Fan’ukuba zinyanga ezimbini ezidluleyo salatisa yonke inkita efundileyo nengama Kristu kwindawo esisipako kumzi wase Magqunukwebeni. Londawo yabe iyeyo kuba pakati komzi omkulu kangaka omnyama, nokanyiselweyo bubu Kristu, kungabiko nowokubika umntu osamkelayo isi *Gidimi.* Site kanti ngoku bengeza elihlazo senza umsebenzi onoku takazelwa ngabantu abatanda uhlanga lunyukile, pakati kwaba mnyama naba mhlope. Oku sikunqina ngencwadi nenteto zomlomo ezibulelayo, azifumeneyo u mbali wezi *Mpawana.* Kungovuyo olukulu esibikela bonke abafundi betu ukuba, pakati kwezi nyanga, kususela kwixesha esayibandlakanya lento sesi fumene *ama gama amane,* atumele isheleni zawo ezine, afuna isi *Gidimi—* samani?—Kwa sawo—Ama Xosa. Kakade pakati kwe ndimbane engangale ikwa Mnumzetu u Kama, lamagama akanele. Into efunekayo yeyokuba udodana olukanyiselweyo luzitume: lufune abantu bokufunda indaba ezinge zinto zehlabati lonke, ukuze kwande ukukanya. Akuko nto inexabiso ingasetyenzelwanga.

Imambane emiselwe yi Government ukuba ilaule imikosi ye Koloni, esaku bika ukumiswa kwayo kwese nyanga efileyo isi *Gidimi,* ibike yatyelela apa e Lovedale, ngomhla we 9 June. Wayeba u Gordon Pasha woka ahlale nati intsuku ezimbalwa, kodwa umsebenzi wase Botwe wambiza ngokusa okulandelayo wamsa eba Tenjini malungana nendawo “zokubiwa” komhlaba we Government ngamadoda amhlope awahlala ngapandle kwemvumelo yako mkulu. Siqonda ukuba u General Gordon wayeza kuke apose mazwana kudodana nge Cawa. Endaweni yoko wasele bala amazwana esati sawafundelwa ngu Rev. Dr. Stewart, ngokuhlwa ngosuku lwe Cawa ye 11 June. Xa sigixayo—sisiti amazwi amahlanu siwenze ilizwi elinye— amazwi ake ngawokuba: “Ngokwe nteto ezininzi ezise Ncwadini Engcwele, ukuba u Moya oyi Ngcwele ahlale pakati emntwini yinto ekoyo. Ayinaku bonwa, kodwa inoku velwa pakati lonto. Zihlobo zam ezitsha, kanicinge ngala mazwi alula. Ukuba niya vuma ukuba u Yesu ngu Nyana ka Tixo, u Tixo uhlala ngapakati kwenu, nani ngapakati Kwake. Umpefumlo ungahlukana nomzimba, kodwa Yena akasoze ahlukane nawe. Sonke siya lufuna uncedo Lwake, ngoko ke hlalani emtandazweni wangasese.” Yatsho lendoda ingu mangaliso, ingu mangaliso ngendawo esinga sokuzi ngena kule nteto. Inkedama zocola zona.

Kwintlanganiso yokuvalwa kwesi Sikolo, eyab’ ingokuhlwa 20 June, isihlalo sagcinwa ngu Rev. Dr. Stewart, owaposa amazwi esiyalo entsatsheni. Ulandelwe ngu Rev. John D. Don, wase Qonce, otete nge ndawo yokuba ulutsha olufundayo malu zitobe kubazali balo abanga fundanga, luzame ukuba lungabi ngama tyendyana acekisa into yonke ese makaya awo kuba lupuma kwi ndawo enje nge Lovedale. Ute umntu wonke usisilo, onokukanya ngozamela ukunyatelela pantsi isilo apumelelise izinto ezilungileyo ezinje ngoku zola noku bekeka noku tembeka noku lulama. Lenteto ka Mr. Don ifanelwe ukwetyiswa nguye wonke ofuna engumntu, enegama e South Africa. Emva kuka Mr. Don, kutete u Andrew Smith, Esq, M.A., onyanzele indawo yokuba udodana lucinge nzulu ngento olungxamele ukuyi sebenzisela kuyo imfundo yalo. Ute into abafundela yona mabayazi, bangafumane babe bengama dasa-dasa axela ipuluwa itsalwa zinkabi ingena mntu uyibambileyo. Tina bakwaziyo ukuba kukutinina ukuti *vat de touw*—bamb’ intambo—siya yiqonda into ateta yona u Mr. Smith. Kulandele emva kwake u Rev. T. B. Stephenson, LL.D., obonise into enokwenziwa ngumonde udityaniswe ne ngqoboko, ngebali lenkwenkwana awayo ndlayo, eyicole ilijacu, enamhla ipile kakuhle izondla. U Rev. W. J. B. Moir, M.A., naye waposa amazwi.

Kwintlanganiso yododana elapa e Lovedale, eseke sateta ngayo kweli pepa, eyi *Lovedale Literary Society,* kwati xa kutetwa ngendawo ezibantu badodileyo malungana nezinto zokukanya, enye indodana yahlala kakulu pezu kwabantu base Ngqushwa. Sati nati sakuyi kangela lonteto safumana ukuba inomhlaba omkulu emiswe kuwo. Iyinkungu ne langa nje abantu abamnyama e Fort Peddie—isininzi kubo sesi koliwe: Yinto ebalulekileyo le yokuba kungeko bantu bamkela nesi *Gidimi* esi. Kukwa nje ngase Xesi pambi kokuba sitete ngesimo sezinto zalo mzi. Ababantu babutyakala bungena kusuka msinya kufumaneka ukuba ngama Mfengu. Nakwe zinye indawo, ezingezizo ezinje nge Ngqushwa, apo olu hlanga lufike lwahlala kona, lwazimisela ukuba alusoku tabata nanye into nje ngesingela pambili, basuke okunene babe ntamo zifana neze hangu, bangake batsho ukushiya izinto zemvelo. Siva singenako ukubala ngapezulu ngale ndawo yobu tyakala obuse Nqushwa (kuyo yonke), saku kangela ixesha ezangena ngalo kulo mhlaba indaba ezilungileyo, ize kanti, abantu boba besese sitoko-tokweni esinga ngokuba banga kuboni ukukanya okungaka okuhamba namapepa endaba—ze betabate ipepa lenteto yabo—siteta isi *Gidimi.* Soka sibuye siyi xoxe lento xa sizifumene sina mandla, okwa namhla soyiswe kuku mangaliswa. Obu budenge malungana nento zoku nyuka sibu fumana bukwi ngqili zezikolo zebandla elitile esinga sakuli cazulula ngagama okwa namhla. Abantu abamnyama bangalifundi ipepa labo ! Masilu lahle usiba.

Sive ngapezulu ngela ba Tembu. Umandla obumiwe ngondiyalwa womiwa ngabantsundu. Ku Gecelo kuse ku Dalasile koma ama Ngesi, omnyama olapo angakutshwa; u Maxongo ko cetyiswana no Ngangelizwengaye. Evumile ibe kwangu Mlungu.

Ngomhla wesi hlanu ka June, e Parlamente, kwabako inteto nge Tayitile zaba mnyama. I Government yabika usizi lwayo ngenx’enokuba abantu bakowetu bebutuntu ukuwatabata la mapepa amalungelo emhlabeni. U Mr. Merriman ute ngonyaka ozayo wonyula amadoda atile ukuba acedulule ukuma kwezinto malungana nomhlaba naba mnyama; apicote imbangi yokuba bengavumi abantu ukuwa tabata amapepa. U Mr. Irvine, uyitakazele lonto, wati bayanda aba mnyama abaqalayo ukuqonda ukulunga kwe Tayitile, zonke inyaniso zalata kwindawo yokuba ngabantu abanokutenjwa kakulu aba. Uyatemba i Government yoti yenze amalungelo okuba abamnyama bawutengise umhlaba wabo ngapandle kwendleko enkulu.

Asizanga safundela bu Fundisi ukuba sibe nokuteta ngegunya kwizinto zama bali angcwele afunyanwa e Baibileni, kanti ke noko asifuni luncedo lwaba Fundisi xa siteta ngama gama abantu bakowetu, siwa nxulumisa nawa bakudala. Kuko into eyaneleyo, esingayaziyo imbangi yayo, pakati kwama kolwa. Into ka Nantsi, ebiyi nxentsi neciko ngemini zayo zobu qaba, mayi qotywe yi Vangeli, igqoboke. Ebuqabeni igama layo beli ngu *Mpetsheni,* mayiti yaku kolwa ipehlelelwe. Yehle apo ke into esimangalisileyo. Mauke ube usetyalikeni. Uxome amehlo. Wondele ngakum Fundisi. Awake amanzi. Cwaka etyalikeni. U *Mpetsheni* uya baptizwa. Endaweni yokuba uve um Fundisi esiti “*Mpetsheni,* ndiya &c.,” uva “ *John,* mhlaumbi *William* &c.” Life ngolo hlobo igama legcisa u *Mpetsheni* into ka *Mahlentle.* Esi simo siya sipika. Asi sekwe nini esi balweni; singa kanyeli ukuba sine siseko ezi ngcamangweni zabantu—kuba singenawo amatuba okulunguza kwezo ndawo. Malungana nale ndawo singa velisa isenzo so Mdali ngokwake. Ngokwama Hebere—abantu ababe ngama gqoboka kudala— u Mpostile u Paulusi waye ngu *Saulusi.* Into ke leyo enje ngokuba umbali wezi “Mpawana” angaba ngu *John* ngoku pehlelelwa, kanti unelinye aziwa ngalo kowabo, elilelase ma Xoseni mhlaimbi. Ute kodwa u Saulusi akululahla ukolo lwama Hebere, akungena kolwa miswa ngu Kristu, wanikwa igama laba hedeni (amaqaba), kuba wanyulelwa ekubeni ngu Mpostile waba hedeni—igama lake langu Paulusi. Siya buza ke, kwaba lahle amagama abo, abaziwa ngawo ngama wabo, yintonina eyanifaka ezintlonini ngawo? Lento wena *Mpetshe­ni Mahlentle* sel’ungu *John Williams* wakele enini na?—Yi mbuzo leyo kambe.

Beku funeka izipata mandla ezimnyama ziyilumkele into eziyenzayo malungana nendlela ezizipete ngayo empilweni. Into ebanga ukuba side sinike icebo elinje ngeli yevakala ukuba iyanda pesheya kwe Nciba, ikwa ninzi kwi Nkosi zakwa Xosa—siteta le yoku tandana nomti wotalaso (umqomboti), nendloloti. Oku kudlubuka kwezi milo zabo kanti bapete abanye, kupantse ukonakalisa ilungelo lomzi wonke. E Parlame­nte, malungana pakati kwinyanga ka June, umhlobo wetu u Mr. John J. Irvine, M.L.A., ungenise indawo yokuba kunyulwe o Messrs J. W. Sauer (u Mpati Micimbi yaba Mnyama), Abraham Auret, W. H. Pearson, no Dr. Matthews naye, bacedulule indawo yokuba i Nkosi u Oba, unyana ka Maqoma afunyanelwe umhlaba, ekubeni owake watengiswayo, akabuyiselwa nakuba wagogotyayo ngemfazwe. U Mr. Brown ute imbangi yokuba u Oba angalwi kungokuba wabotshwa izandla yi Government. U Mr. Sauer, uxele ingxelo ngoku patwa kuka Oba, wati okwenene ingxowa yake ifanelwe kuku kangelwa. U Mr. Sprigg ute u Oba ngumntu obutataka kakulu, wabenga kokelwa nangu bani, yiyo lonto yati i Government awaye yongamele yamtumela e Cape Town. U Mr. Merriman ute u Oba lo yinto elinakumba lenxila, enqenayo, akazi kodwa ukuba kuko nto ingapezulu ngaye. Umhlaba awaye wutenjiswe ngu Sir B. Frere u pesheya kwe Nciba, akawuvumanga kodwa. U Mr. William Ayliff ute u Oba wenzelwe isihlalo esihle kutetwa nje, engayazi yena into engaba isafunwa ngu Oba. Kunganina ukuba u Oba apatwe ngokwahlukileyo kwezinye i Nkosi zama Ngqika? Ute u Mr. Saul Solomon, u Oba uti kwenziwe kuye amadinga ngu Sir Bartie Frere nangu Mr. Brownlee angafezwanga, indawo engapicotwa ngalamadoda anyuliweyo yeyokuba, anyaniseke kangakananina la madinga. U Mr. Brown yena ngowahlala etyabisa ukutobeka kwake wonke umntu omnyama okweli lizwe. Okwesake (yena u Mr. Solomon) isiqu akasazi isimilo sika Oba, kodwa yinto ebinga fanele kwenziwa ngoli lungu le Government (u Mr. Merriman) ukuba, ati umntu ozise isililo sake, ambebete ngokuti linxila nehilihili. Ukuba wonke umntu olinxila maka hlutwe impahla yake ngenx’enoko, yinto eninzi kweli lizwe enge seli bushula ze. Ingaba okwenene lomntu lidla-tywala, kodwa u Mr. Theal umqinisele ukuba u Oba ngu mntu oteta inyaniso. Ibe njalo ingxoxo pezu ko Ngonyama. Eyetu ingcamango yeyokuba, ukuba ube ngumntu ongenazo ezi zisihla zabalwa ngu Mr. Sprigg no Mr. Merriman, umcimbi wake nge uhanjiswe nge ntliziyo ezimnandi. Siya zitandaza i Nkosi ukuba zigeine izimilo.