

Ngikuxoxa ubudaba kodwa loku anginakuze ngijile ngokanda. ngezizigqabhe ngako ukuba ne-nibala sengenza udaba olukulu ngomuzi wase Mhambiti. Kubanga umuntu loko uba ngizwa ukuti eMhambiti kuthi inxa kufike abantu belele kona, baziwa, bezikhlobo ngako ukwazana besuka kwesinye isikole

Emhambiti bantu bapiwa umncindo owa-pekwa nga itangi, sekupuzwa notyala bawo. Kuthiwa bapiwa ukudhla njalo. Kuthi una sebepiwa ikofi, bapiwe eselibandisa okwekula lenja, nezingqawana zesinkwana esitye saba umalehle kuhle kwentyelela yesijingi esirwanguki-leyo ukayutwa kwaso. Loko-ke kube ikona kudhla kwezihambi.

Futi kunjalo nje nezihambi kazidhli nabanini. muzi, badhla kugala basute ke batintu, besekuba ikona kubizwa izikhlobo kuthiwe azizokota. Kucolile loku kufike kithina ngingakayi kona, bengingafa luvale abantu bengiganungisa ngokudhla.

IZINCWADI.

Umhleli kavamezani ngazo zonke izikati nozi-ncwadi zitunyelwa kuleli pepa.

(Ku Mhleli we Nkanyiso.)

MINGANE, — Ngifunde indaba ka Mr. D. Mpazima e Nkanyisweni ka February 4, yangilahlekela. Uti ulahlekelle ngumuntu; ke, lomuntu wake akamusho ukuba wayekuluma ngaludaba luni. Kanyisa, Mr. Mpazima, asizwa kahle. Nxa esuka lapo u Mr. Mpazima usityela ngenganekwana ye Mpungushe ne-bhotela, ne Bhunu ne Bhubesi. Nalapo futi usishiya ehlalini elimnyama, akasho ukuthi yini i Mpungushe, noba ingubani, nehotela lingubani, ne Bhunu lingu-bani ne Bhubesi. Nxa eyeka loko utata encwadini (loko kukuthi uya quote) lamazwi: "Uma ukuluma nomuntu mbeke ebusweni. Kokela konke oku-tengeyo," &c. &c. Lamazwi uwatata encwadini, kepa ubhala sengati amazwi ake; ubefanele ukubeka loko "abe pakati lamazwi. Nangawo lamazwi usishiya ebunyaneni. Nxa elapo uti yena akavumi ukuba umuntu akulume okungafanele, &c. Sisehlalini elimnyama, Mr. Mpazima, nangalamazwi. Kanyisa wena ka Mpazima. Sityele nange Sikova no Kozi ukuba utini. Yiloku sisuke ekuqaleni kuzo kube sekupeleni, sisebumnyameni kulendaba yako, Mr. Mpazima. Ngoba kuyezwakala ukuba ubucacile ngalezi zinto, kepa ulingise uhlanya oluhlanyela nasehlalini luti yintsimu yalo kepa lungacabanganga. Kanyisa, Mpazima. Lalela nawe, Gqanyanga, mhlambe ungezwa wena, utukulule nemfume.

Ngisasisitela mina,

MPAKHOLO,
(okokuthi "Sisusikulu").

Harrismuth, Feb. 6, 1892.

(Ku Mhleli we Nkanyiso.)

Nkos: Mhleli we Nkanyiso, — Ngizwa inye indaba yakuthi esoloko inemeza ihlaba umkosi, uti, "Yeh! Ndhle emnyama, natula utama na? Indhlunkulu yakuluma nge Responsible Government?" Yeh-ke, ngisatanda ukupendula ngelisipukupukwana, elideleleke nakini; ngithi-ke mina, indhlu ibanhlile ifulelwa seipele udonga. Uti makwenziwe imicabango yokuzipendula mhlaba kwatuluwa igula. Leyo micabango venzelwepi? kusipi isigcawu? ngabobani nabobani? Ukukuluma kuvusa okunye ukukuluma. Wayeka i Responsible owase uyipile, wetuswa yile ekukulunywa ngayo namhla; una isikona indhlole yokukuluma watulani mzakwana kupela ibandhla lendhlu emnyama? awobeni-ke sekuthi noma kuvele udaba, nibe ngamadidwa, isono kuba ukuba ati oka Sonzica akakapunyuzwe soukuthi? Leiozwi wolichangelapi, ningsenakudhla yenu nje na? asazi-ke uma ungakulali loku kulapathi beta. Situndapi ukuba nyapat-ka nina ndaba emnyama ngendaba ye Responsible? Ungapapamski, mhlaba wani, angikumbeli. Noma ungahlobanga igama loko nina-ke nanto elam.

Ngingawako,

J. MILFE.

Edendale, Feb. 8, 1892

(Ku Mhleli we Nkanyiso.)

Nkos: yami. — Ndhlela indaba epepeni lile elinile. Ngawela indaba be Mhleli, ukuba sibe sitye okuningi, ukuthi sibeke loko, ukungokuphazama, nekukwela nanzwi emnyama pezu kwawomunye; kuzolelele ukuthi, ehlalwayo, ukuthi sibe ngamadida. Nxa kuthiwa ukuthi le ngaphakathi emnyama, ngezizigqabhe ematyalweni, ngokuthi budoda kuthi; koma sesifunga ngawo nke amandhla, ukuthi soziveza ubudoda ngokwakhulu abonyi, ngokuthi, akuko budoda oluhlile, enkamini. Kuhle sitye ukuphazama, uti kwoku mhlaba indhlu emnyama silwe nokutyonisa indhlu e emnyama. Inkoni le ibingile inhlambu, kube sekuvuka, na indhlu, kube sekuvuka nengingwani, ekungezwani, sekuvuka nasehlalini, sekuvuka noma nendabho, bengisizwani ngawo, uti ukuyikubizana. Ndhlela sitye sitye, ngokuthi, ukuthi emnyama. Ake sitye emnyama, indhlu emnyama sibe namhla osi- kuthiwa indaba le ngawo sesizwani zakwomkulu; sitye sitye ukuthi kuthiwa noma akumale na. Ukuthiwa emnyama, noma ngokuthi emnyama kupela, akusikho okwe- zizwani ngawomunye, nezizwani. Ukuthiwa ngokuthi ngawomunye, noma emnyama emnyama emnyama, uti ukuthiwa ngawomunye.

Ngawo, Mhleli we Nkanyiso.

Ngawo, Mhleli we Nkanyiso.

(Ku Mhleli we Nkanyiso.)

MINGANE, — Epepeni loko lika Feb. 11, ngibone ipepa lezindaba zakwa Zulu elipete "ukubekwa kwabafundisi e Sandhliwana." Kwababekhiweyo kukona igama lika Jonathan Ngidi wakwa Hiazakazi owab ake Ekukanyeni engumfundisi wakona. Lo muntu, u Ngidi, ngambona ngise ngumfundisi loku kuzo kube namhlanje inhliziyo yake inye njalo, ngumKristu uqobo. Ngayambonga umBishopo wakwa Zulu ozekuvusa indhlu emnyama. Umsebenzi wake kubonakala ukuthi uwaquba ngenhli- ziyo yokutanda abantu, konzi ngesikundhla nje sake sodwa. Bonke abas'Ekukanyeni bazakumbonga um- Bishopo wakwa Zulu.

Ake ngibike libe linye engilivumayo. Madoda, nango u Msimang ekuluma, usaquba wona njalo engide ngiwatsho, ake nimpendule, mina ngiyumvumela, nani nyazi. Msimang, asibayeka laba abasidhlayo; asipike ngokuqubekela pambili kuko ukudhla loko; kumbe kwoti ezinsukwini ezizayo, Opezu konke asibone. Kaloku ake sinqinise ngayo le esiyibona singayiboni, ngitsho ukuba sizame ngawo onke amandhla etu ukuba sibe nenhlango. Inxa wena ubhekile nje kambe, uti kwoti mhlaba laba bantu bevunyelwa ukuzipata, njengoba bekucela nje, bayakusenza kanjani-ke tina ndhlu emnyama? Musani ukucabanga niti nizaude nifunzwa njengengane; kumbulani ukuthi inyoni iyazakela. Konje abanye bakithi balibele zinkani zokupikisana, kabakuboni loku esiyiko? O! zituta.

Ngingawako,

MAGEMA MAGWAZA.

P. M. Burg, Feb. 13, 1892.

Ukuzala.

GAMNDANA — Inkosikazi ka A. M. Gamndana ibeleto intombazana ngo January 27, 1892.

Umkuhlane.

Lomkuhlane osewande kakulu lona icebo lawo lokwenziwa ukuba ati umuntu ungamhlaba aye kuzikweza endhlini angaxubani nabanye abantu, angapumeli pandhle. Ububi bawo uyatatelwana, okuhle ukuba kuthi nabafundisi izingane, iti ingane ingahlatywa iwona igoduswe, iyekuhlala endhlini. Ukuwubiyela kuhle kakulu kunoku- welapa, ukuwubiyela ukuba umuntu azikweze, ageze angahlali nensila, nendawo ahlala kuyo igezeke. Kuthi ukuba umuntu aze alinde izi- nyanga. Bati abelungu ukuwubiza influenza. Ungena ngekanda nangesifuba, ukwehlelisa. Uma kungalwiwa nawo usaqula, kepa wedelelwe uba namandhla umbulale umuntu.

Responsible Government.

Lombuso amadoda iloku ahlalanga ekutwa- seni kwayo lena epezulu kawakapuni nazwi. Into esibonakala aseqala ukudideka nokudangala ngenxa yokuba onke amazwi ababesuke nawo pansu oku iwona kwabe kutiwa umbuso uya- kuma pezu kwawo, asevame ukugquqlwa ngoba engavunywa petsheya. Kumanje sekubonakala nokuthi abaningi bake u Responsible Government abasemenamele, ngoba konke ukutanda kwabo ukuthi kuyakuma ngokuthi nokuthi sekuncipile. Ngoba igaba nakubo kwabe kungukuzwa ama- ndhla okuzipatela ngamatupana abo indhlu em- nyama. Kulukunyana-ke loku petsheya abatandi ukuvuma izitombiso zingaqinile abazenzayo.

Inkantolo Enkulu Yabantu.

Kukona izinsolo ezinganqanukiyo ezivela nga- kubameli zokuhanjiswa kwomsebenzi kulena- ntolo. Bakala ngokuthi uma u Mzizani egula njengoba kuhleze kwenza, akuzo kungakethwa omnye umuntu wokuba azolamba isikhundla sake. Umsebenzi uyama. Nabeze emaceleni langgwate langgwate kuzo kuthi ngelikade kuba ikona ketyelwayo ukuthi inkoni iyagula. Into ekona futhi amadoda ona isikati eside ngenxa yokuba i daji libuye libambe liye kutata amacala kwezinye izindawo, kungabho muntu woku- qedela amadoda ebiwa shiye ezigece.

U Professor Price.

Baningi abayakamkumbula u Professor Price, kakulu abase Mngundlovu nase Tekwini ukuthi uyona owabe endiza kakulu lapa ngezinyanga ezipambili. Namhla emhla use Kimberley lapa esenzile kabili, kepa use Port Elizabeth namhla, kwazise upuma izolo e Kimberley ese- kona.

Kepe lipo ukuthi igawe edala ngoba lisuke i- balloon labapunyuka kunga kabili sikati sokuba lingandiza, naye kabe esavuma ukusala wake se uyabambekele kulo. Wasinda liti afinesulele ezindhlini ngoba alivumanga ukuya puzulu lizande ukutsnetshelwa eduze nomhlaba. Uti esesindile kutsho lasuka labuya puzulu naye kwabanjwa amehle ngoba lishwebekile, wapeswa ukungabho ngekanda.

Inkanyiso.

THURSDAY, FEBRUARY 18th, 1892.

A number of Clergymen in England have thought it well to publish a "Declaration on the Truth of Holy Scripture," and this has been signed by men of more than one school of thought. This "timely and weighty document," has of course been the subject of much comment, and, as if to prove that some protest on the part of the Church against the current disbelief in the authority of the Bible as a rule of faith and a guide of life, was in these days absolutely necessary, much adverse criticism has emanated from men who, it was thought, knew better. Any one who studies the signs of the times, cannot but be thank- ful for the appearance of a document which asserts "that the Seal of the Spirit of Truth is set to all the Canonical Scriptures as the Truth of the Living God." Speaking of the growing tendency to deny the authority of the Bible, the Church Times writes, "The disintegrating process, commenced at Tu- bingen, and carried on throughout the length and breadth of German Theology has long overflowed into the popular literature of the day. The National Secular Society has been carrying on for years an active crusade against the alleged falsehoods and self-con- tradictions of the Bible. The brilliant but sophistical works of M. Renan have been turned into English and widely circulated in this Country, and the result has been a general unsettlement of men's minds.

It is not so much that specific points of doctrine have been abandoned as untenable, but that men have come to shrink from staking their fate for eternity on the rulings of a Book whose authority is so vigorously and so largely denied. May it not be, it is felt, that its opponents are, after all, in the right, and that though they do not appear to have proved their case up to the present, yet fresh discoveries may soon be made which will give the Bible its coup de grace? Mean- while, the least we can do is to suspend judgement and wait events." It is to meet this very prevalent idea of these very un- happy people of so little faith, that this "Declaration on the Truth of Holy Scripture," has been put forth by certain well known leaders in the Church. They declare their belief in the Scriptures as having the Autho- rity of Divine revelation, and assert that this authority is certified to by the "traditionary testimony of the universal Church." Yet, though kinds words of approval have been uttered by Dr. Parker of the City Temple (London) and others, on the other hand, the "Declaration" has been bitterly attacked by some, and amongst them, by a dignitary of the Church who appears to have been roused by the "theological arrogance" of these men, in that they claim to "have received the Holy Ghost to be faithful dispensers of God's Word." If he believes, as he writes, that "they alone received the Holy Ghost at Ordination, or that the Gift of the Spirit of Truth is limited to men in Holy Orders," he may have some excuse for writing as he does, but they do not assert this. They do not forget that there are diversities of Gifts by the same Spirit, and that the Gifts of the Spirit at Ordination do not entail those conferred on the faithful laity. Priests may claim special gifts of the Spirit in ordination, without being supposed to deny that the faithful laity have theirs.

The framers of this 'Declaration' in pray- ing that the clergy and laity of the Church of England may hold fast to their belief in the inspiration of Holy Scripture, do not, as a writer in the Review of the Churches seems to think, ignore the faculty of reason which Bishop Butler calls "the candle of the Lord within us," which, however, he is careful to add, "can afford no light where it does not shine, no judgment where it has no prin- ciples to judge upon," but they do raise a necessary voice of warning against rational- ism. Rationalism would have nothing to be believed, unless there be a reason for it, and it would shut out faith from any share what- ever in the act of belief. It is against the