthatyathwa kwemihlaba kwaBaMnyama ngabasemagunyeni. Abanye baBesithi ma kabalelwe uGulumente, sichaswe esi senzo ngamandla; abanye besithi akusayi kunceda lutho ukuchasa; kade sikwenza oko, asanceda lutho, kuBa unamandla umoya wokuBandezela umntu omnyama ngomhlaba. Kwaza ke kwavunyelwana ngokuBa kusasazwe (Propaganda) iincwadana (Pamphlets) ezifundisayo ngemfanelo yaBalawuli kwaBalawulwayo, ukuze isizukulwana esikhulayo, ngokufunda ezi ncwadana, sibe nomoya omhle ngakwaBamnyama. Ngathi umZangwa uthi: Umzi uya qhabalaka eZologwini. Abafundisi abaviwa. Kufuneka kusasazwe ngeencwadana ezinje ke umoya wobu-Kristu, ufundwe kuzo sisizukulwana esikhoyo, ukuze sikhule ekuhloneleni nasekulithandeni iZologu elinguThixo. Ibekwa phambi komzi le ncwadana kunye nomthandazo wokunga isifundo sayo singamkeleka emzini esinguwo.

St. Matthew's Day,
1927.

D. MALGAS.

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ISAIHLUKO 1.

INGOMA EYAVUNYWA NGUTHAMSANQA.

*Nothing is here for tears, nothing to wail
Or knock the breast, no weakness, no contempt,
Dispraise or blame, nothing but well and fair,
And what may quiet us in a death so noble.*

—Milton.

“Thami! Thami!”

Akaphendulwa umbizi, koko kwavakala izwi lenkwenkwana, mgama, phambi kwaloo festile yelo gumbi wayelele kulo uyise. Phantsi kwefestile leyo, ngaphandle, kwakuhleli unina ehlamba iimpahla ejonge inkwenkwana leyo, yayivuma izidlalela.

“W'ena, Thami!”

Ephinda eSiza unina; wacula yena ngelo zwana lobuntwana iculo alithanda kunene engeva:

“Thiko, mOngami,
MGwebi womhlaŝa
Ozinyulcla
Okudelwayo;
'Izitya zomdongwe,'
Neent' ezingento,
Uziphathisile
Indyeŝo yakho.”

“Thamsanqa! Thamsanqa!”

Tu! yahamb' ingoma:

“Zon' ezo zitya
Ziyonakala,
Ngelakho izwi
Zibuye zife;
Liqaqambe lona
IliZwi lakho,
Nje ngawo umbane
Uqaqambile.”

“Thamsanqa ! Sabelo !”

“Mama !” esiya.

“Kuthe ni ungasabeli nje ?”

“Be ndingeva ukuba uya ndibiza, mama.”

“Mntwan’ am, liyeke elo culo, liya ndikhathaza.”

“Ndiya lithanda, mama, notat’ uya lithanda, ucula lona xa aza kufumayela, nawe uhlala usithi uya lithanda ; kuthe ni namhla nje ?”

“Hayi, sana, liyeke,” elila engenakuzibamba.

“Nobandla ! Nobandla !” lavakala izwi lomguli ngaphakathi.

“Se kaThami !” esabela unina kaThamsanqa.

“Sithandwa, mus’ ukuminqanda.” utshilo bakungena egumbini elo, “Be ndisaphula-phula, amazwi eli culo be ndihlala ndiwathanda, kodwa ngoku ndikolu khuko lokufa nje asisithuzelo esikhulu, ngakumbi xa avunywa ngumntwana wam ; ndiyeke ndimbonge okokugqibela, sithandwa, ukuze ke yena andivumele le ngoma kunye noodade wabo.”

“Hayi, ’Se kaThami, suk’ uziduba ngokuthetha !” Wabe sel’ ethetha yena lo mguli ubonakala eseluxolweni olungaka :

NguThamsanq’ inkwenkw’ am

Kuba sifumen’ indodana !

NguSabel’ inkwenkw’ am

Kub’ ibizw’ aph’ ibivela khona !

Yini na le, kwedini, yini na le ?

Amagontsi akhule ada aphulana ;

Akanambi, akanambi

Kuba isizwe sonke singochwenene.”

Wabonakala eyeka apha, iphika limkhulela, wathi akuphiwa amanzi, wajonga kunyana wakhe ; wathi ma kubizwe lonke usapho lwakhe ; zangena zontathu iintombi zakhe, waqala wahlabela ke uThamsanqa, sel’ elila :

“ Zinje ngamafu
lindlela zazo,
Zifez' intando
Yakho enkulu ;
Ziphiwa umoya
Wokomelela
Zilihlokomise
Elo Zwi lakho.”

Lwathi usapho lwalo mKristu ububayo namhla nje, lwakuyicula le ngoma yakhe, lwalibala okwexesana ukuβα lusegumbini lomkhuhlane ophambili, lwangenwa lhlombe lengoma, lwavuma :

“ Iya vakala
Loo ntlokom' aβo
Ixel' uKristu
InKosi yedwa ;
Agube noSathan,
Achithwe mpela,
Lelo Zwi lamandla
Livakalayo.”

Wavakala cyithabatha ngokwakhe elandelayo ivesi, elinga ukuphakamisa ingalo, abethe ibithi, eβonakala esemoyeni phakathi kweentlungu awayenazo :

“ Loo ntlokoma ke
Ma ihanjiswe,
Isivuse, nKosi,
Ebuthongweni
Besoono nokufa
Silele βona ;
Sikhanyiselelwe
Nakoβu mnyama.”

Xa βabesiya kweyokugqibela ivesi waβonakala ezolula izandla, czibeka eβusweni βakhe ; akukhova ukuβancumela βonke, wathi : “ Ndiyozela, lusapho, ndivumeleni eyoku-

gqibela ivesi, nihambe; enKosi, Ma-mNywabe nani maCiq' amahle." Bayithabatha:

“Ma uzukiswe,
Thixo mTriniti,
Imbeko kuWe
Unaphakade,
Osivelisele
Ukhanyiselo,
Wabonakalisa
Uzuko lwaKho. Amen.”

U—“Amen” abamgqibanga, bothuswe ngumfoxozo wokugqibela kayise abamthanda kunene. Wesuka umfazi wakhe waya kuye, wambiza, elila, akavuka.

Ewe, Nobandla, nani lusapho ndini lukaDanile, kunjalo ukunduluka kwendoda ebimthanda uThixo, imsebenzela. Ifa incumile ezintlungwini ezingummangaliso. Ngezol' eli ebethethe umyeni wakho kuwe, Nobandla, amazwi amakhulu nama kabe sisithuthuzelo kuwe, ngokuya ebesithi: “Lithembekile iliZwi eli; kuBa xa safa naYe, sodla ubomi kwa ndawo nye naYe;” nakwangala mazwi kaPaulos agqibele ngawo ukuyolela athi: “Lwabonakaliswa ke ubabalo ngako ukubonakala komSindisi wethu uYesu Kristu, owakubangisayo okunene ukufa, kodwa wabukhanyisa ubom nokungonakali ngazo iindaba ezilungileyo ezi, ‘Endamiselwa zona mna ndaba ngumvakalisi wazo . . . ndiyamazi endikholwayo nguYe.’”

La mazwi lo mfo wayefanele ukuwathetha axele umpostile lowo. Ebuba nje, kwakuse kuntsuku egula, koko wada wangquleka esedyokhweni yeliZwi likaThixo. Athe amagqira emcebisa ukuba aphumle ekufumayeleni ngenxa yobuthathaka besifuba sakhe akavuma lo mvangeli ukukwenza oko, impendulo yakhe inye ingamazwi ompostile athi: “Ma ndihambe, ndiphuthume ngokoxunle umvuzo wobizo lwaphezulu lukaThixo kuKristu Yesu.”

ISAHLUKO 2.

UBLANKETHE UFIKA NEYEZA !

*The sweetest music is not in the oratorio
but in the human voice, when it speaks from
its life tones of tenderness, truth or courage.*

—Emerson.

Usizi olwaba khoyo lwakuqonda usapho ukuba uyise walo, owayento yonke kulo, akasekho, lugqitha imbaliso. Balila kakhulu odade boThamsanqa ; naanko yena ephuma ehlininika ; akuba phandle wahlangana noBlankethe ephethe umnikandiba nomhlonyane, ethe ngqo ngegumbi elo linongasekhoyo.

Lo Blankethe yayingumxwebethwana wenkwenkwe yeqaba, isidakana esifumana satsala ingutyana engavumiyo ukuhlangana ngenxa yobuncinane nobudlakadlaka bayo. Ubulhle umfo lowo yeyona nto wayeyiswele ; umlomo isisixangxathi apha esingathi sesikakrebe, athi umnini-wo akuhleka uye kuma ngeendlebe ngenxa yobubanzi. Ilizwi lisisidoko-doko apha esingqokolayo. Wayengaba ngaphambili kuThamsanqa ngeminyaka emibini nemithathu ngobudala enkangelekwani.

“Yaz’ba—yaz’ba umfo lo uzis’ iyeza !” wathintitha watsho unkaibi. Walila ngaphezulu akulibona iyeza elaliphethwe yinkwenkwana ebithandwa kunene nguyise, wathi elila :

“Wuphi umfo ?”

“Umfo lo,” ezalatha uBlankethe.

“Utata akasekho, ubiziwe.”

“O, kwakube kulunge wena. Yaz’ba—yaz’ba akulilwa xa abiziweyo umntu. Abantu bomlambo bayo kumponya impumlo !” latsho ithintitha elikhulu.

“Yena utata akabizwe mlanjeni, usezulwini.”

“Yaz’ba—yaz’ba nalapho kukh’ umlambo!”
eqaphula ngoko kuqupha kwakhe ukuthetha.

“Awul’ho!” elila.

“Yaz’ba—yaz’ba ama-ama-amanz’ emvula avel’ enlanjeni! Wayesithi utata kumama pha-pha-phambi kokusiwa-wa-wa kwakhe emanchwafeni yena ubiziwe ezulwini, uya khona. Esithi bonke abantu abalungileyo bayabizwa, umama ma kagqoboke, ke yena umama woyika ukugqojozwa!”

Wabonakala eyiphula-phula uThamsanqa le “thiyoloji” angayaziyo, waqhuba uBlankethe:

“Yaz’ba—yaz’ba umfo lo be bongwe kakhulu ngutat’ umfumayeli, yiyo le nto ndize—umfo lo eze neli yeza; umfo lo wayeseza kubizwa, wancence-needwa lilo waphila.”

“Kuthe ni ungafikanga nalo msinya nje?” elila akuqonda ukuba incutshye yeyeza engeyimphilisile uyise ifike emva kwesithonga.

“Yaz’ba-ba be ndingazi—umfo lo ebengazi ukuba uza kubizwa utat’ umfumayeli, ke mos umfo lo ebelapha izolo, utat’ umfumayeli encokola kamandi nam—encokola kamandi nomfo lo. Walusela olaa bisi ebeliziselwe ngumfo lo, eman’ endibonga, esithi:

“Umfo lo yi-ngxa-ngxa-ngxa-vu—”

“Hayi, wena, uya thintitha!”

“Ewe, umfo lo uya-uya thinti-thinti-tha, kwakufike kulunge wena.”

“Yena utata ebesithi:

“Umfo lo yingxavul’ enomkhitha

Umlom’ utwezwe ngamazw’ obulumko

Wakazuka wema ngeendlebe.”

“Loo mazwi ahlabi kamnandi entliziweni yam—entliziweni yomfo lo, kha uqhuba!” Waziqhuba uThamsanqa izibongo abebongwa ngazo nguyise

uBlankethe, se kuBonakala ukuba unyanya umenze walibala nokuba ngaphakathi egumbini kusekho abalilayo ; watsho sel' esalatha nangezandla, kuBonakala ukuba naye wayemfuzile uyise ngeso siphosokubonga :

“ NguBaliw' encwadini ;

Imbol' ayimfaneli

Kub' enesifo sentwasa.

NguHase-lenKosi likhulekelwe ni na ?

MaXhosa, niBantu banje n' ukubandeza

Nide niBandezel' umnt' okwakhe !

Nakuze niBone mhla nalikhulula

Lakuze lenz' iinto zamchlo,—iinto zamchlo !

LiBalek' idume le nKosi,—idume le nKosi !”

“ Phe-phe-pheza ! amazw' akho a-a-a-ahlabi kamnandi entliziyweni yam,” sel' elila uBlankethe, “ ba-ba-bas'khe bambi-bambiza utat' umfumayeli, kodwa ze singalili ukuze inkosi yomlambo ikholwe. Uya kubuya se ligqira ukuba asi-asi-si-sililanga. Ungalili, ntanga ; uyeva ? Eli yeza umfo lo uza kulijiy' apha. Ungalili, wena bona osisi bakho baya lila, kuba abanathemba lokuba uya kubuya ; themba, wena, themba.

“ Naanko esimka uBlankethe, emjiya uThamsanqa echwayitile ethembeni lokuba uyise uya kubuya ! Waphinda wangena endlwini, wabothusa kunene oodade wabo nonina ngenxa yokuchwayita kwakhe :

“ Mama, mna ndinethemba lokuba utata akafile uya kube abuye ; andisayi kube ndilile nje ngongenathemba, usabiziwe yinKosi. uya kubuya ngoku se koyisa ukufa, kuba uya kuba se ligqira, utshilo uBlankethe.”

“ Kutsho bani ?” emangaliswa unina.

“ UBlankethe, mama.”

“ UBlankethe ! Zintombi, ma siyeke ukulila. AyinakuBa nguBlankethe lo uthethe la mazwi, umtwana udibene nengelosi yamthuzela.”

Zathuthuzeleka ke iintombi. Mnye umntu ongazange athuthuzeleke kolo sapho, nguYalezwa; ngenxa yobuncinane akazange aweve amazwi athuthuzela abanye, walila kakhulu ke yena, efuna ukuya kulala kuyise, nje ngoko ebesakwenje njalo esaphila.

ISAHLUKO 3.

UBLANKETHE UFIKA NEYEZA KWAKHONA.

*“ In misery’s darkest cavern known
His ready help was ever nigh,
Where hopeless anguish pour’d his groan,
And lonely want retir’d to die.*

—Samuel Johnson.

Xa iinkathazo zimfikelayo umntu azizi nganye, ziza zingumkhosi, zibe siphango esi; kwaBa njalo eNjwaxa kolo sapho lwasemaCipeni.

Kwathi zingekadluli kanye iiveki ezimbini ebubile uDanile, kwawa uYalezwa, intwanazana yokugqibela leyo, yifiva. Yambuqa iveki yonke umntwana imbambe ngentloko esuhlungu nobufufu obukhulu, obumana bulandelwa yingqele etsho amazinyo atfixize, ebuda kakhulu, ebiza uyise emaphupheni akhe.

Bathe bakuba bewalingile onke amaciso, kuthuthw’ amayeza eDikeni yonke imihla, bafun’ ukuncama ngoku.

Usizi awayekulo unina lakuqondwa ngunozala yedwa ubukhulu balo; xa wayeza kuthi kuveki mbini efiywe ngumyeni wakhe, iqabane lakhe lobomi, asuke ahluthwe untondo wakhe, oyena mntwana wayemthanda kakhulu.

Ngaloo mini uNobandla wayelapho egumbini lomkhuhlane, elila, ethuthuzelwa ngumfundisi, owayekhova ukuthandaza; kwavela intloko kaBlankethe yodwa

egumbini apho, ekrobc emnyango esoyika ukungena Akubizwa, wangena ; akubuzwa, wathetha :

“ Yaz’ ba—yaz’ b’ umfo lo ebezokubon’ uYali,” ethetha nje kunzima uhlanganisa ingutyana yegufa engavumiyo ukuhlangana, inxhamele ukummisa zé.

“ UYalezwa uya fa kakhulu, Blankethe, buti, uya kube uze kumbona ngelinye ixefa—uyevea ? ” utshilo uNoBandla.

“ Hle-hle-hlenje uYali igama lakhe nguMphfumlo ? ”

“ NgokuBa ? ” bofhabini bemangalisiwe.

“ Lamhla utat’ umfumayeli wayefumayela ze ndilile, ndingxoliswe ngumalume, athi ze ndingabce ndiye etyali-keni, waye-ye-yesithi umphefumlo ufa iyeza lisemnyango.”

Bajongana, bajonga kunye.

“ Lamhla wabizwa utat’ umfumayeli umfo lo wafiya iyeza apha emnyango.”

“ Liphil clo yeza ? ” wabuza uNoBandla.

Wasel’ ephuma esiya kuwuthabatha umnikandiba nomhlonyane kulaa ndawo wayewufiye kuyo, wabuyela nawo egumbini. Ngelo xefa uYalezwa lalimphethe iphika, incwina ivakala nakude, wathetha sel’ elila uBlankethe, sel’ eyilibele nokuyambatha ingubo yakhe :

“ Umfo lo wayenje kanye ! Wapha-pha-pha-ntse wabizwa ! Umfo lo ekoyika ukuxaxwa nga-ma-ma-manzi, wakhala, beza neli yeza, bandifutha,—bamfutha umfo lo, bamseza, waphila kwa oko.”

“ Lakulunga, Blankethe se lomile nje, mntwan’ am ? ” efumana elithabatha kuba linyanzelwa esandleni yinkwenkwana leyo, izele ziinyembezi.

“ Andazi, umfo lo yena lamphilisa liluhlaza, andazi—umfo lo akazi—asiloyeza, kukuvuma kwe-nko-nko-nkosi yomlambo ukungambizi umntu. Bc ndiyile emlanjeni, nda-ndakhwaza enkosini yomlambo, ndathi : “ Nko-nko-nkosi, ungambisi-bisi-bisi uYali ! ” Kwakube kulunge

wena, kwakuḅe kulunge." Watsho ethabatha inguḅo yakhe umf' omkhulu chamba, eḅafiya ḅefana bathemba.

"Uthandazile lo mntwana, dade, kha uliseḅenzise eli yeza lakhe."

Watsho umfundisi xa agodukayo.

ISAHLUKO 4.

UBLANKETHE WENZAKALA NGENXA KAYALEZWA.

*Who can hide fire? If't be uncover'd, light,
If cover'd, smoke betrays it to the sight :
Love is that fire, which still some sign affords ;
If hid, they are sighs ; if open, they are words.*

—*William Cartwright.*

Kwa ngobusuku ḅokuqala awathi uYalezwa wasetye-nzwa ngeyeza likaBlankethe kwaba kho umahluko omkhulu. Waphinda weza nomnye umnikandiba umf' omkhulu.

Eḅethanda ukuthi, akuza nawo, aye kuphulula uYalezwa ngesandla, ngesinye aḅambe ingutyana yakhe amane esithi : " Kwakuḅe kulunge, Yali, akukazi kuḅizwa wena ; ndiyicilele inkosi, akuzokuḅizwa kwangoku." NoYalezwa eḅesel' emthanda kakhulu ngoku uBlankethe lo, esithi " ligqira lakhe."

ḅe kuḅa yinto entle kunene ukuḅeva ḅencokola aaba ḅantwana. UBlankethe eyinkwenkwe yeqaba engqokolayo ethintithayo, enenkolo, enoḅubele, nothando ; iminyaka yakhe ilifumi elinantathu kuuphela. Yena uYalezwa eyintwanazana eminyaka isithoba, eqabukile, enoḅubele nothando kuBlankethe nakumntu wonke.

UBlankethe wayesel' ethandwa kakhulu lulo lonke usapho lukaDanile. Ukuḅa wayengeyiyo inkwenkwana

nge kwakusithiwa uDanile walufiya nomgcini usapho lwakhe. Babevana kakhulu uBlankethe noThamsanqa, engambizi ngayimbi indlela ngaphandle kokuthi ngu-
“ But’ aYali.”

Kwiintsuku zokuphila kukaYalezwa uBlankethe wawakala esithi ngoko kungqokola: “ But’ aYali, ma siy’ emnika-ndibeni!” “ Andiyi mna, Blanki, usithi: “ But’ aYali” nje, andingobuti mna ndimncinci.” “ Hayi kaloku, ntanga, umfo lo uya lithanda igama likaYali ngaphezu kweli lithi Thamsanqa.” Ngaloo nyaniso yobuntwana wahleka yamaandi le nto ithethwa nguBlankethe, kuba wayemthanda ngokungazenzisiyo udade wabo: “ Hayi ke kulungile, ma sihambe, Blanki.”

Naanko behamba besiya kufuna umnikandiba. Apho wawumninzi khona kwakuphezu kweliwa elaliphezu komlambo. Bathe ngokumana bedlala, besikha lo mthi, wathi kanti uBlankethe akayibambanga ngokuqinileyo ingubo yakhe, kwafika umoyana wayixwila, wabaleka esukela uBlankethe kanti unyathele indawo enamablayi amaninzi etolofiya, atyumka watyibilikiswa lolo daka lwawo, wancedwa nguThamsanqa, ngokuthi ngamandlakazi angaziwayo apho wawathatha khona, ambambe ngesixhanti, amtsalele kuye ngelo xesha kanye wayetyibilika ngalo. Wasinda nje ekuweni ezantsi eliweni atyumke afe, wawela ngakuThamsanqa, apho kwathi kanti sel’ elindelwe sisiphunzi, esathi gxume elisweni ekuweni kwakhe ngobuso.

Watjho wabil’ esoma umntwana ziintlungu. UThamsanqa wamthantamisa wamgodusa, ejijitheka ziintlungu, kodwa engakhali, engavumi kananjalo ukwahlukana nomnikandiba awayewukhelele uYalezwa, ewuvalile umlomo, ezibambe ukuBa angalili.

Ekwahlukaneni kwabo wathetha uBlankethe, enikele iyeza kuThamsanqa: “ Z’ umxelele, But’ aYali, uYali ukuBa umfo lo akakhange ageze ngeenyembezi engengo-

mfazi nje! Yaz'ba—yaz'ba iliso lam liza kuba linye! UYali akakundihleka akuphila?"

"Ukuba ukhe wakuhleka uya kuba ungumntwana okhohtakeleyo! Wenzakele ngenxa yakhe!" elila u-Thamsanqa. Wagoduka uThamsanqa waya kuxela olu daba ekhaya.

Le nto yawothusa kakhulu umzi wasemaCipeni, ngakumbi uYalezwa; walila kakhulu bada abantu boyikela ukuba uya kubuyela umva ekuguleni, kanti wayesechacha ngoku. Wathi unina xa aya kubona uBlankethe wafuna naye ukuhamba uYalezwa, koko wanqandwayo ngunina, wathenjiswa ukuba angaya emva kweveki.

Loo veiki yaba ngathi ngunyaka kuYalezwa. Kwathi yakuphela, ngaminazana ithile uBlankethe esalele elukhukweni lwakhe, ezambathise ngengubo yakhe, cyifambe yathi nkqi ngoku, esezintlungwini zokuqaqanjelwa liliso, weva ilizwi likaYalezwa lisitsho ngaphandle, waqala ngoku loo mlomo wema ngeendlebe luncumo. Wangena wabona loo mlomo uYalezwa; se wenziwe wabalasela ngoku kuku-tyhaphaka kwelinye iliso; waziphosa kuye, wamphuza elila, ehleka, eyenza ngaxefa nyc yonke loo nto:

"Blanki wam omhle! Blanki wam omhle!" emphuza-phuza ezidleleni nasemlonyeni; ngalo lonke clo xefa umlomo kaBlankethe umi ngeendlebe luncumo.

"Blanki wam! Blanki wam!"

"Yaz'ba umfo lo yimfama, alifoni eli iliso."

"Mfama yam! Blanki wam!"

Wema ngeendlebe umlomo.

"Yaz'ba—hlenje—hlenje xa umphuzileyo umntu, Yali, uya phila?"

"Blanki wam! Blanki wam" emphuza ngaphezulu; ngoku wawusengozini yokukjazuka umlomo.

"Yaz'ba andi-ndi-ndiva, umfo lo akeva zintlungu ngoku-ku-ku; imfam' akho uyiphilisile, Yali."

Emva koko bahlala ixesha elide bencokola uBlankethe, uYalezwa noThamsanqa. Bathi kwakuthiwa ngabantu abakhulu ma bagoduke ngoku, bathi xa baphumayo wawakala uBlankethe ebiza uYalezwa owayesel' ephumile emnyango.

“Yinto ni, Blanki wam?” ebuya.

Yaz'ba iintlungu kumfo lo zikho ngoku—ndiphilise! Mphuze umfo lo ze nibaleke umfo lo zingekaphindi zimbuyele.”

Wakwenza oko ngemivuyo uYalezwa, babaleka bamfiya umf' omkhulu neentlungu zakhe! Bemka kuhlekwa ngabantu abakhulu, bengalulibali uthando lwabantwana ukuba ngewele kwalo.

ISAHLUKO 5.

UTHAMSANQA ESINALENI YASEMTHWAKU.

*When I was yet a child, no childish play
To me was pleasing; all my mind was set
Serious to learn and know, and thence to do,
What might be public good;*

—Milton.

“Bafu ndini, ma siye kuthabatha ezaa khasoku nezaa saplisi ziphaya evestri etyalikeni, siye nazo emlanjeni ze sibaptize ezaa ntwana zimana ukuya kuquba nathi xa siya kuhlamba umzimba.” Kutjho inkwenkwana entlana, entloko ingqukuva, emhlophe ngebala ecekethekileyo ngewonga, ebudala babubonakalela kwifumi elinesixhenxe leminyaka; ithe yakutjho le nkwenkwe aduma amanye, wawakala uMawonga Vuyile iqabane lakhe elikhulu sel' esithi: “Unyanisile, mfundisi, unyanisile!”

UThamsanqa wayesethiywe igama lokuβa ngumFundisi ngamanye amakhwenkwe ngenxa yokuthanda kwakhe izinto zetyalike. Wayengenandlalo yimbi ingeyiyo eyetyalike. Wawungamβona kwa kusasa chamba phaya ezindle, chamba efumayeza imithi, cyenza abantu ; ufike maxa wambi ebala amaculo ecawa esiXhosa ewakhompozifa ngokwakhe, ukuze bawavume kunye nabahlobo bakhe; maxa wambi ufike cfunda awesiNgesi ngentloko, maxa wambi ufike elinganisa zonke izimbo zabafundisi bakhe, ngakumbi ezomfundisi omkhulu owayephethe ngelo xesha, uCanon Benson.

Kukho culo apha lalithandwa nguCanon Benson, wasel' elithabatha uThamsanqa yaalclakhe naye, ubungamva edanduluka ngo :

“ Stand up ! Stand up for Jesus !

Ye soldiers of the Cross ; ”

umve eyitolika eyicula kwa ngokwakhe

“ Yiman ! nimel' uYesu !

Majon' omnqamlezo ; ”

Bathe bakuvuma abanye wabakhokela “ umfundisi,” naako kusiyiwa kuβiwa iimpahla zetyalike, βehla nazo βaya emlanjeni.

Bafika khon' apho kuzele ziintwana ezincinane zaloo lali yayimelene nesinala, zize kuquba ; kwaqala kwaa-mnandi “ kumfundisi namagosa akhe.” Bakhulula iibatyi banxiba iikhasoku neesaplisi czo. Yaasisimanga le nto kwezō ntwana zangaphandle, zaqala zakuyeka ukuquba zasondela zisiza kubukela le nto yenziwa ngala maboyisi.

Waqala uThamsanqa wavula incwadi yomthandazo waqhuba inkonzo yobaptizefo, se' kuzele ke ziintwana ezibonelayo. Lathi lakufika ixesha lokuβa abaptize “ umfundisi ” wahlabela ingoma ayithanda kunene nawavikhompozifa ngokwakhe waza wayifundisa abahlobo bakhe aabo ; yaqhuba ke ingoma :

Isala-kutyelwa !
Isala-kutyelwa !
Isala-kutyelwa !
 Sibona ngolophu,
 Sibona ngolophu,
Isala-kutyelwa !
Isala-kutyelwa !
Isala-kutyelwa !
 Sibona ngolophu.”

Bathi bakuyiphinda-phinda le ngoma wabonakal’ enonyanya “umfundisi,” ekhumbula amazwi abebewafundiswa ngezolo kwisifundo sebayibile, wavakala edanduluka ejonge kwezo ntwana :

“Nzala ndini yamaqamba ! Nzala ndini yamaqamba ! ngubani na onibonisileyo ukuba niyibaleke ingqumbo ezayo ? Guqukani ! Guqukani kuba ubukumkani bamazulu busondele ! Nzala ndini yamaqamba ! ngubani na onibonisileyo ukuba niyibaleke ingqumbo ezayo ooyihlo belibele ngumqombathi nje ? Kananjalo izembe se libekiwe—”

Bathe kobu buthuba baqala bandweba abantwana, bakuva kuthethwa ngezembe, kuba umbaptizi wayebonakala ukuba angayenza nayiphi na into ngelo xefa kanga ngobufufu awayenafo, wathi kumagosa bakufun’ ukubaleka :

“ Babambeni ! Babambeni ! Nize nafo, sibabaptizec.”

Yaba yiloo nto ngoku isikhalo, bengavumi abantwana ukubaptizwa, waye enyukelana umbaptizi :

“ Babambeni ! Babambeni ! Ezi nto zimana zijweda ! Anazi ukuba uSimone waseKirene wavuma yena akuthwaliswa umnqamlezo ! Yini le ! Niza kulunga namhla nj’ oku ! Niza kubaptizwa ! ”

Yabe isitfho ingoma, yabe incedisa ngaphaya into ka-
Vuyile uMawonga, "igosa eliphambili" kwa nembongi
enkulu, isithi :

"Namhla kunamhla !
Ndithe ndakulala ndabon' umbono
Yath' indoda kum "Kusa kusihlwa !"
Yath' "imini ayifani nenyane !
Inkungu ilala kwiintaba ngecentaba ;
Izinto ziya jikeleza !
Iboyisi liya jika libe ngumfundisi !
Inkwenkw' eqaba ibe ngumphehlelelwa !
Namhla kunamhla !
Zintwana ndini nibantu bani na ?
Lo mfundisi uya kuhlal' enani phi na ?
Eliboyisi nje int' ehlal' igoduke ?

Isitfho nje imbongi naako kusisiwa owokuqala "ku-
mfundisi" othe akumgalela amanzi weenza laa mthandazo
wokubaptiza. Wabaptiza isine sodwa ngenxa yokuba
sonke isithandathu sabaleka kwathi akugqiba, kwahlatye-
lwa ingoma kaCanon Benson :

"Stand up!—stand up for Jesus !
Ye soldiers of the cross :
Lift high his royal banner,
It must not suffer loss."

Kwathi xa ilapha "inkonzo," "ibandla" loothuswa
kukubela kukaCanon Benson, ngaphezu kodonga olo
lwalubasithile, othe ebewaka nenkosikazi yakhe, bajikwa
yintfolo yengoma abeyithanda kunene. Yachithakala
njalo "loo konzo," kwabaleka "gosa, mbaptizefwa,
mvangeli, mhlabeli, yonke loo nto," kwasala uThamsanqa
nomlandeli wakhe omkhulu uMawonga, se bengcangcazela
libakhohlile uThamsanqa etfho ngezo zidanga naloo
minweba yeCanon.

Woothuka kakhulu uCanon Benson akufika iimpahla zakhe zin citywe yinkwenkwe emlanjeni, kudlaliswa ngazo. Wamngxolisa kakhulu uThamsanqa ekunye nabo bonke abalandeli bakhe, wamjala ukuba ma kangaze afe aphinde ayenze le nto. Wathi akubuza kuThamsanqa apho wafumana ukuba inkonzo leyo yona yayiqhutywa ngokusesikweni, yafezeka.

Aabo bantwana bobane abazange babe babaptizwe, baziswa etyalikeni bangeniswa ngumfundisi ngokwabantwana ababaptizelwe ngaphandle etyalikeni; waba ke uThamsanqa uqale ukuba ngumbaptizi nomfumayeli weliZwi esenefumi elinesixhenxe leminyaka kuuphela.

Le nto yamhlala uCanon Benson, yammangalisa, yamqinisekisa into ebesoloko eyiqonda—eyokuba ubizo lukaThamsanqa lusebufundisini.

UCanon Benson wayenazinto zimbini azithandayo enkwenkweni, eyokuqala yeyokuba ikhaliphe ingayoyiki inyaniso nokuba se kukuhi kangakanani na. Ebelidele kakhulu ixoki; wathi ke ngoko akuqonda ukuba uThamsanqa kuzo zonke iziphoso zakhe zobuntwana into yokuxoka wayeyicekisa, wamthanda kakhulu; nangaloo mhla “waloo nkonzo” into yokungabaleki kwakhe, nokusuka aphendulele abanye, ityala alisuse kuho alibeke kuye ngokwakhe wayithanda kakhulu.

Indawo yesibini abeyithanda yingqondo enkwenkweni. Inkwenkwe enengqondo ebengazenzisi ukuyithanda, waye yena ngokwakhe wayebukhali kakhulu eyinjoli nase-mfundweni.

ISAHLUKO 6.

UBIZO LUKATHAMSANQA.

*Yiva, ntombi, ubone,
Uthofe indlebe yakho ;
Ubalibal' abantu bakowenu
Nendlu kayihlo ;
Asuke abunqwenele
Ubunzwakazi bakho ukumkuni ;
Woqubuda kuYe,
Ngokuba eyinKosi yakho.*

—*Iindumiso XLV, 11, 12.*

Namhla nje se kudlule iminyaka elifumi elinambini uThamsanqa wemkayo emThwaku. Naanko eBayi kuloo lokifi yaseNew Brighton. Unento enkulu yevenkile. Ukufundisa se nesithandathu seminyaka wakulahlayo ; wabona ukuba kuya mlibazisa kwingeniso ayenzayo.

Zininzi izindlu nabantu abanamafisini apho kodwa bonke abavakali ; kukhalwa ngoThandabantu, igama asel' ethiywe lona uThamsanqa wethu apha.

Wayesithi akuyibala ingeniso yakhe ingaze ibe ngaphantsi kwecponti ezintathu ngeveki nangawona maxefa mabi ; ngamaxefa alungileyo isithandathu nangaphezulu ebesizuya ngeveki inye.

Wayehleli kamnandi eBayi, enczinto zakhe, sel' clinene eliqondiweyo apho, eyinkokeli ephambili, etjhatjhele ngobuciko, ngobulumko, nangentobeko, into eyasoloko imenza acace kwabanye abantu. Be kuyinto enqabileyo ukumbona engancumi lo mfana isipho esinqabileyo kumntu osemafumi mathathu kuuphela ubudala.

Wahlala njalo ke uThamsanqa ; isithembiso sakhe k iCanon Benson, isithembiso sokuaba angenele ubufundisi

sasingalibalekanga kanye entliziyweni yakhe nangona ubufufu bokuwuthabatha lo msebenzi kwakuse kukudala bapholayo, bupholiswa ziingeniso zaseBayi, nakukuba wayebona imeko ababehleli ngayo abafundisi ngenxa yokungahlawulwa kwabo; abanye abaziyo babese neenyanga ngeenyanga bengazange bafunyaniswe nepeni.

Kuhlaleke kwahlaleka kwathi ngaminazana ithile, uThamsanqa evela evenkileni yakhe emva kwedinala, wafika kukho ileta evela emThwaku etafileni yakhe, wavuya akubona eso sandla asiqhelileyo ngoBo buqothololo baso, sikaCanon Benson, wayiqhaqha wayifunda, ibalwe kwathiwa:

St. Matthew's College,
P.O. St. Matthew's,
3rd December, 1906.

Nyan' am othandekay' enKosini,

Namhla kudlule ifumi elinambini leminyaka wamthembisayo uThixo ukuBa uza kungenela ubufundisi. Ke ndaba soloko ndilindile ukuva usithi uya kuyeka konke okwenzekayo apho eBayi ngenxa kaThixo nangenxa yabantu bakowenu.

Uhlanga lwakho, nyana wam, lulila lufuna amadoda aya kuthi ajiye konke alandele uYesu, ngoko ke ndikuhlabelela ingoma yethu sobabini, ndithi:

“Stand up!—stand up for Jesus!
Ye soldiers of the cross;
Lift high His royal banner,
It must not suffer loss.”

Ndakulindela impendulo ethi uyeza apha esinaleni, uza kungenela izifundo zobufundisi ekuqaleni kukaJanuary lo.

Uya bulisa uNkosikazi.

Uyihlo ngenene enKosini,

F. D. Benson.

Ngoobo busuku, walala uThamsanqa engazazi apho akhona ziingcinga, emana ethetha yedwa, ezibuza: "Le nto ilubizo inje na? Ubizo lumfikela umntu esaqala na ukulunga? Yinto endiza kuyithi ni le nto?"

Ewe, kunjalo, Thamsanqa, mfana wam, lufika njalo kanye. Amanye amadoda luwafikela esafuna ukuya kunchwaba abazali, athi uKristu kuwo: "Yeka abafi banchwabane." Abanye, nje ngoLevi owaaba nguMateyu, luwafikela esezimalini, athi uKristu: "Ndilandele!" Amanye ejongene namasimi, amanye akhutshwa naseziswini zeeentlanzi nje ngoYona; amanye ezimboneni nje ngoNtsikana, umCija wakowenu.

ISAHLUKO 7.

IMPENDULO KATHAMSANQA.

Uthembekile Onibizayo.

—*Tesalonika 5, 24.*

Kwathi elele ngoobu busuku ebedini yakhe uThamsanqa, waphupha iphupha elambangela ukuba athabathe amanye amanyathelo ebomini bakhe.

Waziphupha yena esevenkileni yakhe ethengisa, abantu bezalisile, imali ingena ngeenxa zonke, ecwhayitile engasacingi nento le ngobufundisi kunye neenkathazo zabo. Kwa nabathengi aabo babecwhayitile kuBonakala ukuba abananto yimbi bayicingayo ingeyiyo eyomhlaba.

Kwathi kusenjalo ephupheni lakhe, wa bona imikhosi yabantu abaninzi, isininzi ingabantu abamnyama, besuka empuma-linga bebekisa entsona-linga, inkoliso ingaba-Hedeni. Isininzi kwaabo bantu iziziqhwala, izifombo, iimfama nezidenge nazo zonke iintlobo-ntlobo zezilima. Usizi apho lwalukhona kwakumnyama kule ndlela yabo

ngokungathi kusefusuku, phambi kwabo kude kuBonakala iingxondoja nemiwewe nangona indlela yayisentle kwelo thuba babekulo. UThamsanqa wasikwa yimfesane akubona ezi lima ziyantaza zilahleka, wabona umntu otsho ngezikhazimlayo kobo bumnyama, wabuza kuye chlabekile imbangi yokuba imiphefumlo emininzi kangako ibe sengozi engako, yaphendula loo ndoda ngelizwi elamenza waguba yathi: "Imali abanayo abangathi ngayo bazifuncle izibane zokubakhanyisela, naxa banayo abavipoli ngenxa yokufuna ukuzixhamla busulu izipho ababefanele ukuba negugu kukudleka ngazo."

Kuthe kusenjalo wabona uyise owabubayo ephupheni lakhe esebuqaqawulini obukhulu, kodwa elusizi kakhulu enkangelekweni yakhe. Wesuka ngemivuyo ukuya kuye nje ngoko ebesakwenje njalo ebuncinaneni bakhe, koko yena wahlehlayo, akamvumela asondele, wabiza uThamsanqa ekhasela kuye:

"Bawo wam! Bawo wam! Aaba bantu abanaku-mzuza na umkhokeli?" Waphendula uyise ngelizwi elikhulu kalusizi:

"Yini na le, kwedini, yini na le?"

Amagontsi akhule ada aphulana;

Akanambi, akanambi

Kuba isizwe sonke singoochwenene."

Watsho waphela emoyeni, akafe aphinde abonakale, wakhala uThamsanqa:

"Bawo wam! Bawo wam! ndiya kuqonda ngoku okwakuthethwa sisiBongo sam. Ma indixolele inKosi ngokulibala. Yonke imisebenzi nengeniselo yam ndiya yilahla. ndiya kuba ngumfundisi phakathi kwabantu bakowethu; ndiya kuwamba amagontsi, ndiya kuwamba."

Woothuka ebuthongweni bakhe, evuswa lilizwi lentwanazana encinane eyayivuma kamnandi caleni kwefestile yakhe, isithi:

“ Kuvakele isikhalo
 Siphum' eMakedoniya,
 Sesibongozayo sona,
 Siyoyisa ngomthandazo ;
 Sisikhalo somphfumlo,
 Welani nisize, safa.”

Wathi uThenjiwe xa avuma esithi :

“ Izwe lona lixwileke
 Zizikhalo ezizimbi ;
 Ligqunywe koku komhlaba,
 Ayinakuphula-phulwa
 Nale ndanduluko, ithi,
 Sizani, sada sabuba ! ”

Wavela efestileni engenakuzibamba, elila : “ Yeka, Thenjiwe, ntombi, ndivile ; ewe, ndim lowo, kodwa ngoku ndiya kumlandela uYesu, ndiya kumlandela.”

“ Ubungamlandeli lonke eli xesha ? ” ngokothuka u-Thenjiwe, “ Ubungumntu okhohlakeleyo, kodwa z' ungamxeleli umama ukuBa nditjhilo ; akafuni ndithethe kakubi nabantu abakhulu. UBukhohlakele, kodwa ke sakulila, kulungile xa uya kumlandela.”

Yabaleka yagoduka intokazi eqabuke kunene.

ISAHLUKO 8.

UKUGUQUKA KUKABLANKETHE.

InKosi uThixo indivule iindlebe ;

Ke nna andecenza zinkani, andabuya ngomva.

— *Yesaya L, 5.*

Elo poma lendlu yaseWesile eQonce lalizele ngabantu limi ngeembambo. Kwakufike umfundisi ojikelezayo, ehamba esenza imvuselelo. Amahlelo ngamahlelo aye-ntontelene apho eyokuva iliZwi likaThixo.

Umfundisi uDalivuso wayeyindoda endadlana, sel' exubile; elufafa olude, umfo ombi, omilebe mikhulu, kodwa omkhitha uphalala ngokwehase. Umfo olizwi libukhali nelimnandi xa athethayo naxa aculayo. Wayefufu kakhulu eliZwini—engumWesile wenene. Kwakuphathwa kuthiwa ngumprofeti kuthiwe yintoni-ntoni, kodwa yena engazibizi nangayiph' na into ngaphandle kokuba ungumfundisi weliZwi.

UBlankethe wayesel' engumfo ngoku; umqholoqa weqaba elithanda kunene intlombe, kodwa okwaa kulunga esahleli nako. Wayesamthanda uYali, kodwa babenqabelene ngoku, kuba yena wayehamba emisebenzini, yena uYali emfundisweni.

Ngezi ntsuku zale mvuselelo uBlankethe, wayeseQonce eye kuthenga iinkomo esitokfeleni efuna ikhazi lokulobola intombi awayeyithanda kakhulu, uNonjani ngegama. Le nzwakazi yayiliqabakazi kwa nje ngoBlankethe, ihlala kwa lapho eNjwaxa. Le ntombi yayidume ngokuvuma nje ngoko uBlankethe wayebalasele ngokuxhentsa.

Kuthe ngobo busuku fungasayi kuze bulibalake, xa agodukayo uBlankethe evela kubutha ezihlotyeni, wabizwa lihloambe lengoma, kuba ebelinxila layo, wathi akungena kuloo cawa wafika kuzele ngabantu, ababomvu nabesikolo:

wafika kuculwa, kulilwa, kusiyiwa esiguqweni, iyiloo nto. Kwathi kungemzuzu waphakama uDalivuso wathetha ngendlela angazange wayiva uBlankethe kuBa eneneri wayigqibela inkonzo laa mhla wangxoliswa ngunina-lume kuJumayela " utat' umJumayeli " ngabula yena.

Watsho kakhulu umfundisi ethetha kula mazwi :

" Likhululeni iesile nilizise kum.—Liya funeka enkosini."

Waqhuba wathi :

Iesile elo lalingenza nto ni na libotjhelelwe, uYesu ehamba ngaphandle kwalo? UYesu wayengenaesile lakungena esixekweni waza wabathuma abafundi bakhe ukuBa balikhulule. Bangaphi na abantu apha uYesu afunayo ukusebenza ngabo axele mhla ngeli esile? Bangaphi na abantu apha abanokuba ludumo lukaThixo betha bakhululwa kwiintambo zesoono? Mfana ndini, uya funeka enKosini! Ikufunela udumo lwayo. Balekela inKosi yakho, hase ndini! Baleka aze kuduma uYesu! Ubanjelwe ni na?

Ezi zoono ziya kuyeka ni ni na?

Uya kuzifiya ni ni na wena? Qonda, ubaliwe encwadini kaThixo; uya funeka enKosini. Akufanelwe ziintambo zesoono, ufanelwe ngumkhala wevangeli. Ukhulekwe ngani na? Yini na! 'Umonelwe ngani na uYesu?'

Kwathi xa alapha umJumayeli wabonakala cfixiza u-Blankethe engenakuzibamba, waqala wayinakana wayikhanyselwa namhla nje into eyayiprofetwa yimbongi xa yayisithi :

" NguBaliw' encwadini,

Imbol' ayimfaneli

KuB' enesifo sentwasa.

NguHase lenKosi likhulekelwe ni na?

MaXhosa, niBantu banje n' ukuBandeza

Nide niBandezel' umnt' okwakhe!

Nakuze nifone mhla nalikhulula

Lakuze lenz' iinto zamehlo,—iinto zamehlo!

LiBalck' idume le nKosi,—idume le nKosi!"

Wafonakala engayi esiguqweni noko, nangona iliZwi lalise limoyisile. Wavakala czithethela engayiva naye into ayithethayo: "Yaz'ba—yaz'ba umfo lo indlu yakhe noNonjani ingachithakala! Hayi umfo lo akanakugqoboka, uNonjani akafuni gqoboka."

Ngeli xefa umfundisi wayesayekile ukuthetha, emi epulpitini, evuma ejonge phezulu, esitsho ngelo zwi linnandi, libukhali, loyikekayo., Bona abafumayeli babejikeleza ngoku phakathi kwa bantu, bchamba bebavusa bebasa esiguqweni, bebathethela amazwi ngamazwi, maxa wambi besoyikisa; maxa wambi bekhuthaza; iindemoni bezikhupha ngeendlela ngeendlela.

Wathi omnye engakuBlankethe akumbona entywizisa, wamthi hlasi emsa esiguqweni, akavuma uBlankethe:

"Yaz'ba—yaz'ba umfo lo akalili, yaz'ba ubu-bulawa ngame-ngamehlo."

"O! Uhleli naye, mfan'am? Hlala-ke!" watsho egqitha umfumayeli; yabe isitsho ingoma kabuhlungu, isithi:

Sisemngciphekweni!

Sisemngciphekweni!

Sisemngciphekweni!

Ngenxa yezi zoono.

Ngenxa yezi zoono;

Ngenxa yezi zoono;

Sisemngciphekweni!

Sisemngciphekweni!

Sisemngciphekweni!

Ngenxa yezi zoono.

"Ndihleli nay' ubani, bawo?" watsho eguba uBlankethe.

“Umtyholi, mfana wam! Usemngciphekweni wene-ne!” egqitha umJumayeli; yaqinisa ingoma, lwabetha uvalo, yoyisakala indemoni yamathandabuzo, wabonga uBlankethe, naanko esiya esiguqweni, chamba ethetha:

“Lithabathe iesile lakho, Bawo, andisayi kuBe, umfo lo akasayi kuBe aphi-aphi-aphind’ aqabe. Ndiya fu-fu-funeka enKosini. Wayenyanisile utat’ umJumayeli, wayenyanisile. Yiva-va-vani, maqaba, umfo lo uya gqoboka namhla nje—ugqoboka *straight! straight! straight!* akasayi kuBe ahlale noSathana umfo lo, kuBa uya funwa ngunyana wentombi yakwaYuda!”

ISAHLUKO 9.

UBLANKETHE UKHATHAZEKILE NGO-NONJANI.

*And then the lover,
Sighing like a furnace, with a woeful ballad
Made to his mistress's eyebrow.*

—*Shakespeare.*

“Tyhini! molo, Blanki wam; molo, buti wam.”

“Molo, Yali, yaz’ba—yaz’ba—umfo lo ebcinga ngawe. Molo, but’ aYali.”

“Hayi kufuneka uthi “mfundisi” ngoku, Blanki,” utshilo uYalezwa, “Akuboni ukuBa unxibe——”

“Mus’ ukumphula-phula, wena Blanki; uYali; usenokuya kuqhula wayenako sisebancinane.” watsho ehleka uThamsanqa.

Umntu nomnakwaBo badibana noBlankethe endleleni apho besiya edolophini eXesi wathi kanti noBlankethe uya khona baBa ndlela nyc ke. Namhla nje uYalezwa sel’

eyintombi eqinileyo, ekhangeleka mhle kakhulu, etyebile esempilweni entle, echwayitile, eqhathuza ukuhamba nje ngazo zonke iinesi. Wabufundela kaloku ubunesi wabugqiba.

Umnakwabo ngumf' omhle, ofundisiweyo. Namhla nje kumhlana wabonwa enxibe iimpahla zobufundisi, kuba usandul' ukubekwa kufo. Ngumfundisi omncinane omhle, igatya eliseza kuhluma izinto, lixakathele inKosi yalo iziqhamo.

UBlankethe namhla akasambethe ngutyana ingavumiyo ukuhlangana, sel' enxibe iimpahla zasesikolweni noko zingentle. Unxibe ibulukhwe yekaki elatshwe ngeziziba ezimnyama emadolweni nangasemva; ngaphezu kwehempe yakhe yekaki wayenxibe ibatyana emfutshane, efane yaxhomekeka ngokungathi umnini-yo ufanela ukubaba; nomnqwazana awayewunxibile wawuthe chu ngokungathi ulindele ukubaleka lwakuthi ukuthi thu olokuqala utshaba.

Iinyawo wayezilole zaantle ephethe umnqayi omde ngesandla. Elibambathile ichaza umf' omkhulu, waza wavula indlela enqumleze intloko yasuka kwenye indlebe yaya kwenye. Ezo ndlebe zazijinga amacici, ingalo zizele zizacholo.

Kuloo ndlela isinga eXesi wayebonakala noko uBlankethe ukufo akachwayitile, unanto imkhathazayo; wayemana ukufo nesinqhala kubonakala ukufo ucinga kakhulu.

"Mhlobo wam Blanki," watsho uThamsanqa, "ndivuye kakhulu ndakuva ngokuguquka kwakho; ndiya yibulela inKosi."

"Yaz'ba utat' umsumayeli wayengumprofeti!"

"Ngokuba, buti Blanki?" uYalezwa.

"Yaz'ba—yaz'ba wa-wathi:

"NguBaliw' encwa-ncwa-ncwadini

Imbol' ayimfaneli—"

"Ibingazange yakufanela, Blanki; kukuhlala kwabantu

fakaThixo ukuprofeta. Ndiya vuya nam uguqukile nje ; ndivuya kakhulu, Blanki wam."

"Yaz'ba—yaz'ba—yaz'ba indlu yomfo lo ichithakele!"

"Yiphi indlu, Blanki wam?"

"Yaz'ba uNonjani akafuni gqoboka!"

"Kunjalo?" watjho uThamsanqa.

"Ewe, But' aYali," kalusizi.

"Kaloku, Blanki, mfo ndini, ezo ziinkathazo zofu bomi ungene kufo. Athi amaSirayeli esaphuma nje eYiphutha, engekabi ntsuku zininzi eluhambeni olusinga kwilizwe ledinga abafu sel' ehlanguana neenkathazo. Loo nto, ke ifundisa kanye abaqalayo ukungena ebuKristwini ukufo bangalindeli chele nabomi bulula kwa mhla baphuma ebukhobokeni besoono. Ufikile eMara, mfo kabawo, kodwa uThixo uya kulivelisa icefo xa uxele uMosisi wamthandaza. Ndilusizi yile nto yenziwe nguNonjani, ndilusizi kakhulu. Be nifanelene kanye."

"Hayi, buti, ukufanelana kwafo akunamsebenzi: 'Ukufo ayiyaakhi inKosi indlu: bafumana besaphuka yiyo abafu bayo.'"

"Amazw' akho, Yali, ahlabafu kamnandi entliziyweni yomfo lo. Undiphilisile. Be ndibuhlungu, kodwa ndithe—umfo lo uthe akudibana nawe yaxola intliziyo yakhe; kwakufo kulunge kanti, kwakufo kulunge."

"Hayi, Blanki wam, asiwam loo mazwi, ngakaDavide."

"Yaz'ba umfo lo akamazi uDavide wazi uYali yena."

"Ma ze ufunde ibayibile, buti," ehleka uYalezwa kunye nomnakwabo.

"Yaz'ba umfo lo yimfama akanakukwazi ukufunda."

"Ma ze ufunde, mfama yam," utjhilo uYalezwa ekhumbula iimini zobuntwana bafu.

"Umfo lo—imfama kaYali iya kufunda; ma ze uyi-uyi-fu-fundise, but' aYali."

"Ndakukwenza ngemivuyo oko, Blanki."

UTHAMSANQA ESIYA EMTHUQWASI.

Hamba unke ezweni lakowenu, kwelokuzalwa kwakho, nasendlwini kayihlo, uye ezweni endokubonisa lona.

—*Genesis XII, 1.*

Kwathi esahleli kamnandi uThamsanqa ekhaya enee-ntombi zakowabo kunye nexhegokazi unina, kwafika uxwebu lweleta, envilophu izotywe umnqamlezo kunye nesitshaba, kwaza phantsi kolo phawu kwabalwa amazwi kaPetrosi, athi :

“Thina sifiye iinto zonke sakulandela.”

Loo leta yayivela kuBisopu waseTini, imyalala ukuba ahambe kwa kuloo veki, aye kuthabatha umsebenzi wobu-fundisi emThuqwasi. Noko wayesel' ethe kwa ngaphambili wooyisakala wabungenela ubufundisi, wayesaboyika noko ubuhlwempu babo. Wahle waqonda kwa kuloo leta kaBisopu okokuba loo ndawo ayisayi kuba yindawo ethambileyo.

Wayesel' elibuxenge naye ngoku, ngenxa yokusuke ithi imali engangekhulu leeponti awayeyigcinise ebankeni yeqela elaligcina imali genzala eBayi isuke ilableke ngokusuka litshone libange elo qela liginyele amakhulu-khulu eemali zabantu. Wathi ekwezi ngcinga zibuhlungu zinje, esemathandabuzweni amakhulu malunga nokulunga nokungalungi komsebenzi awazinyulela wona, amehlo akhe amila kolo phawu lusemvilophini; wawabona loo mazwi abekiswa nguPetrosi kumSindisi wehlabathi.

Watyhila ibayibile kwangoko, wayifunda impendulo kaYesu kuPetrosi, isithi :

“Inene ndithi kuni, akukho namnye ufiye indlu, nokuba ngabazalwana, nokuba ngoodade, nokuba nguyise, nokuba

ngunina, nokuṣa ngumfazi, nokuṣa ngaḅantwana, nokuṣa ngamasimi, ngenxa yam, nangenxa yeendaba ezilungileyo ezi, ongayi kuthi amkeliswe kalikhulu, ngoku ngeli xefa izindlu naḅazalwana noodade noonina naḅantwana nama-simi ndawo nye neentfutshiso, nakwelizayo iphakade ubomi obungunaphakade.”

La mazwi amenza waqonda, waziva enomnye umoya, wangenwa nguloo moya ungazange ube wahlukane naye, waphakama wabopha impahla yakhe, ngalo lonke elo xefa evuma umthandazo kaTiyo Soga, ingoma yesizwe :

“ Lizalis’ idinga laKho,
Thixo, nKosi yenyaniso ;
Zonk’ iintlanga zalo mhlaba
Ma zizuze usindiso.

Amadolo kweli lizwe
Ma kagofe phambi kwaKho
Zide zithi zonk’ iilwimi,
Ziluxel’ udumo lwaKho.

.

NKosi kha usikelele
Iimfundiso zezwe lethu ;
Uze usivuselele
Siphuthume ukulunga.”

Azi wayeya kusuke athi ni na xa wayethe waḅoniswa iinzima awayeza kuziva ? Azi ḅangathi ni na aḅantu aḅaNtsundu ḅakhe ḅavulwa amehlo nguThixo ḅayiqonda imbandezelo aḅakuyo aḅafundisi ḅeli lizwe ? ḅangathi ni na xa ḅaḅona aḅantu aḅaziinkokeli zaḅo nekucingwa ukuḅa ngaḅona ḅaphambili kuḅo, ḅetsho ngemithika egqolileyo, ḅeḅophe ibanti liphango ngenxa yokungahlawulwa kwabo ?

Kanti ke eli hlazo linokunyangwa kukuthi umntu ngamnye aḅole yonke imali yakhe yenkxaso. Kaloku xa

kuhlazeka isifundisi sethu siya hlazeka sonke thina sizwe, ukuḅa isifundisi sethu siza ! udad' ezitolongweni ngenxa yamatyala kuza kuhlazeka isizwe siphela; uve ezinye iintlanga zisithi: "Le nto ingumXhosa nokuḅa se ingumKristu nokuḅa se ingumfundisi ukuḅa oku, namaqhinga la ayisayi kuze yahlukane nawo."

Wahamba ke uThamsanqa iguḅa' elikhulu. Wahamba eqonda mhlophe ukuḅa phambi kwesitshaba uya kuqala azama-zamane nomnqamlezo,—umnqamlezo wokudelwa, wendlala, wokuhletywa, wokungabulelwa ngezzenzo ezilungileyo sisizwe esingekayifundi into yokuḅuka izinto ezintle.

ISAHLUKO 11.

EMTHUQWASI.

UThixo kabawo endimphakamisayo.

—*Eksodus xv. 2.*

Phantsi kwaloo ntaba inde kaLambatha, yayithe zinzi ilali yasemThuqwasi. Intle kakhulu ngembonakalo. Abemi bayo babenezakhiwo ezihle kunye namasimi amakhulu. Iintlanti zazibanzi zixela ukuḅa abantu balapho babengaswele kakhulu. Phakathi elalini apho kwakumi ityalike yaloo mzi, iSt. James.

Wawungathi xa ubona imizi leyo yabantu ukuḅa mihle kwayo ulindele ukuḅa uya kuthi thu ebotweni wakufika etyalikeni. Ayizange ibe njalo indlu yetyalike eyabonwa nguThamsanqa ekufikeni kwakhe apho.

Ngaloo mhla wafika weva ngengxolo cseza, kanti ngabafumayeli bathathu, balwa ngeplani omnye uthi uya dlelwa, akafunyayeliswa umonelwe! Wafika kusenjalo

ke uThamsanqa, iyiloo ngxolo, se kubonakala ukuba amadoda afunana eziqwini!

Wathi akufika wabona igxoko-gxoko lendlu,—ityalike. Yayidilika, se ifane yaxhathalaza ngemithathi ese ityhilwe ziimvula yaaphandle. Kwakungekho ziglasi ezifestileni, apho yayifele khona kuphantsi kweifestile ezo, kubonakala ukuba ohamba ngeenyawo yayinokumenzakalisa. Incha yayise ikhule yada yagabadela, ingenabani uyisusayo apho. Ngaphakathi iindonga zazixwebhe oko, se zizele yimibolo eyayimana isenziwa ngabantwana abasileyo.

Wathi akuwubona lo mbono uThamsanqa wathi nqa ukuba aaba bantu balibale kukulwa ngamawonga endaweni yokuba basiyane ekusebenzeleni uThixo ngokulungisa ityalike leyo. Indoda inye yayinako ukulizuzisa ithuba lokuwutshenta umhlaba okufuphi etyalikeni. Yayinako ukuqatywa ngaphakathi ityalike leyo ngumntu omnye angagqibi neentsuku ezimbini ezizeleyo; kunjalo nje loo nto yayinokwenziwa ngekalika, into ke leyo eyayininzi kakhulu apho, kunjalo nje ifunyanwa ngesisa, okanye kwenziwe nangefutha.

Hay' bo! lo msebenzi awuzange ube nabani uwulwelayo. Akwaba abantu bakowethu basenokufuza ezinye izizwe, zona zithi xa zimakhela indlu uThixo zimakhele eyona ndlu inkulu nelona botwe lihle kunazo zonke izindlu ezikhoyo kweso sixeko.

Thina asikhathali nokuaba uhlala kwindlu enjani na uThixo; wofika izibingelo zingakhathalelwe ntombi ngakukolajwa, ngakusindwa nangakuhonjiswa; wofika iindonga zingakhathalelwe ndoda namfazi ngokutyatyekwa; ubone kusweleke zibane, zifestile, zintsimbi, nayo yonke into. Ibe nye kuupela into egoseni ibe yeyokuaba lisuke lifake umthika ngecawa liye kufumayela, kubonakale ke ukuba kuyo yonke loo nto alinanzondelelo yakusebenzela Thixo, lifuna ukunconywa ngabantu, kuthiwe

liciko nechaluzo lokufumayela. "Inene bawufincile umvuzo wabo aabo banjalo."

Athi ke loo magosa akufika uThamsanqa ange ayayeka ukuxoxa, abulisa yena. Ukuba uThamsanqa wayengekaziqondi iinkathazo zobufundisi waziqonda loo mini. Wasiwa emzini kaBonani, igosa lalapho eliphambili, eli be kusiliwa nalo ngabafini ngenxa yokungabaphi kakuhle iplani.

Into eyaba sekuhleni kuThamsanqa kwa se kuqaleni yeyokuba yena uBonani lo okokwakhe ebengekanqweneli mfundisi ufikayo apho emThuqwasi; kaloku ukufika komfundisi kwakumthula ewongeni lokuphatha!

Wahlala imini yonke apho, kungekho sixhaso sizayo, waye wayesel' elambe kanobom ngoku kwaqala kwathi xa liya kutshona ilanga kweziswa iinkobe ngesikotile:

"Kaloku, mfundisi, singamaXhosa; thina sitya iinkobe." Watsho umnini-mzi; waqala waqonda uThamsanqa ukuba le nto ingumXhosa yinto esisu saqalekiselwa izinto ezilukhuni, ngokwengqondo kaBonani, iinkobe ma zingasilwa, zingaphothulwa kuba umntu engumXhosa! Ezo nkobe uzinikwa ngumfo osel' emntenetyile ukuba uza kuzitya na! Ukuba uzityile uya kuba uzithobile ngokwengqondo kaBonani, kuthi ukuba uthe ngenxa yamazinyo okanye isisu esinganqinelani nazo akazitya abe uya zidla uzenza umLungu! Woz' uve!

Kubo bonke uBuXhosa bakhe uThamsanqa isisu sakhe sasingavani nazo iinkobe, waza ke waya kulala ngobo busuku elambile.

Wayo kulala ngobo busuku intliziyo yakhe ibuhlungu, kodwa evuya ngenxa yokuba eza kuva ezi nzima ngenxa yokukhonza uhlanga lwakhe. Phambi kokulala wavula iBayibilana yakhe engazange yahlukane naye, wathi nqo kwisahluko sesithandathu kweyesibini incwadi yompostile kumaKorinte wafunda le vesi yesine, ithi: "Sisuka sithi

emicimbini yonke siziqondakalise ngokwabalungiseleli bakaThixo, ngokunyamezela okukhulu, sisezimbandeze-lweni, sisezingxakekweni, sisezingxinanweni."

Wathi akugqiba ukuthandaza, walala ethuthuzelwa ngala mazwi, amthuthuzela waxola walala engathi ulusana usezingalweni zikanina amthanda kunene.

Ngobo busuku xa akobo buthongo bumnandi bunjalo waphupha iphupha clingummangaliso. Wabona ephupheni uyise esiza kuye etsho kwezimhlope esiza encumile namhla nje; wafika kuye wamphuza, wambamba ngesandla, wamjongisa phambili, wambonisa ingubo enkulu eyane-kiweyo. Kule ngubo imhlophe kwakukho izizib'a ngezizib'a ezingamabala ngamabala ezithungelweyo. Wamchazela uyise ukuba ezo zizib'a zimele izizwe ngezizwe ezibambebele kuYesu, lowo wathi uNtsikana xa ambizayo: "Ule ngub' inkulu siyambatha thina."

Waza ke wambonisa isiziba esihle kakhulu esintsundu ngebala, esasingagqithwa sizib'a ngobuhle kwezo, kodwa sona sasisajinga singekagqitywa ukuthungelwa. Wabuza kuyise imbangi yokuba isizib'a esintsundu sibe sisajinga senje nje, waphedula yena ngokuthi: "Ngenxa yamaxhala eli lizwe, nangenxa yezinto ngezinto aside sigqitywe ukuthungelwa. Abasebenzi bokusebenzela uThixo abakho, bengekho nabaqola imali yokuwuxhasa umsebenzi nokuthungela esaa siziba, yiyo le nto sisalenga-lengayo isizib'a esintsundu.

Wathi akugqiba wamjonga unyana wakhe, wamncumela kwakhona, wathi ngelizwi elikhulu, oxolile namhla nje:

"Amagontsi akhule ade aphulana;

Wambe, nyana wam, wambe!

Kaloku sonke isizwe singoochwenene."

Wathi akugqiba la mazwi wee fwaka emoyeni, akabe abonakale, waphakama uThamsanqa kulaa ndawo ebeguqe kuyo ephupheni, wakhala ethandaza kuThixo:

“ UThixo kaBawo ndiya kumphakamisa !
UThixo kaBawo ndiya kumphakamisa ! ”

Kwanqonqozwa emnyango, woothuka ebuthongweni bakhe, “ Yo ! ifiliphupha.”

ISAPHLUKO 12.

UBLANKETHE UTHETHE NOYALEZWA AKAPHUMELELA.

*Do not unjustly blame
My guiltless breast,
For venturing to disclose a flame
It had so long suppress.
In its own aches it design'd
For ever to have lain ;
But that my sighs, like blasts of wind,
Made it break out again.*

—*Samuel Butler.*

“ Kwo, buti wam Blanki, ucule kamnandi namhla nje ecaweni ! Hayi incene uyiphiwe le nto iyibesi ! ”

YayinguYalezwa chamba noBlankethe bephuma ecaweni begoduka. Loo mhla inkonzo yayiyephakame kunene, umfundisi ekho eze kwenza umthendeleko.

“ Tyhini kuthe ni ungathethi nje, buti Blanki ? ” efanele uYalezwa kuBa ngalo lonke elo xefa lokuphuma kwaBo etyalikeni uBlankethe akakhange athethe, nto athe waphikela ukuyenza kukumana umlomo cwumisa ngeendlebe luncumo akuthetha uYalezwa ; ngaphaya koko wesuka waanesinqhala, athi ngeli xefa uYalezwa abuza into kuye angaphenduli ngokomntu ongqondo be zingekho apho, okanye asuke athethe nto yimbi.

“Kuthe ni, Blanki wam?”

“Yaz’ba—yaz’ba—yaz’ba, Yali, yaz’ba singafa-fa-fane-lana!”

“Into ni!” esothuka uYalezwa.

“Hayi, Yali, umfo lo cbesithi—”

Walila uYalezwa:

“Sukuthetha tofo, Blanki! Sukuthetha!”

“Sukulila kaloku, Yali, ndandithe—umfo lo wayesi-tfho ngoko,—”

“Sukuyithetha loo nto tofo, Blanki, andifuni kutshata nomntu ongakwaziyo ukufunda nokubala mna!”

“Yaz’ba unyanisile, Yali, kodwa umfo lo uya kuBe akwazi ukufunda nokubala kwakuBe kulunge, Yali, kwa-kuBe kulunge.”

“Kulungile ke xa ufundileyo, Blanki wam.”

Wema ngeendlebe umlomo: “Yaz’ba—yaz’ba—”
Wakhawuleza uYalezwa bangena endlwini engagqibanga uBlankethe ukuthetha.

Bathe bakuba besendlwini, kweziswa idinala, ekwaba nzima kakhulu kuBlankethe ukuyichukumisa, ephula-phula ehluthiswa yiloo ncoko imnandi kaYalezwa.

“Kwo, mama! ibimnandi kakhulu inkonzo; wafumayela kamnandi umfundisi. Lo wethu umfundisi akafani nalaa mfundisi waseMfutshane uthandwa kunene ngubuti, akafumayeli ngemali ngalo lonke ixesa; lowo se kude kwathiwa nguNkxaso negama!” “Uthetha umfundisi’ uZolile?” ebuza unina.

“Ewe, mama; andimthandi umfundisi owaasoloko elilisela ngemali mna tofo!”

“Hayi, Yali,” ephendula unina, “khumbula umna-kwenu ngumfundisi ngoku. Uzivile iileta zakhe ukuba zithi namhla nje phaya sel’ eneenyanga ngeenyanga engahlawulwa ngabantu, uzifika ukulamba, kanti ke lisoka;

kuBeke phi kumfundisi oma kaBe nokondla usapho lwakhe ?”

“Yaz’ba—amazw’akho, ma, ahlabi kamnandi entliziyweni yam. Umfo lo wamkela iiponti ezintlanu ngenyanga, usebenza nzima kakhulu, uchwela kude kuhlwe, waye e-thu-thu-thunywa nguye wonke umLungu osebenza kulaa Nkomponi yabachweli yakwaDavidson kwelaa Dike. Kwezo ponti zintlanu umfo lo ifumi ulinikela etyalikeni.”

“Kwo, buti Blanki! Isifumi sonke semali oyisebenzela nzima kangako ?”

“Yaz’ba ngathi kutshwiwo eBayibileni, Yali. OoYakobi baBenikela, Yali, kwaBa kukhona batyebayo. Yaz’ba umfundisi waye-ye-sithi: “Yiphani, naniya kuphiwa nani, umlinganiselo omhle, ohlohliweyo, ohlunguzelweyo, ophalalayo nowuphiwa esondweni lengubo yenu; kuBa umlinganiso enilinganisela ngawo niya kulinganiselwa kwa ngawo nani.” Ngoko ke umfo lo uya kunikela isifumi sayo yanke into ayifumanayo.”

“AkwaBa isingunyana wam lo unje ukusondela ezintsi-kelelweni zika’l’hixo; ngenxa yokuba into enikwa uThixo izciniswa kuye ’ze ifuye se inenzala.”

“Yaz’ba umfo lo unguye unyana wakho,” ejonge kuYalezwa, “yaz’ba uYali uthi umfo lo ma kafunde ukubala.”

“Ewe, mfo wam, kufunde ukubala; ungumfana one-ngqondo nondimthandayo.” Lathi lakutsho ixhegokazi wafun’ ukukfazuka umlomo kaBlankethe, sel’ esithi:

“KwakuBe kulunge,—yaz’ba, Yali, yaz’ba kwakuBe kulunge.”

Wagoduka umlomo usengozini enkulu yokukfazuka yimincili nokuchwayita awayenako ngaloo mhla.

UKUFILISA KUKATHAMSANQA.

*Time shall melt away his wings,
Ere he shall discover,
In the whole wide world again
Such a constant lover.*

—*John Suckling.*

“O, Thami! ndiya vuyiseka ukuba ma ufike kweli Bayi.” Bawanqhinela ubuso bukaThenjiwe la mazwi wayewabekisa kwisoka lakhe.

“Ndiya vuya nam, sithandwa,” ephendula, uThamsanqa, “le treyini ibise ingathi yinqwelo kum ukucotha oku. Bakuvumele abanakwenu uze esitifini?”

“Bandivumele, sithandwa, noko ubuti aye endibonisa ukuba akakufuni, uthanda lo Ndumasi wakhe.

“Ufanele, Thenjiwe, kaloku uNdumasi lowo uvunyiwe liBayi lonke ngobutyebi, ke ubuti wakho uya mazi ngeenkomo.”

“Kwo! akwaba be besaphila abazali sam. Akwaba umama ebelapha! Isoka endilithandayo ebeya kulithanda, be ndiya kutshata nalo.”

“Nangoku, Thenjiwe wam, usaya kutshata nalo, mna andisayi kuze ndibe namfazi wumbi ingenguwe.”

Uthando lwabantwana lwalulukhulu, kunjalo nje befanelene kakhulu, kodwa iimeko zalo mhlaba ziya wathe zinzi phakathi kwaBo.

UThamsanqa wayeliqina lomfana; engumfana osinilo singenakubuzwa; engumfundisi weliZwi likaThixo. Ngesithomo wayemde, enciphe kakhulu ngokungathe mbisi mpilo iya kubantle ixefa elide, etsho ngamehlo amahle, abukhali, naxela ingqondo ekhawulezayo. Ngaloo mhla ke uhamba naloo ntombi, into yonke kuye, uThenjiwe.

Lo ngulaa Thenjiwe wamqinisela ekuβeni ma kaluvume ubizo ngeculo elithi, "Kuvakele isikhalo siphūm' eMakedoniya," eseyintwanazana encinane. Wamthanda ukusulela loo mini esithi ukumbiza "yingelosi yakhe."

UThenjiwe wayefancleke kakhulu nje ngoko wayehamba ecaleni likaThamsanqa begoduka. Sel' eyintombi enkulu namhla nje kodwa okuyaa kuqava kobuntwana neso similo esenaso. "Eyona nto ubuti alwela yona yile yokuthi kanti le minyaka mihlanu undifilifayo usaqole inkomo yaanye kuupela," watsho uThenjiwe ekusondeleni kwaβo kowaβo. "Khona wathi akuza sel' eqhuba isibozo sonke ngamini nye uNdumasi, ndaza ndamala noko, walandelwa nguZenani, ndathi ndakungamfuni naye, wandicingela ukuβa ndilutshaba lwakhe ubuti. ULabane wayenganeno kobuti ngokuyithanda inzuzo." "Thenjiwe wam, ndide ndathamsanqela iinkomo zaantathu, ziza kuβa ne ke xa zidibene naleya yokuqala. Anditsho ukuthi ziya kuβa likhazi elaneleyo, kodwa ndize kukucela kumnakwenu ukuβa sitshate."

"Andikholwa ukuβa luya kuvuma, kanti andisayi kuze ndayeka ukukuthanda, Thami wam."

"Ndiya vuya ukuluβona uthando lwakho kum, mhloβo wam; uthanda nto ni ehlwempini elinje ngam?"

"Sithandwa, wawuncento zakho, kodwa wazifiya ezo nto ngenxa kaKristu nangenxa yohlanga; ucinga ukuβa mna andinako na ukufiya ukonwaba ndihambe ndithwalisane umthwalo nendoda enjalo? Thami, ndiya kuβa ngumncedi wakho; ndiya kuβa ngumfundisikazi. Ndiya kuhlamba iikhala zakho zingagqoli, ndidaye imithika yakho iβe mnyama, ingaβonakaleli ubudala, ndikuphekele olo khokwana siya kuphila lulo.

Ewe, Thami, amandla omfazi makhulu kakhulu. Onke la madoda enza izinto ezinkulu ezweni aβa kho ngomfazi, oondliwa ngaβafazi, athi akutshata ancediswa ngaβafazi.

Umama wayesithi xa asiyalayo, "Le nto umfazi ifana nentloko 'kaloliwe endodeni; ewe uyinto yena yaphaya ezimbizeni, umnyama yimisizi, kodwa nje ngentloko kaloliwe nguye ofunqula indoda nje ngentloko itsala amakhaleji.

Xa umfazi ayigcinileyo indoda yakhe elenza ikhaya libe mnandi indoda yakhe iya kusoloko yonwabile ihleli naye, ithi nokuba ihleli kwenye indawo nabanye abantu ingonwabi ikhumbule yena. Xa thina bafazi siniphekela kakuhle, siya ninceda. Be bengathi bonke abafazi bekwazi ukuwenza amafewu amnandi babe mbalwa abafu abasukela umqombothi."

Wawathetha uTenjiwe la mazwi ngelo zwi lakhe lincinci, limnandi ngokungathi uya cula, wawatsho ngobuciko nangokuwanyanisa okukhulu, baya kungena endlwini, uThamsanqa embulela uThixo ngokumbonisa iqabane elinje.

Impendulo yomnakwaboThenjiwe yathi ma kafune enye inkomo uThamsanqa ukuze amnike umfazi wakhe. Loo nto yamvuyisa kakhulu uThenjiwe. Waya kulala echwayitile ngobo busuku exoliswe ngamazwi okugqibela kaThamsanqa kuye xa esebuza apho aya kuyifumana khona loo nkomo, amazwi awawathetha ngobuncoko uThamsanqa ewacaphula esibalweni, amazwi athi:

"UTHixo wozibonela imvu yedini elinyukayo, nyana wam."

ISAHLUKO 14.

UBLANKETHE UTHETHE NOYALEZWA
WAPHUMELELA.

*How near am I now to a happiness
That earth exceeds not ! not another like it ;
The treasures of the deep are not so precious,
As are the conceal'd comforts of a man
Lock'd up in woman's love.*

—Thomas Middleton.

Ngaloo mhla ungasayi kuze walibaleka kuBlankethe, loo lali yaseNjwaxa yasuka yaangathi imile ngakumbi. Imvula phandle ilufazana, ilanga limana livela, ufonxhina edubule, wayenza ilali yonke yaangathi “ngumyezo wenKosi.” UYalezwa noodade wabo babesendlwini, behleli kunye nomhlobo wabo uBlankethe, imvula ibavalele ngendlu.

UYalezwa, invumikazi eqabuke kunene, idlala uhadi, imnikele umva uBlankethe owayephahlwe ngoodade wabo esofeni. Oodade boYalezwa babencokola kakhulu noBlankethe koko yena wayengaseva nto ngeendlebe ingelilo ilizwi elimnandi kunene likaYalezwa.

“Yaz’ba—yaz’ba ikhosi likaYali lihle !”

Bahleka, kuBa ibiyinto yakhe ukuncomana noYalezwa iimini ezi.

“Yaz’ba, Yali, akukalibethi elomfo lo.”

“Yo, ndilibele, Blanki wam,” wabe sel’ ebetha ingoma kaNtsikana “UloThixo mkhulu,” wayibetha kamnandi kakhulu. Wangenwa lihlobo uBlankethe, wema ngeenyawo, umlomo se umi ngeendlebe, wavuma ngaloo hesi yakhe nge ifa yayimnandi ukuba yayiqeqesjelwe ukuvuma; watsho exuba exhentsa, edyuja, esina, iyiloo nto, engasahlekwa ngako nguYalezwa noodade wabo.

“Yaz’ba—yaz’ba—yaz’ba uya s’ulile, Yali.”

“Xa kuthe ni, Blanki?” esabetha njalo.

“Yaz’ba—yaz’ba wase walila laa mhla umfo lo—
yaz’ba—”

Wabetha uYalezwa, akamphula-phula ngoku.

“Yaz’ba umfo lo ufun’ i-inki, nosiba, nephepha.”
Beza nazo ezo nto.

Wakhulula ibatyi uBlankethe wafinyeza imikhono ye-
hempe ngokwendoda eza kusebenza nzima—wayeza
kubala ileta yakhe yokuqala. Wathi akufuna ukuyeka
uYalezwa:

“Yaz’ba umfo lo uya kubala betele xa uhadi nelizwi
likaYali lihlabisa kamnandi entliziyweni yakhe;” wabetha
ke, evunyelwa ngoodade wabo, wabala uBlankethe.

Ubale ixefa elide. Wabala wayiloo nto, athi akuligqiba
elinye igama amane elibuka elijika-jika encuma kuBonakala
ukuBa akazilibali ubuchule anaBo! Wayisonga wayinika
uYalezwa, oyithabathe ngovuyo olukhulu, evuyiswa kuku-
bona uBlanki wakhe ezibalela ngokwakhe. Yayibalwe
ngolu hlobo:

Ivela kublankethe,
medeldreft!

Mayi direct Yali.

njwaxa?

Ngamafuphi umfo lo uya phila emandleni omdali wethu
sonke. Yaz’ba ndiya kwazi, umfo lo uya kwazi ukubala.
Yaz’ba singafanelana.—ungalili kaloku, Yali. Ma sitshate.
Ndime apho ngombuliso omkhulu.

Mna,

Blankethe, imfama yakho.

Wathi akuyifunda uYalezwa wahleka, ejonge kuBla-
nkethe, owayesel’ emi ngeenyawo ngoku umlomo umi
ngeendlebe, sel’ esithi:

“Yaz’ba—yaz’ba—” esiya kuye, yena ehlehla, ehleka,
embaleka,

“Yaz’ba—yaz’ba, Yali,” wambamba.

“Ndiyeke, Blanki! Ndiyeke mna!” elila, ehleka ngaxefajaye.

“Ndiphilise, Yali; yiphilise imfama yakho.”

“Ndiyeke, Blanki!”

“Yaz’ba akulili Yali; uya hleka. Yaz’ba luya khotl’ ugaga; luya khotl’ ugaga, ndiphilise!” emphuzajaye, embambile lonke clo xefajaye.

“Hayi tofo, Blanki! Mfama yam! Eli qaba!”

“Yaz’ba umfo lo ngumKristu—yaz’ba uya kwazi nokubala.”

“Ndiyeke tofo, qaba lam, Blanki wam, mhlobo wam!”

“Yaz’ba undiphilise, Yali, umphilise umfo lo. Kulungile ngoku nokuba na indlu yomfo lo noNonjani yachithakala. Wawunyanisile, Yali, ukuthi “Indlu xa ingakhiwayo yinKosi ayinakuma.” Umfo lo uya kupola inkomo ngomso lo ‘ze uBut’ aYali ayise loo nkomo ifunwayo ebukhweni bakhe. Yaz’ba—yaz’ba—kwakube kulunge Yali, kwakube kulunge. Philis’ iqaba lakho, Yali.” “Ndiyeke, Blanki wam, gqira lam, nyana ka mama.” Echwayitile uYalezwa ezandleni zesithandwa sakhe.

“Yaz’ba luya khotl’ ugaga, Yali; luya khotl’ ugaga.”

Ngokuhlwa ngaloo mini, ekowabo uBlankethe, ehleli nexhegokazi unina-khulu, wavakala ethetha ebekisa kuye: “Yaz’ba Khulu, umfo lo uya zithanda ezi nxonxo zakho!”

Ye—he! Bantu bakaKama! Uya ndithanda lo mntwana—ndifung’ uNqabeni; kunjalo nje ngumntwan’ ondivayo.” Watsho unina-khulu intokazi eyayisahleli yona ebumvini, noko okuuphela komzukulwana wayo wayesel’ eguqukile. Emva kwexefajaye waphinda wathetha uBlankethe: “Yaz’ba, khulu, kuNonjani ndandithanda—umfo lo wayebona ezaa zinxonxo.”

“Loo nto ke, Blankethe, wayenza ngabom; z’ unganzenzi msindo mna! Nqabeni! Ndifung’ umhlophe

kaChungwa unengqithi! Wasuka wena wazahlukanisa nentombi ndiyithanda ngokuthi umncinci ugqoboke."

"Yaz'ba, yaz'ba kwakube kulunge, Khulu; yaz'ba—yaz'ba—yaz'ba ezikaYali izinxonxo azizibini, sinye qha—"

"Izinxonxo zikabani?"

"Ezika—Ezika—kaYali, Khulu. Yaz'ba—yaz'ba umfo lo uza-uza-uza—." "Blankethe, akusayi kusizela nomLungukazi apha! Kam' enengqithi! ndifung' uNqabeni! Bantu bemiJadu! nithe abantwana begesi baza kungenwa yini?"

"Yaz'ba, Khulu, yaz'ba uYali uzithobile."

"Uya kulithi ni, gxebe, ixhegokazi elizisini zinje kuku-swel' amenyo? Uya kuBa kho gxebe kukuphothula? Khona uya kwazi ukuphothula umLungukazi oqhathulayo onjeya? Bantu benkosi! woz' uthi uhamba udifane nenyoka ecaleni kwendlela iphung' umhluzi! Blankethe ungathi ni ukuza nomntwan' egqoboka eqabakazini? Ufun' ukundilahla, kanti ndakondla ndikule mbola, ufiye ngabazali bakho uyimvekwana. Bantu bemiJadu! MaGqunukhweb' angubo zilubelu! MaGqunukhweb' aseTala!"

"Amazw' akho, Khulu, atsho kabuhlungu entliziyweni yam. Iph' i-inki? Aphi amaphepha nolwaa siba lomfo lo?" sel' esiya—kuwakhangela etyesini, elusizi kakhulu. "Uzenze ni ezo nto, Blankethe?"

Umfo lo uza kubalela uYali amxelele ukuBa xa indlu ingakhiwayo yinKosi naba-naba-nabazali ayinakulunga."

Kuba bonke ubulukhuni bakhe uNozengazi, ziinyembezi nosizi lwaloo mzukulwana wakhe into awayengenako ukuyimela, waphendula msinya, sel' esithi: "Nqabeni! Kam' enengqithi! Akukho Yalezwa uya kumphoxa apha—ndifung' uNqabeni enomntwan' osiqhwala! Ndiza kufa kade mna. Uya kuyitshata le ntombi nokuBa akusathandi, ndifung' uNqaben' cfanelwe ngumntwan' osiqhwala.

Ngumntwana womfumayeli wam lowa okuuphela komfumayeli owakha waakho kulo mhlaba kaKama."

Wema ngeendlebe umlomo, waliwola: elo xhegokazi, ezincholisa kakhulu ngembola kuloo mpahla imhlophe wayehombele ngayo uYalezwa:

"Yaz'ba, Khulu, yaz'ba uyingelosi eqabe imbola!" emphuza-phuza ngemivuyo. Yatsho ukuBa mnandi okule nto kuNozengazi:

"Ye-he! Vuleka, mhlaba, ndingene. OoBlankethe se ingabantu, Bawo, xa benokuzeka iintombi zaba fumayeli! Iititshalakazi!" eqhwaBa izandla ehleka.

"Yaz'ba—yaz'ba—uya kukuphothulela! Yaz'ba kwa kuBe kulunge, Khulu. KwakuBe kulunge. Umfo lo uya kumxelela uYali ukuBa unezikhewu kwakuBe kulunge."

ISAHLUKO 15.

UBONANI WAALA UKUXHASA UMFUNDISI.

"Ngubani na yena uDavide? Ngubani na unyana ka-Isayi? Ndingathi ni na ukuthabatha isonka sam namanzi am nento yam exheliweyo ndiyinike amadoda endingawaziyo nokuba avela phi na?"

—I Samuweli xxv. 10-11.

"Ndize kuwe, mNumzana."

"Ewe, njani?"

"Hayi ngezeCawa, mZalwana."

"Kha utsho, sive!"

"Hayi phofu, asiyonto ingako," utshilo uDumisani, "yinkxaso yabafundisi; namhla nje se kuziinyanga ezisithoba umfundisi uDanile engahlawulwa, kwaye ke ngoku akusafani nangela xa xa wayeseliso; kaloku nathi ma

kazifunele ixhegwazana lokumphekela ; ngoku unentsapho eninzi, imbi ke into yokulamba kwakhe kangaka ngenxa yokungondliwa sithi thina bantu wancama zonke iinzuzo ngathi ngokufuna ukuza kusityisa emiphfumlweni.”

Yayingamadoda amane ngoDumisani lo. LoDumisani waycelelinye lamagosa alapho emThuqwasi, indoda ekhuthelayo, ethanda umfundisi wayo, nabo bonke abantu. Lo wayebekisa kuye yayingumnini waloo ndlu inkulu kunene,—indlu enamagumbi amaninzi, indlu yebongo. Babelapho ke uBonani nabahlobo bakhe besaakha loo ndlu yakhe. UBonani wayengumfo osel' eqinile, noko wayesekude lee nobuxhego, cyingwanyalala eyomeleleyo, int' ehamba ngezingqi ngokwesikhuthali kanye, ibunzi lakhe nabo bonke ubuso bumntama ezo nkani wayedume ngazo.

Aaba babini yayingabahlobo bakhe, ababemncedisa ekwakheni apho, inguNdleko, umfo omde, ohleka futhi noVelebayi. La madoda ayephula-phule kule ngxoxo yayiphakathi koDumisani noBonani, uNdleko emana ehleka ezi zinto zithethwa nguBonani, zimnandi kuye, kwa nakuVelebayi, ingqola enkulu.

Loo ndlu kaBonani yayisimanga. Yayikwiminyaka elifumi nangaphezulu isakhiwa, kodwa ingade igqitywe! Loo nto yayingathi ibangelwa kukubuka komnini-yo. Waysuka athi ngokubuka angathengi zinto zintja koko afune amabunga ezinto aakhe ngazo, zisuke ke ezo nto zithi se imile indlu ziyenze ibe idilike. Apho emThuqwasi yayise ingumkhwa ukuthi, umntu akwenza into engaphe-lyo, kuthiwe : “ Waakha indlu kaBonani, yon' ingagqitywayo ! ”

“ Utjho ke, nkosi ? ” wavakala esitjho uBonani akuba eyekile uDumisani. “ Ewe, mhlob' am, ndijikeleza kulo lonke ibandla., Amawethu ma kaphakame eyezeni, alisa be eli hlazo linje. Akukho sizwe siya kuze sime singena-Thixo ; amagosa kaThixo ngabafundisi ; ziya kuthi ni

ngathi izizwe xa soxiswa nakukuBa siBe nabantu abaya kusimela phambi koThixo ?”

“ Ungasayi kuBe uphinde undibone ndijolela lo mfundisi imali yam mna; uya lima ma kaphile ngumhlaba nje ngamadoda onke.”

“ Hayi, mhloB’ am, umsebenzi ufanelwe ngumvuzo wakhe; umalusi ma katye emhlambini kuBa akanaxefa lakulima nje ngawe nam, uya lusa umhlambi. Nikela isifumi sakho. Xa nditjhoyo ndithetha loo ntwana unayo, mfo kaBonani, ”

“ Uthe ni na lo Thixo uhamba ngemali ?”

“ Hayi, nta’kabawo, kwelo ke uthetha ngokomntwana. Akukho nto inexabiso ingamdliyo umnini-kuyenza; umf’ ozek’ intombi uya lobola, ethenga uthando. Ukuxolelwa kwezoono zethu kwathengwa “ ngenkomo ” exabiso likhulu—unyana kaThixo, oweenziwa idini ngenxa yethu. Onke amadoda amakhulu nalumkileyo ayeyazi le nyaniso:

“ Uthi uDavide, eza kuphiwa ngesisa impahla yedini: ‘ Hayi ndiya kusithenga ngexabiso kuwe; andikunyusa ndise kuYehova uThixo wam amadini anyukayo endiwa-zuze ngelize.’ ”

“ Mfo ndini, ndixakekile, ndiyaakha,” egwaqaza uBonani, esoyika ukoselwa yinyaniso, “ kodwa ndithi kuwe, andizi kuyipola le mali. Niza kulihlazisa iliZwi ngale nto yokuthi ma kumana kusondliwa iinqhukuva zamadoda. Ndiya kuthi ni ukuthi ndinosapho olungaka, ndisaakha ndifilifa, ekuBeni ndisand’ ukuphuma kwiindleko zokuqhawula umtshato nalaa mfazi ukhohlakeleyo, phezu kweefafu ezingaka, ndibe ndibe nako ukuvuma nditshutshiswe ngenkxaso yabafundisi? Wayesisiwa phi na yena lo Danile sel’ eze kudana apha nje? Zininzi ngokugqithileyo iimali azibizayo; akumali zeLente, zesipho, zepenfini, nezinye. Συ! kha ninyinyise, madoda !”

Wafumana wathi khamuqa uDumisani zezo nto zazithe thwa nguBonani. Wothuswa kakhulu nayinto yokuba ukuba umntu ekwakungekapheli neenyanga ezisibozo umfazi ebubile aBe sel' efilifa!

"Hayi, mhlob' am, ma ndikufiye," watsho ehamba uDumisani, "kodwa ngathi kum nge ukhe walungisa ifologu kuqala ukuze zonke ezo nto zilunge; ma ndihambe."

"Mfo ndini," utshilo uVelebayi, "uyifumene laa ndoda, yatsho yathi nkamalala; ibihlala le ndawo yemali nam indenza ndingaluqondi olu nqulo lwenu."

"Kunjalo nje," engenelela uNdleko, "ooDumisani aaba bayiswel' ingqondo! Baya kubona ukuxakeka kwakho! Lo mtshato ukudlile, mfo ndini; ukuba be kusazeka ukuba lo mfazi uza kububa kamsinya kangaka nge ungazingenisanga kwezingaka iindleko. Uyaakha nokwaakha; uya filifa; bathi ma uyizcke phi le mali?"

Beva sel' chlahlamba umfilifi:

"Awu! Awu!

Labonakala namhla nje nezu! eli

Ukuba kugwadlw' indab' ent' enkulu!

Indab' oxolo; indab' obulawu!"

"Kanene!" uNdleko. "Akutsho, mfo ndini," ukuthi namhla nj' oku oonozaku-zaku batheth' ebukhwani bakho."

"Tyhini! suduka! suduka!

Aniboni nezul' ukuzola?

Namhla nje kuthethw' indab' ent' enkulu;

Kuthethw' indab' obulawu.

He! Kuthi ndakuphos' iliso kwezaa ntaba

Kuthi ma ndithi "Lavi" ndithi "Dali!"

Ntaba-zikude ngamasithelo—inene."

Kwathi esenje nje ukubonga bathi-thu oonozakuzaku awayebathumile besiza, benyofosa, koko yena wasuka

wacinga ukuβa baya ndolosa nje ngamadoda avela "kwi-ndaba yento enkulu," wavakala ebonga, eyeka ukwaaka :

"Zavela ! zavel' iinto zakowethu !
Kha niβone ukufanelaka kwazo !
Mhaa ! akukho' imbi kuzo ;
Zonke ziya bonakala
Ukuβa zivela kwindaba yeendaba
Zivela kucela uthanga lwamaMpinga ;
Ngakh' ube zona ziβone uDali wam ;
Ntaba-zikude ngamasithelo, inene !"

Banyojoza ngokunye oonozaku-zaku.

"Kha niβone ukunathuza kwazo !
Nomhlaba lo ziya wusefa ;
Kwabonakala ukuf' int' enkulu
Iza kuzuz' oyena-yena mfazi !
Wageza lowa ; mhaa ! wageza !"

Eade bafika, se bekohlwe nokumjonga oku umbongi nomβongiseli.

"Kha nitjho, zinto zakowethu, kwathi ni kwathi ni ?"

"Mta kabawo yek' ukubonga ;" utjhilo uNdleleni, sel' ekohlwe nokumjonga umyeni omabongo, "impoxo esivela kuyo yembi ngokuncamisileyo."

"Into ni ? Impoxo ? Thetha, andiva, iindlebe ziya betha-bethana, uya nkenteza. Impoxo ?"

"Impoxo, impoxo, mhlob' am."

"Thetha ndive, Ndleleni."

"Laa ntombi iya kwaala ; uhletyiwe kulaa mzi kwathiwa uyinto eyaakha izindlu ezingagqitywayo, nomfazi wakho esahlukana nawe nje, imbangi kukunqena kwakho ukondla. Bukholiwe boβo buxoki ke nobukhwe bakho. Sifike thina se kukho abanye abayeni phaya abafilifa loo Yolisa ; ubukhwe bakho ke budludla nelo isoka."

"NguDanile lowo mhleβi, akukho wumbi nguye ofikela phaya xa aye kuqhuba inkonzo kulaa lali. Into ithi ingu-

mfundisi kanti iya hleba. Yeka! ndakuze ndiziphindezele." Efumana ebuda into angayaziyo uBonani ngenxa yomothuko. Kwakuhle eyona nto wayengayilindele nakancinane kuba wayecinga ukuba uthandwa kakhulu ngu-Yolisa nabubukhwe. Ewe, Bonani, uya kulikhumbula ngoku ilizwi likaDumisani ngokuya eBesithi: "Nge ukhe walungisa ifologu kuqala ukuze zonke ezo nto zilunge."

Umaakhi wezindlu ngulo Thixo ungavumiyo wena ukufuma kuye. Kha uzibeke ukhangele ukuba aliqumbanga na ifologu. Kuthe ni? Waba ngathi waakha zindlu, laakho waba ngathi utshatile, laakho; waqhawula mitshato, laakho; waba ngathi uya filifa, laakho! Guquka! "akukulungele ukukhafa uviko."

ISAPHLUKO 16.

IINDWENDWE EZIPHAKAMILEYO.

"Loving she is, and traceable though wild."

—*William Wordsworth.*

"Nkosikazi!"

"Mfundisi."

"Le leta ndiyifundayo ixela iindwendwe; abantu bayithanda kakhulu le ndawo."

"Hayi mfundisi, zindikpuqule mna ezi ndwendwe zakho. Kukulhala kwenu nina madoda, umntu ukusuke akuwolele abantu engakwazisanga. Lundwendwe endiya kulutyisa nto ni olo? Laa nxhova yombona iphelile. Akukho swekile; akukho kofu. Ziindwendwe endiza kuzithi ni ezi? Hay' ke mosi akundiveli. Khona ngabantu abaya kulala phi aabo?"

"Hayi, Nkosikazi."

“Hayi mfundisi. Le ndlu yaziwa nguwe uya yazi ukuba inetha yonke ; uya kwazi ukubanda kwayo.”

“Kha ume, nkosikazi.”

“Hayi, mfundisi, akundiveli ke mosi ! Uyazi ukuba andinazo neengubo ; uya yazi loo nto. Abantu ke baza kugxeka mna.”

“Hayi, Thenji, Sithandwa ! ndiya kuvela ; uya yazi nawe loo nto. Aaba bantu ababizwanga ndim ; bazihambela umjikelo wabo.”

“Uhlal' usitsho, mfundisi, ndibe mna ndibulaleka : ngoobani olu ndwendwe ?”

“NguProfesa Zilindile.”

“UProfesa ! Tyhini akundiveli ke mosi. Angathi n uProfesa ukufikela kula mabunga ezindlu. Akuyiboni ukuba iya wa le ndlu, iya dilika. Sinje ngokungathi siphandle. 'Uya kuyithi ni le ngqele uProfesa kobu busika ? Ziphi ezo ngubo zingalalisa uProfesa ?”

“Hayi, Sithandwa, akasiyiyo le nto umcingela ukuba uyiyiyo uProfesa,” encuma ngolo ncumo lwakhe uThamsanqa, “noko engumntu ophakame kangaka nje, imfundo yakhe imenze wathoba kakhulu ; uya kwaneliswa bubu bele omenzela bona, ubu bele endibaziyo mna oko bungako.”

“Hayi noku ba uzithobile na, ingqele yona akayiqhelanga ; uhamba noobani ?”

“NooDokta Siphelo !”

“Tyhini yinto ni le uyithethayo, mfundisi ?”

“Inene, Thenji, nakum ku bi ukufikelwa ngabantu abakhulu kangaka ndixakeke kangaka, kodwa andinako ukubanqanda ku ba bahambela imicimbi ebaluleke kunene. Bahambela imicimbi yesizwe sakowethu.”

“Hayi, mfundisi, ma bafikele kulaa hotele yabeLungu.”

Nkosikazi, mus' ukuyithetha loo nto ; aaba bantu bayeke ba be lundwendwe lwakho ; ziinkokeli zesizwe, kulungile

ukuBa babuBone ubuphantsi besizwe sakowaBo, behleli besazi kade.”

“Owu, mfundisi ! uya ndazi ukuBa andibandezi ndawo; uya kuthi ni wena ukuhamba nooProfesa nooDokta xa balapha umthika wakho ugqibele nje ? Akunako nokuboleka kumfundisi waseTabe kuBa naye andizange ndimbone enxibe wumbi ingenguwo lowo wakhe ugqolileyo. Uya kuhlazeka, Sithandwa sam ! Ndineentloni topo, mfundisi. Akunako nokuthenga omnye, kuBa amatyala akho maninzi kakhulu.”

“Hayi, Sithandwa, ndiya kunxiba kwa lo.”

“Kwo ! kufuneka ndiqale kwa namhla nje ndiwusule, ndiwuthunge, ube nokuthi ukhangeleke. Kwo ! bakuxabisile ke khona abantu, mfundisi, bakwenza umntu apha osel' emdala ; baBona le ngqondo yakho, nto yam. Abazi ukuBa ulidlaka-dlaka elinje !”

“Akukho nto, Thenjiwe wam, xa ndidlakazela ngenxa yesizwe sakowethu.”

“Andisayi kutsho mna, nto yam, ukuthi lahla, ndixel' umkaYobi,” ehleka uThenjiwe, “kuBa uya kuthi nje ngoYobi, ndiligeza lamagezana ! Babini kuuphela ?”

“Hayi, fiathathu ngembongi yakwaGcalca, uMawonga Vuyile.”

“Nantso ke into yakho ! Esinye isikhulu !”

“Ewe, ke yena sazana kwasesinaleni ; wayebonakala kwa lapho ukuBa yimbongi sisebancinci kakhulu namhla nje ungomnye wamadoda abange ukuBa isiXhosa sibe nexabiso.”

Bafika ngenene bobathathu aabo bantu babelindelwe ; uProfesa Zilindile, umf'omhle kakhulu omde, obuBele nokuzithoba okungazenzisiyo. Wayesengumfana oqinileyo, engekayi mpela kule ntanga yamadoda, kuBonakala ukuBa indlu emnyama yayiseza kuphila nguye.

UDokta Siphelo yena wayesel' eyile ntang' amadoda; umfo omhle kwa ugxiba, enesiqu esihle, kwa enye indlezana ngoBushele, umfo ovuthayo kukuthanda isizwe.

Imbongi yakwaGcaleka yayise imana ivakala nje ngoko babegoduka nesihlwele ukavela esitisini, ibonga ngelo zwi layo ladalelwa ukubonga kakade, ibonga yonke into entle eyifonayo isenziwa ngabemi aabo. Wesuka uThamsanqa wakhumbula mhla ngenkonzo yobuntwana babo emThwaku akuyiva isithi:

“ Namhla kunamhla;
Iinto zalo mhlaba ziya jikeleza
Ndifone ivili,—ivili enkulu.
Igama layo nguKhawulezis' amaxeja!
Ivili ejikelezayo
Ath' osezantsi afe phezulu
Ath' ophezulu afe sezantsi
Obelawula alawulwe
Obelawulwa alawule!
Namhla kunamhla!
Bantu basemThuqwasi!
Asiniphathele nto
Kodwa phumani nonke nize kuphula-phula!
Phumani nonke kuβ' ulaph' uDokta!
Phumani nonke kuβ' ilaph' iProfesa!
Nibantu bani na aaba banj' iinkani zaβo?
Saba nganinik' umkhonto, nawu funqula?
Saninik' iindaβa, aneva?
Saninik' imfundo, nayibaleka?
Sakuhlala sinani phi na
Singabantu nje siya kubuye sihambe?
Singabantu nje siya kubuye sigoduke? ”

ISIMILO SIKATHAMSANQA.

*Honour and shame from no condition rise ;
Act well your part, there all the honour lies.*

—*Alexander Pope.*

Yaba yinto emnandi kakhulu emzini ukufika koo-Profesa ; kwaamnandi kanye kuThamsanqa nosapho lwakhe. Noko yayingazazi apho ikhona inkosikazi kukoyika ezi ndwendwe ngenxa yeentswelo ababekuzo, yaba nobubele obukhulu ; yaququzela yawa ngapha nangapha, idibanisa leya naleya nje ngabo bonke abafazi abalungileyo:

Umfazi onesidima ngubanina ongamfumanayo ?
Lingaphezu kweekorale ixabiso lakhe
Ikholose ngaye intliziyo yendoda yakhe.
Ayinakuswela nto.

.
Asebenze ethumakelele ngezandla zakhe.
Unje ngeenqanawa zabaqwebi
Ukuya kuthabatha kude ukudla kwakhe,
Uvuka kwa sebusuku,
Ayinike into edliwayo indlu yakhe,
Awunike umsebenzi wawo umthinjana wakhe.

Wathi emva kweentlanganiso ababbenazo ooDokta, -- iintlanganiso ezawuvuselela kuncnc umzi wabahambahambisa phakathi komzi lowo. Baqala babona ukuba baninzi abapostile anafo uKristu, abamsebenzela ngokuthe cwaka ; lo Thamsanqa wayengomnye waabo bapostile bangavakali zicwadini.

Badibana nabantu abaninzi ababaxelela ukuba bangena ekufikeni kwalo mfundisi etyalikeni. Enye into abayiphawulayo yeyokuthandwa kwakhe ; isimanga apho sikho-

na sesokuba imali yenkxaso ingapolwa ! Abantu ababathi-
yanga kakade abafundisi, kuloko abasiqondi ubukhulu
besoono sokubayekela ngendlala. Kwaba ngaphezulu ke
kulo, kuba wavela akakwazi ukuyibiza into elilungelo lakhe;
nkqu ndlu leyo waychleli kuyo yayilixazi elibethwa ngama-
zolo, nto awathi akufika wayilungisa yityalike. Ebede
akhuphe nakweyakhe imali xa afuna ukuba ma kusetye-
nzwe etyalikeni abatyise ngokwakhe nabasebenzi, ka-
Chaucer emfanele, amazwi athi :

*“ Loth for his tithes to ban or to contend,
At every need much rather was he found
Unto his poor parishioners around
Of his own substance and his dues to give ;
Content on little, for himself, to live.”*

Wahlala intlalo enjalo ke lo mfundisi, esebenza
umsebenzi omhle nonodumo, kodwa elamba yena nosapho
lwakhe. Wabasa nasemasimini ooProfesa aabo, babona
ukuba noxa wayeyilime kakuhle ngezakhe izandla loo
ntsimi, yayingachumanga ngenxa yelanga nobubi bo-
mhlasa. Babuka kakhulu ooDokta, wavakala uProfesa,
umlimi omkhulu akubona umfundisi engumzekelo ekuli-
meni ethetha ekhumbula isenzo sikaPaulos ongwele,
ethetha loo mazwi akwisahluko sefumi elinesibozo kwi-
Zenzo, esithi : “ Kuthe ngenxa yokuba be lilinye ijifini
labo, wasel' ehlala nabo esebenza kuba be benga-
benzi beentente ijifini labo. Wayexoxa ke endlwini
yesikhungo iisabatha ngeesabatha zonke, ezamela ukoyisa
amaYuda nama—“ Xhosa ! ” imgqibela ngelizwi elinge-
khoyo apho imbongi, bahleka fonke.

Babeza kunduluka kwa ngoobo busuku apho aaba banu-
mzana ; babeqondile ngokwaneleyo, kwaye babethe baalu-
ncedo olukhulu kweso sicaka senKosi “ sisentlango,”
basomeleza ngamazwi okusikhuthaza. Into abangazange

Bayilibala kukuthi lo mfundisi phakathi kwazo zonke ezi ntswelo afe exolile; kwakunqabile ukumbona engancumanga. Loo ntsini yakhe incinci imnandi yayidume kakhulu apho emThuqwasi, ilinganiswa nangabantwana. Wayezinikele kanye enkonzweni yenKosi yakhe nesizwe.

.

“Profesa!” watsho uDokta xa uloliwe wayesel’ eduda nabo sekude nomThuqwasi emva kwethuba elide cinga, “wena, laa mfundisi ukukhumbuze uPaulos esebenza ngezandla zakhe kunye naabo bantu wayebafumayeza, mna, utsho kwakhanya kum amazwi kaMilton ebendisoloko ndiwafuna ukuwaqonda, la athi:

*“The mind is its own place, and in itself
Can make a heaven a Hell, a Hell of Heaven.”*

“Ke mna, Gqira,” yatsho imbongi, “ndithe tu nje kuthe qatha amazwi athethwa ngumphathi wethu esinaleni, uCanon Benson, mhla sathi singamakhwenkwana, saphhlelela amakhwenkwana asezilalini, ingulo Thamsanqa umfundisi, mhla ndaqala ukuliva eli qhalo lithi, “Inkwenkwe nguyise wendoda,” ngenene naanko namhla lo Thamsanqa engumfundisi!”

“Waza waba wasikelelwa yinKosi ngomfazi nomncedisi olunge kunene.” Watsho uProfesa.

.

Ngaloo mini kanye yokumka kolu ndwendwe uThamsanqa wafikelwa yidimandi eyayimbiza ityala leeponi ezilijumi, wathi akulicela ukuβa likhe limmele igqwetha okweveki ezimbini 'de abule inqholowa yakhe athengise laphendula ngokuthumela isamani.

ISAHLUKO 18.

UKUBANJWA KUKATHAMSAQA.

Ukuba uThixo ungakuthi, ngubani na ongasichasayo?—

—KwabaseRoma vii. 31.

Ngobo busuka bubanda kunene, amaTshatshi ayeza kuba nenkomfa elini. Bonke ke abafundisi bawafiya amakhaya kunye namagosa abo besukela intlanganiso leyo.

Wathi kanti uThamsanqa exhobela ukuhamba nje, esingisa kwa lapho naye utjhaba lwakhe alulele. UBonani wayemzonda kakhulu umfundisi lo, esithi nguye lo wamhlebayo kuYolisa, ethetha into engekhofo, kuba isoono sokuhleba sesinye sezoono awayezichase kunene uThamsanqa.

Wesuka ke uBonani waya kwelaa gqwetha lalimmangalele uThamsanqa waya kuthetha into engeyonyaniso, wathi umfundisi lowo uza kukhwela loo mini, ubaleka ityala elo. Lavutha elo gqwetha lalihleli lingumkhosi kakade.

Kuthe xa ayayo esitifini loo mini uThamsanqa wadibana noBonani eqhuba amafumi amanc eenkomo, wathetha ngobubele yena ebuza ukuba iinkomo ezo wayeziqhuba zezikafani na?

“Zezam!” kwatsho into efuso bungatyhilekileyo.

“Zivela phi, mNumzana?”

“Ndizithengile!” ngomsindo loo nto.

“Yinile! Uqhubile, mhlob’am be ndingazi ukuba unemali engaka.”

“Musan’ ukuqala ngokuhleba ke!” sel’ ebetha ihase eqhuba iinkomo zakhe umf’omkhulu.

La mazwi umfundisi akawathathelanga ngqalelo, ecinga, ukuba wayeyawa swaqa intswaqane yakhe uBonani.

“Kekhona uzizuze phi, mfo ndini?” emmisa.

“Ndikhuphe imali yam ebankini; ndayikhupha yonke—ingamakhulu amaBini atJhileyo, ndathenga ezi nkomo ngayo.”

“Uyenzele nto ni loo nto?”

“Kuthiwa ayeza amaMelika; kweziny’ iidolophi sel’ efikile. EQonce ayihluthe yonke imali esezibankini zaseLungu.”

“Kwo! selenga ungayenzanga loo nto mhlob’am yintsomi loo nto yaloo maMelika.”

“Mfundisi! Andinguye umntwana; mus’ ukundi-ntlokothisa; nawe lowo ndivile ukuba se ulibuxenge nje, imali yakho yabiwa ebankini; ndinxhamile!” se luchitha, “Ndizis’ eKhubusi empilisweni.

Uloliwe wayesel’ ebonakala ngomsi ngaphaya kweentaBa zasemThuqwasi. Wakhawuleza waya kufika. Apho kuloliwe wadibana naBanye abafundisi,—abafundisi ababemthanda kunene bonke ngenxa yeso similo sakhe sino-mbizane.

Wabaleka nabo loo loliwe waya kutsho eQhōra, apho yehla khona intlekele. Wathi ephakathi kweBubu laba-fundisi namanye amanene, kuphula-phulwa kuloo ncoko yakhe ifundisayo, imnandi, kwafika izijoli zaazibini, kanti ngumsila oze kuBamba yena. Elaa gqwetha lalise limbi-yele ngaphambili ukuba abanjwe xa anokuthi afunyanwe. Uthe akuya ebuzwa wehla apho kuloliwe engacingele nto yena ukuba uzisa etolongweni, esiya kuva into afunwa ngayo; kwaba kukubanjwa kwakhe ke oko. Into embi! Yafane yaasisiwili-wili apha, waye nololiwe sel’ chamba; babengathi ni abanye, hay’bo! abavuma naye abathunywa begqwetha.

Bahlala naye kuloo ngqelekazi inkulu yaseQhōra, imvula, eBanda kunene, isitsho kakhulu; satsho eso sifuba sakhe sathi minxi. Bajika naye ngentsasa yemini elandelayo kungomGqibelo, babuyela kwasemThuqwasi.

Woothuka kakhulu uThenjiwe, yakufika indoda yakhe se ilikhonkwa ibimke ekhaya isiya enkomfeni. Waanela ukubetha nje ucingo oluya kuYalezwa, nomyeni wakhe uBlankethe, ebika olu daba, wanqhuleka luvalo olwambanga ukufa okukhulu. Le nto umothuko ingambulala umntu.

Le nto yomfundisi yawothusa kakhulu umzi wase-mThuqwasi, waphithizela uqokelela imali yokuba uhlawule igqwetha elo lalimbambile. Bayiqokelela yada yafumaneke, samkhupha ngomVulo, sel' encentsuku ezintathu ehleli kuloo tolongo imbi kunene yasemThuqwasi. Kwaphuma into exhwalekileyo. Itolongo "asiyondlwan' iya netha;" wafika ekhaya umfazi egulela ukububa; lafane lamkhohla umta'kaDanile.

ISAHLUKO 19.

UKUBUBA KUKABONANI.

Msweli-kuqonda, ngobu busuku umphefumlo wakho uya kubizwa kuwe ; ziya kuba zezikabani na eso nto uzilungisileyo.

—Luka xii. 20.

Akukhova ukulenza iyelenqe lokuambisa umfundisi wahamba uBonani, naanko eqhuba loo mafumi mane akhe cenkomo, ezidla ebonwa yilali yonke. Wayeyiyona ndoda ityebileyo apho emThuqwasi.

Kuloo ndlela waychamba ehleka evuyiswa yinto eyayiza kumhlela uThamsanqa amthiye kunene. Wayehamba esenza amabongo ngezinto awayesaza kuzenza ukwaakha umzi wakhe. Balusizi! Mfo kaBonani, uligala cyona nto, umzi wendoda wakhiwa yinKosi.

Wahamba waya kufika eNjwaxa, kwikowabo laloo

mfundisi wayemenzakalise kangaka. Unyawo alunampumlo. Wabona umzi omkhulu, omhle, owawuphahlwe ziintlanti ezinkulu ezazizele yimfuyo eninzi. Phambi kwaloo mzi kwakuhleli umfazana enomyeni wakhe bencokola kunye nexhegokazi elihle, nalo linxibe ngokwasesikolweni. Elo xhegokazi yayinguNozengazi owayesel' elikholwa ngoku; abantu aboo batsha inguBlankethe noYalezwa.

Wathi akujonga ngelinye icala wabona ukuBa umnini-mzi lowo wayengumchweli ophumeleleyo, ebona iitafile neekhabati ezazisandul' ukugqitywa ukwenziwa. Wacela indawo kuloo mzi. Waphendula uBlankethe.

"Umfo lo akayibandezi indawo, kodwa uya kuthi ni ukulalisa imfuyo engaka kule lali izele nje nguJonxhina?"
"Hayi, nkosi yam, ndidiniwe."

"Kulungile ke, ma sizingenise ebuhlanti zingalumi kulo Jonxhina."

"Hayi, mhlobo wam, zingafa liphango; ma siziyeke phandle bekhe zamtya uJonxhina azaBa nanto, zimqhelile; kukwabani ke apha?"

"Hayi, umfo lo nguMbululo Hlutha, kodwa ke elidumileyo nguBlankethe."

"O, ewe umfundisi wethu uhlala ethetha ngawe; ungu-sifali wakhe?" Ewe, ngudade wabo lo; nguma lo."
"Uvela kubuti?" watsho sel' embungenzela uYalezwa.

"Ewe, nkosikazi," watsho uBonani. "Unjani kodwa, usaphila yena nosapho lwakhe?"

"Ewe, nkosikazi, ndibafjiye bephila tofo." Wabukwa kakhulu uBonani, walala kamnandi kwamkhwe nodade womntu akhova ukumenzakalisa kangako. Kwathi kuyasa loo miri wavukela ezinkomeni zakhe. Wabona into eyamenza wafun' ukugeza! Wafika loo mafumi mane cenkomo equnjelwe onke nguJonxhina, encwina onke. Ifumi elinomvo se lifile, ezinye ziqhawuka. Bathi bepha-

nga ekusezeni kwaba se kungasancedi nto. Zafa zonke ezo nkomo akwasala nanye ngethuba leveki enye!

Ewe, Bonani lumka! Lungisa! Khumbula amazwi ka-Dumisani athi: "Nge ukhe walungisa ifologu kuqala ukuze zonke ezo nto zilunge." La mazwi athethwa ngu-miKristu onamava. Lumka! Lumka!

Wagoduka uBonani ehamba eqalekisa esithi akukho Thixo! Ukuaba ebekho ebengenakuhlelwa lilifwa elinje! Wahamba waya kufika kowabo, kwathi kuyasa wavukel-ekwakheni loo ndlu yakhe ingazange yagqitywa. Aba needi bakhe, uNdleko noVelebaya, beza.

Kuthe eqalekisa njalo, bengamphikisi abahlobo bakhe, bemnqhinela, kwana invula encinane, edelekileyo, izulu limana lihlokoma, livakala kude phofu.

"Abantu abanenkolo yokuba kukho uThixo nge besithi ma siyeke ukwaakha ngoku." Watsho ehleka intsini-menyu uBonani, esaakha.

"Ngokuba?" uVelebaya ebuza.

"Kuba liduduma, ndingasayi kukhe ndinqumame ekuyakheni le ndlu—" Esatsho njalo ladlala izulu; latsho Gqulukuzu!! Gquzu!!! Gquzu! Hlwa!!! Hlwa!!! Hlwa!!! Yathi ilali iphuma yabona ngomlilo, indlu kaBonani isitsha! "Saba sikhulu isiwo saloo ndlu!"

Bathe bakufika abantu boothuka ngaphezulu bakufika uBonani nabahlobo bakhe bequngquluze apho, befle. UBonani ngalo lonke ixesha lobomi bakhe wayesoloko eneBayibile ehamba enxhoweni yakhe kuba wayengumKristu, noko wayengokhohlakeleyo; kwafikwa loBayibile ilele ecaleni kwakhe ivulekile, ikhutshwe enxhoweni leyo kunye nazo zonke izinto ebezisezinxhoweni apho. Ummangaliso apho waba khona, kukuthi ivuleke kula mazwi athi: "Unjalo lowo uziqwebela ubutyebi, engena-butyebi kuThixo." Ze kuthi ngaphezu koko la mazwi

akhethwe kulo lonke iphepha ngokuti akfwelwe ngum-
sizi wombane lowo! Loo nto yababangela abantu ukuba
baqiniseke ukuba uThixo wayemohlwaya uBonani.
Bemka beguba bebona ukuba nkulu kwayo ingqumbo
kaThixo kumntu osuke athi akumliza ngezinto angadu-
misi Yena ngazo.

ISAHLUKO 20.

UBLANKETHE UFIKA NONCEDO KWAKHONA.

Wasasaza wapha abasweleyo;

Ubulungisa bakhe buhleli ngonaphakade.

— *Indumiso cxii. 9.*

Ngenxa yokuhamba kade kweposi yaseNjwaxa uBla-
nkethe walufumana kade ucingo awayelubethelwe
nguThenjiwe. Lwafika kunye nose luvela kuThamsanqa
sel' ephumile etolongweni ebika ukugula komfazi wakhe
ngoku. Bakhwela kwa loo mhla ukusinga emThuqwasi
noYalezwa befiya uKhulu ekhaya.

Emva kwendlela esithukuthezi, Sehamba Sexhalile,
Bada bafika kwaThamsanqa. Kwafika umfo omhle
namhla nje, ofanelkileyo, onxibe kakuhle, indlela yentloko
ijonge phambili ngoku, amacici nezacholo ekhululwe,
izihlangu zingasakhali nje ngezaa mini wayesithi zakuthi
krawu-krawu atsho ukuvuya; wayenxibe isuti entle ku-
nene, ebonakala ukuba yindoda ephumeceleyo nephu-
cukileyo. Wayemhle uYalezwa, nangona ngalowo mhla
wayeslusizini olukhulu.

Bafika uThamsanqa eyedwa emkhuhlaneni apho. Ka-
loku abemi basemThuqwasi ngabasebenzi, baya phangela
bonke; loo nto ke yenze ukuba umntu angancediswa mntu
kumkhuhlane anawo. Wayengasalali lo mfana ubusuk

nemini, esekuxakekeni okukhulu, egcine abantwana abancinane kunye nosana olusesebeleni. Wayesel' engathi sisiporo esi ukubitya, kuBa ukusukela kulaa mhla wabanjwa akazange waba wazana nokulala. Wavuya kakhulu bakufika ooYalezwa.

Ngaloo mhla, baBekwelo gumbi linomkhuhlane, bejongene kungekho uthethayo, bonke bes'onga uThenjiwe. Kulapho ubuchule bukaYalezwa ekongeni babonakala khona; wanconywa kakhulu nangamagqija aychambela loo mkhuhlane.

Zahamba iintsuku kungekho bunjani; phofu zilapho zonke iintlobo zamayeza. UBlankethe waba luncedo olukhulu kumkhwe wakhe ngokujola imali yamayeza neyokutya kuBa ngoku uThamsanqa wayese phelelwe neyokuBa ma luye usapho lwakhe.

Kwathi ngenye imini izinto zisenjalo uBlankethe emi ecaleni koThenjiwe, zisihla iinyembezi zakhe, zixela laa mhla wayemi ecaleni kwalo Yalezwa ungumfazi wakhe namhla, egula yifiva, besengabantwana, wavakala esithi:

“Yaz'ba umfo lo, —yaz'ba umfo lo belilibele—”

“UBulibele ni, 'se kaZilungile?” wabuza umfazi wakhe.

Yaz'ba—yaz'ba umnikandisa nomhlonyane asikhange siwulinge. Ma sihambe. But' aYali, siye kuwukha.”
Watjho sel' chamba.

Walandela umfundisi; yaba ngumhla wokuqala kuye ukuphuma kwelo gumbi; naabo besiya chlathini, babuya bewuphethe umnikandisa.

“Buti! Buti!” lavakala kwa kusasa ilizwi likaYalezwa ngomhla olandelayo, evula ngamandla abangwa luvuyo olo cango kwelo gumbi babenqhenqhe kulo ooThamsanqa, “Buti, iyeza likase kaZilungile liseza kuzenza izimanga!”

Bosabini, umntu nomkhwe, ababuzanga mbuzo kuYalezwa, bavuka baya ngokunxhama egumbini lomkhu-

hlane lowo. Bamangaliswa kukufika uThenjiwe ebajongile, noko wayesagula, kodwa ebonakalisa namhlala ukubizanda; wawa ngedolo uBlankethe engathethanga.

“Nko-nko-nkosi, siya bulela ngoThenjiwe udade wethu, sithi “Nangamso.” Umfo lo,——ndiya Kubulela, Bawo, ukuba ngomnikandiba nomhlonyane umfo lo,——ndinceda abona bantu ndibathandayo udade lo noYali wam. Umfo lo uya Kubulela; siya Kubulela ngokusi-si-si-bonisa umthi apha eAfrika; kwakube kulunge, Bawo. Amen.”

Bavuka kokokuguqa emva kwaloo mthandazo bonke bezuze enye impilo abho kwelo gumbi lokufa iinyembezi zombulelo zisihla ezidleleni zikaThamsanqa.

Ukususela loo mini waqhubela ehubeteleni uThenjiwe; baqala bonwaba abantu, lada lafika nexesha lokuba bagoduke ooYalezwa.

ISAHLUKO 21.

UKULINGWA KUKATHAMSAQA.

Iya kwazi inKosi ukubahlangula ekuhendzeni abahlonel' uThixo.

—2 Petros ii. 9.

Ngoku uThamsanqa wayeqala ukugqiba amafumi amane eminyaka, kodwa wawungeze watsho ngenxa yokuxwileka kwakhe enyameni. Wayese khangeleka ngokwendoda enamafumi amahlanu namathandathu. Wayebitye kakhulu ngoku, wayengazange waba nasiqu kakade, ibulukhwe yakhe izihambela yodwa emilenzeni yakhe, ezo zandla zakhe zimhlophe zacaca kukubitya, imhlophe intloko zizimvi,——izimvi zeenzingo.

Lwalusekho olo ncumo lomKristu kuye, kodwa ebonakala ukuba lijoni elikhova kulwa amadabi amabi, nalusizi.

Enye into eyayivakala kakhulu ngoku kuye sisifuba. Kaloku noyise wemka ngesifuba ; saza sathi ke kuThamsanqa isifuba semfuza savuselelwa ziingqele ezinje ngaleya yamhla wabanjwa eQhōra neyasctolongweni yasemThuqwasi.

Kwaba buhlungu kuThenjiwe ukuḃona indoda yakhe iphela imihla le, loo nto yamhlalisa kakubi. Onke amagqifa ayemcebisa ukuḃa ma kaphumle emsebenzini nje ngoko atjhoyo kuyise ; aychlaba kwa ukulala kwakhe ezingqeleni kuloo ndlu wayehleli kuyo bonke ubomi bakhe apho emThuqwasi. Azi ukuḃa ayide ilungiswe loo ndlu oza aphele njani na amanchwaba esaza kuwenza ? Ihlaba elalimphethe lidibene nesisu lalikhuliswe ngaphezulu kukuthi kobo bomi bakhe angabi ngumntu ozuza ukutya okufanelekileyo nangamaxefa afanelekileyo. Amaxefa amaninzi lo mfana ebethi yena abophe ibanti anyamezele "inxele likaKetsckile," luthi ukhokwana olukhoyo aluneamele intsatjhana yakhe.

Kwathi ke xa akwezi nzingo umfo wasemaCijeni wathi kanti uSathana uya libona ithuba lakhe. Kwathi ngamhla uthile, kanye ngolu suku lwalujweda usapho yindlala, wazuza ileta evela eBayi, kubahlobo bakhe abaya wayenkomponi nabo ekuqhubeni isifini eBayi ; yayibalwe ngolu hlobo :—

New Brighton,

Port Elizabeth.

3rd January, 1920.

Mhlobo wethu othandekayo,

Namhla nje se kuyiminyaka elifumi elinento wasifiyayo apha ; sisaqhuba ke nangoku esifinini, kukhona lingenisayo.

Apho kuza konakala khona kusekuḃeni nje ngoko aphumayo kule nyanga uMigudu, umntu obesithengisela esikhundleni sakho, ekumkeni kwakho usiya emThwaku asizukuḃa namntu kakuhle. Kaloku nje ngoku uya

kuqonda wena, kufuneka umntu owaziwayo nothandwayo ngabantu. Abantu apha basakhala ngawe; siziva siqini-sekile ukuba ungathi ukhe wafika abantu beze bonke kule yethu ivenkile, ngoko ke siya kubiza, sikuthembisa isibozo sceponti ngenyanga sikunyusela ngokuqhufu komsebenzi, ude ube nokungena kwakhona eNkomponini apha.

Uyazi wena ukuba sikubalela nje senziwa ngumbulelo esinawo kuwe ngezenzo owazenzayo kuthi ngokuya wawulapha; wonke ubani uyazi apha ukuba eli jifini lethu layilwa lasekwa nguwe, wasaakha nathi wasenza le nto siyiyo namhla nje.

Ke ngoku sivile, mhlobo wethu, ngokuxakeka kwakho sizama ukwenza imbuyekezwana encinane kwintabalala yobulungisa obukade usenzela bona.

Siya themba ke ukuba uya kumcela uBisophu ngembeko akuphumze ebufundisini ngenxa yezizathu ezininzi nezikhulu ezibonakalayo. Umxelele, umbonise neencwadi zoogqirja aabo bakucebisa ukuba ma uphumle ekufumayeleni. Umkhanyisele ngobunkedama okubo, umxelela ukuba olo sapho lwakho alunabani ungalondlayo ngaphandle kokuba wena yise walo uzuze umsebenzi obatalayo.

Oku akusayi kuthetha ukuba ulahla uThixo, ma kayiqonde loo ndawo uBisophu, ukuba he kunjalo nathi nge singenabo ubuganga bokukubalela senje nje; unako ukumkhonza uThixo wakho uphila wena kunye nosapho lwakho.

Bota ke, mfundisi.

Singabavelana nawe ngenene,

C. Hlile noD. Ngenkile.

Egameni lenkomponi.

Wamana eyiphinda-phinda le leta umfundisi, ekhohliwe, iingcinga zakhe zininzi, wada cmzuzwini wayinika u-Thenjiwe; wahamba-hamba yena ejikeleza, ecinga, kuloo ndlu yakhe; wathi emva kwexesha elide ethe zole wathetha:

“Naal'icham! Naab'ubom naants' intlutha yanekwe phambi kwam!” esitsho nje usapho luya lila lufuna ukutya, esitsho nje naantso idimandi yegqwetha ilele phezu kwetafile imbiza imali awayengenako ukuyihlawula. “Ma ndithi ni, sethu!” Zahamba njalo iingcinga zakhe. “Sisoono ukuyeka ubufundisi, uphilise usapho lwakho lungani yindlala.”

Ngalo lonke eli xesha uThenjiwe wayenjongile umyeni wakhe, ezifunda zonke iingcinga zakhe, esifona ubukhulu baso isihendo nesilingo akuso, wathandaza ngentliziyo, ethe zole, ukuba inKosi imphe amandla asoyise eso silingo. “Thenjiwe! Thenjiwe!” watsho emzuzwini esiza phambi kwakhe, “Uthi ni, wena sithandwa sam? Naantsi impilo; ngelinye icala naabu ubufundisi nobuhlwempu side sife.”

UThenjiwe waphola ileta esifubeni sakhe; yayilaa leta yabalelwa umyeni wakhe nguBisophu, laa leta yayimyalela ukuba ma kaye emThuqwasi, wathi:

“IAfrika, sithandwa sam,” embonisa uphawu luka-Bisophu envilophini apho, “ilindela ukuba oonyana bayo bathwale umnqamlezo—indlala nobuhlwempu ze ke bandule basizuze isitshaba. Aabo bafuye konke ngenxa kaYesu ngenene baya kuwuzuzwa umvuzo wabo. Le nvilophu ndiyigcinile esifubeni sam ukuba la mazwi abalwe kuyo kwa noluphawu lomnqamlezo nesitshaba lumana lundikhuthaza, lundiqinisa mna nave, Thami wam.”

“Kwancele, sithandwa, ndivile,” emwola, “ndivile ngofefe lukaThixo ndiya kufela apha: ‘Jikela emva kwam, Sathana!’”

“Ndiya kuhlala kulo msebenzi, ‘ndiya kuwemba amagontsi’ andisayikubalca, ndingathi ni na ke ukwenza obu bubi bukhulu kangaka, ndoone kuThixo?”

Ewe, maAfrika, nisenethamsanqa nina xa nisenawo amadodana kwa kunye neentombi ezinje. Abantu abaya kufiya konke ngenxa kaYesu, nangenxa yesizwe sakowabo. Ngamana inKosi yasongezela iintombi ezinje,—iintombi eziya kusigcinela amadodana aseza kuyenzela izinto ezinkulu indlu eninyama! Ngamana zonke iintombi zakowethu zathembeka nje ngalo Thenjiwe! Ngamana onke amadodana ethu alithamsanqa nje ngalo Thamsanqa! Ngamana inKosi yasibonisa esi sizwe sakowethu iliswa loku ngabaxhasi abafundisi! Ngamana inKosi yasivusela abathandi-lizwe abaxelwa yimbongi uSolilo xa athi :

“ Nguban’ omabongo ngelakhe ikamva,
 Nguban’ onegugu ziinto zakowabo,
 Ohlala elinde ukuBon’ iint’ ezintle,
 Othemba linzulu noxa kungekuhle?
 WoBa yinjinga kwizw’ elikhoyo.
 Lingalityalwa nelakhe igama.

Ngumthandi welizwe azalelwe kulo,
 Ngumthandi wabantu belakhe ibala,
 Zojinga phezu kwakhe iintsikelelo,
 Lomana lincoma lakumkhangela
 Iphakad’ elikhoyo nezakhe iintfaba.
 Kulow’ akuphumli mdintsi natyhencisa.

Yimbunguzulu kwa neqhayiya
 Kwabakowabo nesakhe isizwe,
 Zibongisela ngaye neentombi zak’wabo.
 Loba sifundo negama lalowo.
 Yincamisa-mxhelo, siyolo selizwe.
 Zingapheli kulowo iziteketiswana.

Ngumthandi wentetho nesiko lak’wabo,
 Ngumlwi nezimbi zezwe lak’wabo,
 Luyol’ olukhulu xa asing’ ekhaya.

Imilambo nemifula, iinduli neentaŋa,
Iziziŋ' iingxangxasi zithetha lukhulu
Kuloo ntliziyo iluthando lunzulu.

Mthandi waŋantu, mthandi welizwe !
Ithamsanqa lenKosi ma lithontsele kuwe.
Ma ikuwele imibethe yezulu.
Zivuyiswe ngawe iinto zakowenu.
Ivumb' elimnandi lesafikane
Livale amaho umlomo, liwaqhole."

ISAHLUKO 22.

UBIZO LOKUGQIBELA LUKATHAMSANQA.

He—ke, mkhonzi ulungileyo !

—Luka xix. 17.

Namhla nje yiminyaka emithathu kwadlulayo ukulingwa kukaThamsanqa. Wasoyisa eso silingo, akabulahla ubufundisi ; zaya zifika ziŋa ngaphezulu iinkxwaleko.

Naanko namhla nje elele kwelo gumbi lakhe libandayo ngobo busika basemThuqwasi. Loo ndlu izele namhla ngabantu abalusizi, abaqondayo mhlophe ukuŋa akuse xa lide bengahlukananga nomfundisi waŋo olunge kunene. Se kuntsuku emane ethetha izinto zokuŋa sakuqonde oko ; eŋese khe wayaleza ukuŋa umzi lowo wascSt. James ungaze wahlala ungenamfundisi ngenxa yokungabi kho kwemali ; ma ze ingayekwa ife imiphefumlo emininzi ngokungabi kho komfundisi. Kwakhona kwenye intlangano eŋize kumthandazela eŋe khe wathi ma ze axelelwe amaAfrika ukuŋa ufa eseluxolweni kuŋa ufa esenkonzweni yaŋantu sakowaŋo.

Umkhwe wakhe uBlankethe, umhloŋo wakhe wenene,

ulapha ; kudala emzisela iincutjhe zamagqira kwa nawona mayeza alungileyo ; nomnikandiba kudala empha, hay' bo, namhla nje uyoyisakala.

Naanko chleli phambi kwaloo bedi yomkhuhlane, ezo nyembezi zakhe zaasoloko zaphalala ngecentsizi zabanye, zisihla kancinci ezidleleni zakhe elinga nzima ukuzifihla. UThamsanqa sel' eyinto emhlophe, edlekileyo sisifuba esase sincediswa nazezinye iindawo kungoku nje ; isifuba semfuza esenziwe mandundu ziinkxwaleko, ziindlala, nazingcele.

“ Hayi, Blanki, namhla nje—iyeza lakho alinandawo—kuba umntu—uya ekhayeni—lakhe laphakade,” wathetha izingam ngenxa yephika ebekisa kumbhobo wakhe lowo, wasitjho isililo uBlankethe, wahlabeka noThamsanqa, basuka balilelana. “ Ndinga—ukukhula kwethu, Blanki; —ndikhumbula—laa mhla wenzakala ngenxa—kaYali. Mhlobo—wam, ma z' ugcine uThenjiwe—nosapho lwam.”

“ Yaz'ba mus' ukuthetha, but' aYali, mkhwe wam, ntonga yam, mhlobo wam, mfundisi wam!” elila uBlankethe.

“ Mus' ukulila, Blanki! xa kulila—wena ngubani oya kuthuthuzela—intsapho? Amazwi abekiswa—ngu-Paulos—kuTimoti ndiwabekisa—kuwe, mkhwe, ndithi—ma ze uhlale nalo Thixo wazithabathela yena ngokumthanda,—‘mna se ndithululwa ngokomnikelo ; nalo ixefa lokunduluka kwam likufuphi. Umzamo omhle ndiwuzamile, unqatso ndilufezile, ukholo ndilugcinile. Okokugqibela ndifekelwe isitshaba sobulungisa eya kundibuyisela ngaso ngaloo mini inKosi, unmgwebi olilungisa, ingabi ndim ndedwa ke, ibe ngabo bonke abakuthandayo ukufonakala kwayo.’”

Bangena abafazi babo xa balapha ukuthetha :

“ Thenjiwe wam, iphi laa leta kaBisophu?” “ Naa-ntsi, mfundisi.” Liyipola esifubeni salo igorakazi elikhulu.

Yenke loo minyaka yobomi babo loo leta ayizange yahlukane nesifuba saloo mfazi. Wasigcina ngentembeko enkulu isithembiso awasenza kuThamsanqa besafilijana, laa mhla wamfanisa nentloko kaloliwe umfazi. Wayithabatha uThamsanqa loo leta cvuya, wathi:

“Mbangi yokuBa ndibe ndisanyanisekile enKosini yamkungokuyigcina kwakho esifubeni sakho loo leta. Ngelosi yam, ndiya luqonda kanye namhla nje olu phawu kunye nala mazwi; nditjho kuwe kunye noSolomon ukuthi:—

“Zininzi iintombi ezenze ngokunesidima; ke wena uzidlula zonke ziphela. Buxoki ubuhle, ngamampunge ubunzwakazi; ngumfazi owoyika uYehova yedwa oya kudunyiswa.” Ngoku nephika lalisamphe isiqabu, ethetha ngokungathi akaguli kakhulu:

“Mta’kabawo, Yali, kumnandi kum, ndikufiya nomhlobo wenene, umyeni wakho; ma ze ubagcine abantwana bakowenu, mna ndiya kumama, apho siya kube sibonane khona sonke.”

Wawavala amehlo akhe, izandla zakhe zisabambe ileta kaBisophu, wawiwa ethetha ecimile njalo:

“Tyhini! Naanku utata kwakhona, beza nomama bepheth’ amasundu betjho kwezimhlophe; baze kuphuthuma mna; ngenene, tata! Yivani! Baya ndiculela . . . ngenene! “Izitya zomdongwe,” neent’ezingento uziphathisile indyebo yakho Ngenene! Ngenene! Ziphiwa umoya wokomelela zilihlokomise elo zwi lakho Ma uzukiswe, Thixo m’Triniti Tyhini! Yivani utata uyathetha, uthi, uthi, uthi:

“Amagontsi akhule ada aphulana;
Ngelakho ixefa abe nombi,
Kuba uyilulamele inKosi yakho
Wayenza intando kaYihlo.”

Baya ndikhoba! . . . Baya ndikhoba!” Wee cwaka, wangena kwelihle ilizwe.

“Buti! Buti!” elila uYalezwa noThenjiwe. Sukulila, Thenji, yaz’ba—yaz’ba ubiziwe. InKosi yanika, inKosi yathabatha, ma libongwe igama lenKosi.” Elila umthuzuzeli.

Kwababa njalo ke ukububa kwegoba, kwegqoboka lenene. Umsebenzi awenzileyo mkhulu kakhulu, awukwandule uqondwe kuBa kusekutjha, kodwa iziqhamo zawo zisaya kumana ziqandusela nje ngokuba ihamba iminyaka, uqale ke, uqale ngoko ke ukuqondwa ubukhulu bawo umsebenzi onokwenziwa ngumKristu.

Naanko ke umfana, maAfrika, enqanyulwa ebutjhen bakhe ziinkathazo ezibangwa kukungondliwa kwaBafundisi aBaNtsundu. Lo mfana ufiya intsatjhana yakhe iziinke-dama, kwa nezihlobo ezilusizi, kodwa ke sibekisa kuBa la mazwi embongi yesizwe, sithi:

“Thuthuzelekani ngoko, zinkedama;
 Thuthuzelekani ngoko, Bafazana;
 Kuf’omnye kakade, mini kwakhiw’omnye;
 Kukhonza mnye kade, ’ze kuphil’abanye;
 Ngala mazwi sithi thuthuzelekani—,
 Ngokwenje nje kwethu sithi, yakhekani.
 Lithatheni eli qhalo labadala,
 KuBa bathi: “Akuhlanga lungehlanga!”
 Awu! zaf’iint’ezinkulu zeAfrika;

Kwaf’ amakhalipha amafa-nankosi,
 Agazi lithetha kwinkosi yeenkosi;
 Ukufa kwawo kunomvuzo nomvuka,
 Ndinga ngema nawo ngomhla wokuvuka,
 Ndingqambe nje ngomnye osebenzileyo,
 Ndikhanye nje ngomso oqaqambileyo.

Ma kuBa njalo.”

ISAHLUKO 23.

INTSUMAYELO KAPROFESA ZILINDILE.

*Ukufwaga kwendoda emxhelo wophayo
Ngokonakala kweento zakowayo.*

—*John Solilo.*

Soothuswa kakhulu isizwe ngumbiko womfundisi wase-mThuqwasi. Phakathi kwaabo soothukayo yaba ngu-Profesa Zilindile, ongazange abulibale ububele kwa noku-sebenza kukaThamsanqa, esebenzela amawabo. Wakhwela kwa kuloo nyanga, wasinga apho emThuqwasi esiya kukhuza usapho lomfi lowo, kwakunye nebandla kwa nabemi sephelele.

Kulapho ke weenza intetho ebalulekileyo xa wathi wacelwa ukuba ma kafumayele, waasel' esitsho:—

“Bazalwana bam enKosini, apha be ndize kukhuza ndingaze kufumayela; be ndize kunikhuza ngomfundisi wenu ongasekhoyo, umfo kaDanile. Ukububa kwalo mfundisi akulahlekelwanga lusapho lwakhe lodwa kunye nebandla lakhe kuuphela, kulahlekelwe yonke le dolophi, sonke isizwe nalo lonke ihlabathi; yiyo le nto nakumana nibona kufika abantu ngabantu beze kunikhuza, beze kubeka ilitye kwinchwaBa lesi sicaka senKosi.

Andizi ndiphethe ntfumayelo ke ngoko, kodwa ke nje ngoko ndivumileyo ukuthetha, ndiza kuthetha ngento esoloko indifundekele engqondweni; amazwi ke esiya kuthi sikhumbuzane ngawo ngala athi: ‘Zigcine, ungamlibali umLevi, yonke imihla yokuphila kwakho emhlabeni wakho.

“La mazwi akwisahluko sefumi elinambini kwincwadi yeDuteronomi, nakuwafumana kwivesi yefumi elinesithoba, bahlobo bam.

“Be kunga ke singathi kwa sekuqaleni sihambe siyiqonda ukuma kwetekisi le, kwa nento eyithethayo, ithi: “Unga-

milibali umLevi,' ayanceli kutsho nje, iya gqithisa, iya sibonisa ukuba kukho ingozi 'ekumlibaleni umLevi,' kuba ithi 'zigcine,' oko kukuthi 'zilumkele;' kwakhona ayibeki xefa lithile ama kangalityalwa umLevi; ayitsho ukuthi ma ze umkhumbule wakuba nezinto, okanye ngexefa elithile, ithi: 'Zigcine, ungamlibali umLevi, yonke imihla yokuphila kwakho emhlabeni wakho'—yonke imihla, bahlobo bam.

"Mbangi yokuba ndithabathe la mazwi kukuba kuyo yonke le ndlela ndisoloko ndifundekelwe ngumbono wabantu abalityelweyo. Hayi ubuhlungu bokulityalwa! Ke itekisi le isivusa ukuba singalibali.

"Koonyana bakaSirayeli uThixo wazikhethela inzala kaLevi ukuba ibe yiyo ema phambi kwakhe, ibe yiyo esebenza kwithebanekele yakhe, ibe yiyo encedisa abenzeleleli; Uthi: 'Uya bona mna ndithabathile abaLevi phakathi koonyana bakaSirayeli, esikhundleni samazibulo onke avula isizalo phakathi koonyana bakaSirayeli, baaba ngabam abaLevi.' Ke nje ngabantu abanyuliweyo nguThixo abazange bona bahlulelwe elifeni lamaSirayeli xa kwakusabiwa imihlaba elizweni ledinga; uLevi akanasabelo nalifa ndawo-nye nabazalwana bakhe kucaciswa kutsho, bahlobo bam, kwesefumi isahluko kwincwadi yeDuteronomi; yiyo ke le nto uThixo wayesithi ma bangaze balityalwe. Wathi ma banikwe izifumi lulo lonke usapho lwakwaSirayeli, ukuze baphile nguloo mvuzo; 'Uya bona oonyana bakaLevi ndibanika zonke izifumi zakwaSirayeli, ukuba zibe lilifa ngenxa yomsebenzi wabo abasebenza wona, umsebenzi wentente yokuhlangana.'

"Ke namhla nje, mzi wasemThuqwasini, la mazwi abekiswa kuni, kuthiwa kuni namhla nje, kuni nonke ngabanye: 'Ungamlibali umLevi!' 'Ngubani na umLevi?' uya buza omnye. UmLevi nguye wonke osebenza endlwini yenKosi, ongenawumbi umvuzo ngaphandle kwalowo

anokuwuzuzana ngentsebenzo yakhe elizwini likaThixo. Ngubani na umLevi? UmLevi ngumfundisi. Kuni la mazwi athi: 'Ze niyilumkele ingozi yokulibala umfundisi; umfundisi akanasabelo, akanamsebenzi anokuphila nguwo ngaphandle kokuba akhunjulwe, athi yonke imihla angalityalwa libandla asebenza kulo.'

"Asiwulifele na ke thina lo myolelo kaThixo, mzi ndini wasemThuqwasi?"

"Kulusizi kum ukuba ndinithunuke ndithethe ngomfi umfundisi wenu osand' ukunifiya. Nithi ni na ngaye? Lonke ilizwe liyazi ukuba ubulwelwe afe enabo kakade benziwe mandundu yintlalo athe wayifumana ebufundisini; benziwe mandundu ziindlala, ziimvula, ngamatyala abengenako ukuwahlawula ngenxa yokuswela kwakhe imali, loo nto ibangelwa kukulityalwa kwakhe nini. Asinguye yedwa ove obu bunzima, apho kukubi kona, bonke abafundisi beli lizwe sancwina phantsi kobo bunzima. Hay' ilifwa! Hay' ilifwa!"

"Nxhe! mzi ndini wakowethu, Taquni! ukwenje nje ukuthetha andivuseleli lukhoko luleleyo, ndibangwa kukukhumbula umyolelo womfi xa ebesithi le ndawo ma ze ingaze ihlale ingenamfundisi, saye se sisazi sonke apha ukuba kule nyanga izayo uza kufika umfundisi oza kuthatha le ndawo. Uya kuphatheka njani na ke yena? 'Anazi na ukuba aabo bazisebenzayo izinto ezingcwele badla okwetempile, naabo bahlala behleli esibingelelweni bahlulelana nesibingelelo eso? Ngokunjalo nenKosi yabamisela abazazisayo iindaba ezilungileyo, ukuba baphile ngeendaba ezilungileyo ezi.'

"Ma kathi lowo ufundiswayo ilizwi abelane nalowo ufundisayo ngeento zonke ezilungileyo.'

"'Ungamlibali umLevi.' Asikho isizwe esinokuhambela phambili singayilungisanga indlela yaso ngase-Thixweni, yaye ke amagosa kaThixo ingaaba baLevi

sibaliſalayo thina. Uthetha ngabafundisi! Uthetha ngabafundisi! Amazwi kaPaulos abafanele ngenene, amazwi athi:

‘Kuba ngathi mna, uThixo thina bapostile usivelise mva, sanga singabamiselwe ukufa; kuba sanckwe senziwe intlekisa kulo ihlabathi nakwizithunywa zezulu, nakubantu Kude kwaaleli xa langoku silamba, sinxanwa, sihamba zé, sintlithwa, singe nasikhundla, sibulaleka, sisebenza ngezethu izandla; sithi sitfhabiswa, sibe sisikelele; sithi sitfhutfhiswa sibe sinyamezela; sithi sinyeliswa, sibe siyala; sixeliswa inkukuma yehlabathi, inkuthu yento zonke kude kube ngoku.’

“Kukuni ke, maAfrika, ukuzibonakalisa kuThixo, uthando eninalo kumelwane lwenu. Ilizwi naliziselwa, liza kunoyisa na se niliphethe? Anisayi kuze nibe ngabantu na nina ezizweni? Anisayi kuze nizimele na ngenxa yokuba naziqhelisa ukumvimba uThixo? Nakumanyisa kofileyo kude kube nini na uThixo? Ewe, anityebanga nje ngezinye izizwe, kodwa ke ‘ukuba unokuncinane, yipha ngokukhuthelayo koko kuncinane, ngokuba ngokwenje njalo uya ziqwebela umvuzo olungileyo wemini yokuswela.’

“Umsebenzi wona oma usetyenzwe mkhulu, mninzi kakhulu, kodwa awuhambi ngenxa yokusweleka kwenkxaso. Loo nto ibangwa kukuba isininzi samalungu etyalike asizidubi ngale mali yabafundisi. Kungathi lithe ngalinye ilungu lazimisela siqabele kule nduli sixinge kuyo. Gumani kweli fologu linguThixo, maAfrika, lomfumo uya kunixakathela iziqhamo eziya kunincumisa.

“Qondani kakuhle ukuba abafundisi ngabantwana benu, ngabazalwana benu, yinyama yenyama yenu, nethambo lethambo lenu. Euthandeni ubuzwe benu. Phakamani eyezeni, maAfrika! Ligxotheni limke ilifwa elinizelayo! Ligxotheni! Ligxotheni.

“Ngokugqibela, bahlobo bam, ndinicela uxolo ngenxa

yokuBa ndithe ndaniBambezela ngentJumayelo ende ethetha ngemali, kuBa ndiyazi ukuBa asiyonto imnandi kwakuthethwa ngayo kakhulu, kodwa ke siya kuBathi ni na aBafundisi Bethu? 'Ngubani na okhe aphum' umkhosi ngeyakhe indleko? Ngubani na otyala isidiliya aze angadli siqhamo saso? Khona ngubani na owalusa umhlambi, aze angawadli amasi omhlambi lowo? Ndizithetha ngokomntu na ezi zinto? Awuthethi kwa ezo nto na nawo umthetho?' utsho umpostile. Entethweni kaMoses kuba-liwe kwathiwa: 'Uz'ungayibophi umlomo inkomo ibula. Ziinkomo yini na into ayikhathaleleye uThixo? Kanene akatsho ngenxa yethu na? Kakade kwabalwa ngenxa yethu; ngokuBa lowo ulimayo ufanele ukulima ethembile, lowo ubulayo ufanele ukubula enethemba lokuyaaba loo nto athembe yona.'

"Sithi ni na ke ngabafundisi Bethu, maAfrika? Niyazi na kodwa ukuBa aaba ngaabo uKristu athe ngaBo: 'Kufi othe waniseza nendebe le yamanzi nisegameni lam, ngokuBa ningabakaKristu, inene ndithi kuni, akasayi kuphulukana nomvuzo wakhe.' La mazwi niwabone kaninzi enqhinwa ziziganeko ngeziganeko. ITestamente enDala inamaBali amahle abantu abathi ngokugcina amadoda kaThixo, abaprofite, bavuzwa kwa lapha emhlabeni.

"Nzala ndini kaHam, luphi na olo thando baBedume ngalo ooyihlo? Luphi na olo thando kuthiwa 'Ndingafanelana ndithetha ngeelwimi zabantu nezezithunywa zezulu, uthando ke ndingenalo, ndisuke ndaba yixina chlokomayo, necangci elikhenkezo, olo thando 'luzeka kade umsindo lunobuBele, lungenamona, lungafuni okukokwalo lodwa lungacaphukiyo, lungavuyeli kungalungisi, luvuyisana nnyaniso, luthwala iinto zonke, lungatshithiyo?' Lutshile na olwenu? 'Ningamlibali umLevi! Ningamlibali.'

Watsho waya kuhlala umthandi wesizwe omkhulu, indlu inkene-nkene, kuBonakala ukuBa okwalo mini ivile.

ISAHLUKO 24.

ABANYE ABANTU.

Vukani, kusile, magwala ndini!

Nibantu bani n' aaba, banj' iinkani zabo?

—S. E. Rune Mqayi.

Uya buza uti baya ngaphi na abanye abantu? Ubuze kakuhle, mfundi; yiva ke sikuxelele.

Phaya eNjwaxa kukho umzi omhle ngokokude ama-Xhosa athi “kukwamLungu;” lo mzi ngokaBlankethe noYalezwa, bahlala khona nonina-khulu wabo, uNozengazi; sel' eyinkathavu yexhegokazi, kodwa impilo usenayo ngqe; ugcinwe kakuhle kakhulu lusapho lwakhe.

UNozengazi ngoku akazi mfazana ulunge nje ngofundi-siweyo, utsho futhi ukuthi: “Ndandingayazi into eyenziwa nguBlankethe; Kam' enengqithi! ndandingayazi. Ndandicinga ukuba undizela nomLungukazi oya kufika acekise akufika kwiqabakazi elinje ngokuba ndandinjalo; Nqabeni, efanelwe sisiqhwalala sakhe! Ndandicinga lo nto. Nto yabangela ukuba ndigqoboke bubufele buka-Nomaneji, ngokusuka afikele kuloo mabayi am ayesithi qhu ngucumse! MaGqunukhwebu angubo zibomvu! MaGqunukhwebu aseTala! Wasuka lo mntwana wafika walola la machitywa eli xhegwazana, wafika wahlala etyeni ephothulela eli xhegwazana lingenamenyo; ndifung' imiJadu! Wayenza yonke loo nto lo mntwana. Ndaqonda ukuba kungaamnandi kuye andigcine betele xa sinxiba uhlobo olunye lwempahla, kwathi kanti oko kukuziswa kwam kulo Thixo ndimthanda kangaka nana.”

Xa abuzwa ukuba waphunyeleliswa yinto ni na uBlankethe usuke ahleke athintithe, athi ucinga ukuba yinto awayenzayo kwa mhla wathi ngqa ukusebenza, ngokuthi angakhe awusebenzise umvuzo wakhe engaqalanga wanike-

la kuThixo esakhe isifumi kuwo. Loo nto yayenza yasi-keleleka indlu yakhe zaanda izinto zakhe; abuze umfazi wakhe ngenye imini: "'Se kaZilungile wawufone, nto ni ukuze unikele isifumi sakho enKosini?'"

"Yaz'ba—yaz'ba umfo lo weva utat' umfumayeli efumayela ngelaa bali lezaa zonka zihlanu zenkwenkwe zandayo zakuba ziphuma ezardleni zikaYesu, zahluthisa amawaka amahlanu."

"Kwo! 'se kaZilungile, usisilumko; ngenene ibiyintfumayelo katata leyo."

"Yaz'ba asindim yinKosi,—yaz'ba uthi uYesaya: "InKosi uYehova indinike ulwimi lwabafundileyo, ukuze ndikwazi ukuzimasa abatyhafuleyo ngelizwi. Ivusa imiso ngemiso, indivusela indlebe ukuba ndive ngokwabafundileyo."

Awumkhulu ngako umahluko phakathi koBlankethe noBonani; wafa lowo "intliziyo yakhe ithe fithi kukutyeba yasibonisa kamhlophe inKosi ububi besiphelo somntu ongamhloneliyo uThixo ngempahla amboleke yona.

UThenjiwe uhlala apho eNjwaxa yena kunye nentsatshana yakhe. Umana esiya kusebenza eQonce afunele abantwana izinto; bonke uya bafundisa. Ugcinwe kakhulu nguBlankethe ngokumlimela nokumgcinela imfuywana ayiqwebayo. Lizimisele igqakazi elikhulu ekubakhuliseni kakuhle aaba bantwana balo ukuze babonakale ukuba bazalwa nguThamsanqa ngenene.

Akalilibele inchwaba lomyeni wakhe. UBesithi akufika kulo aligece, alihlakule, alihombise kuba be kubonakala ukuba liza kulahleka ngenxa yokwena kwalo, kukungano-nelelwa kwalo ngabantu basemThuqwasi! Ude uBlankethe walibiyela, wabeka umnqamlezo obalwe la mazwi ayelele kulawo abekwa kwimonyumenti yamagqasa ase-Sparta:

“Hamb' uxelel' amaAfrika wen' udlulayo

UkuBa ndilele apha ndingowalweleyo!”

watjho laalihle kakhulu uBlankethe onothando olukhulu kunene.

Besithe uThenjiwe uzimisele ukubafundisa ngokwakhe abantwana bakhe, kuBi ke noko ukuthi intsapho yomntu olilwele kangaka ilizwe noBuKristu kuthi kanti ayisayi kwenzelwa nento le ngamaAfrika.

Le nto ayihlele Thenjiwe yedwa; baninzi abahlolokazi babafundisi abalusizi namhla nje, nje ngokuBa kwa neenkathazo zikaThamsanqa zikuBo bonke abafundisi belizwi, kodwa ke phambili, bafundisi bakowethu! Phambili, bafumayeli bakowethu! Phambili, nonke nina nisebenza esidiliyeni senKosi!

“Hambani mathol' eemaz' ezimabele made;

Hambani, mathol' ooNyongande kudlelana;

Hambani, kuBa le nto thina se siyibonile;

UTHixo wakowethu sel' eyijikele ngaphambili.

Hambani ngemilenz' engenamkhinkqi;

Hambani ngeentlizi' ezingenadyudyu;

Ngomzimb' okhaphu-khaphu, ngomzimb' ongenantaka,

Nithi gxanya, gxanya, gxanya, gxanya!

Nithi ngxi-ngxi, ngxi-ngxi!

Nithi ngxi ngxi-ngxi-ngxilili!”

Niqine nikhumbule ukuBa uYesu uthi kuni: “Linikwe mna lonke igunya ezulwini nasemhlabeni. Hambani ngoko niye kuzenz' abafundi zonke iintlanga, nifabaptizela egameni loYise, loNyana, loMoya Oyimgewele. Nifafundisa ukuBa bazigcine zonke izinto endiniwisele umthetho ngazo; niya bona, mna ndinani yonke imihla kude kuSe sekuphelisweni kwephakade eK. Amen.”

FINIS.

