ISIGIDIMI SAMAXOSA, AUGUST 1, 1874.

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esemncinane nje uyakuti wake wazivapina izima- ndi zase mhlabeni. Kute kanti esitsho nje selu- sondele usuku lokubizwa kwake. Xa aza kuqau- ka lomfazi ulile ngokuti, ‘ ndipeni amanzi nda- tsha entliziyweni,’ wasela into engapeliyo. Ude wayibalisa nale ndawo yokuba ubesand’ ukuhleka igqobokakazi, nandila uvalelwe ulahlelwe ngapa- ndle. Ude waqauka elila ngelokuti ndatsha ndi­peni amanzi ndisele.”

Imfundo E-Free State.—Ipepa lase Aliwal North liti ukuteta ngemfundo kwelozwe, “ Kuya bonakala kanye ukuba abantu bakona bayiswele ngokukulu imfundo. Akuko sizwe sizibiza ngokuba sifundile esisese muyameni njenga Mabulu alapo. Abantu abade bavumele umteto wokuba ize iti yonke inqwelo edlula ezweni labo irole £1, liti ihashe lirolelwe 1s. 6d., kube njalo nase qegwini, kube kusitiwa lomali izakuhlanganiselwa ukuze icitelwe emfundweni, mababe basakuswele kanye ukuqonda izinto. Abakabi nako nokubona ukuba ngokutintela abantu abaza kutengiselana nabo bayazenzakalisa ngokwabo.”

OKUNCOM EKAYO.—Pesheya kwe Nciba kuko iqela elikulu lamadodana able aya kusebenza apo kumbiwa kona indlela zenqwelo zomlilo E-Monti. Amanye asebenza apo kulungiswa icweba. Omnye wabafundisi balapa E-Lovedale obesand’ ukuya kona uti umpati wawo uncoma ukuzipata kakuhle nokusebenza kwawo. Singa vuya ukuva ukuba lomzekelo ulandelwa kwindawo zonke. Asikuko nokuba kubuhlungu ukubona amadodana angaka ukuba matsha nokuba maninzi elicita ixe- sha lawo ngokulala ngase buhlanti, ize ukusuka apo iye kuqwebela uyise ityala, kuba kaloku onge- namsebenzi, uti aseleufunelwa ngu Satana.

Indaba ezimnandi.—Ipepa elitile lase Kapa liti, “ Apa kusand’ ukubako umkombe wabafund- si base Norway. Kuwo bekuko abafundisi abali- shumi elinamnye abaya E-Madagascar ukuya ku- ncedisa abo bebesebekona ngapambili. Babona- kala ukungati ngamadoda afanelekileyo, auqonda- yo umsebenzi aya kuwenza. Onke akakabi na- bafazi, kuba umteto wecala lakowawo ngowokuba umfundisi ake abe neminyaka emibini esemsebe- nzini pambi kokuba ibe nokurolwa into yokum- weza nokumxasa umfazi wake. Kuya ncomeka nakwelo cala labo ukuti kanti litumela abafundisi abangaka kuze noko kungavakali. Yanga I-Nnkosi ingabanika intsikelelo kulo msebenzi wabo.”

Ukwamkelwa kwe titshere.—Enye yetitshere zapesheya kwe Nciba iti, “Nina base koloni nifumana nikala ngokuti abantu base sebudengeni. Akukabiko nto niyibonileyo. Mna ndike ndafika apo ndamkelwa ngovuyo kanye, bati nabantwana ukutunyelwa esikolweni andarana nto. Kute ngokuhlwa ndabona kuhlanganiswana kusiziwa endlwini endibe ndipunyelwe yona. Ndite ndi- sakangele into eza kwenziwa ndeva sekuqume intlombe, kutiwa kombelelwa utitshere, ubuliswa kuba efika. Ndibokuti tina ezonto asingeni kuzo asizazi, bati bona botini na ukubonakalisa ububele kum, bengawazi nje awase Mlungwini amasiko ? Bayi pikele lento yada yati ukuze ipele kulondlu ndaya kuzibika enkosini. Ndibe ndilapo kubiwa kunene, ekutike yakupekwa inyama yento ebiweyo ubizwe kutiwe *kauze kubulelela inkosi*? Bungako ubunyama obusekoyo pakati kwezizwe zakowetu.”

Intshutshiso.—E-Tonquin ilizwe elisemaza- ntsi E-Asia kuko ukutshutshiswa kwa Makristu. Uti omnye umfundisi okona obebalela isihlobo sake esise England.—“ Apa amakristu avukelwe ngohlobo oloyikekayo. Kulo gama sikuwo inani lamakristu libe likumawaka amashumi asibozo (80,000). Ngeminana ezimbalwa sekubulewe amawaka alishumi (10,000). Abanye banqunyu- lelwa emagiqweni, abanye bayatshiswa, abanye bantywiliselwe emilanjeni. Nangoku asikayekwa kukona ndibona ukuba baza kusikulela. Ukusi- nda kwesikolo setu kungaba ngumangaliso. Nam

andinatemba ukuba ndiya kusinda. Ke ukuba umzimba nencingane zam zobuntu azitandi uku- camanga ngempato endiya kuyi fumana mhla ndabanjwa, noko ndimtembile U-Somandla oyi Nkosi yam ukuba wondomeleza. Wanga umnikelo wam ungamkeleka enkosini. Andiyi kukulibala ezulwini, apo nditemba ukuba sobuya sihlangano emva kokuba siwutwalile umnqamlezo ka Yesu. Bota mzalwana.”

Ukutengwa komhlaba.—Kuyavuyisa ukubona abantsundu bekunxamele ukutenga imihlaba apo kusukuba itengiswa kona. Sibona ukuba kwintengo ebiko E-Uitenhage kuko iqela labantsundu elide larola £120 ukutenga umhlaba otile. Sinokukolwa ukuba londawo iya kuba luncedo olukulu ekubavuseleleni ukuba baucokise ukuze ubabuyiselele, nokuba kanjalo bazifunele indawo zokuzinza Lomhlaba sikuwo nabantsundu bebefanele ukuwukangela njenge kaya labo. Kanjalo bebefanele ukuyibona ukuba lento yokuhlala utwele impahla ufuduka ayinako ukubanyusa. Abanako ukwaka izindlu ezifanelekileyo kuba besazi ukuba abayi kuzihlala. Kuti ke okukuman’ ukufuduka kungenisa ukuba umntu angaze abe nentliziyo enomonde nokunyamezela entweni esukuba ibekwe pambi kwabo. Kubaqelisa naba­ntwana ukuba bangakutandi ukuhlala bazinze endaweni, baze ke naxa kutiwa uye kusebenza angavumi ukonwaba kulo ndawo, atande ukuti esekukandeni abe eshicilela, etunga ingubo, esezi- toreni, esekufundiseni, kungake kuvume kona uku­ba abambe ntweni nye.

Umtshato.—Ngale veki kube kuko umtshato pakati kwabatile esingayi kubabiza. Imbali yo- kufilishana kwabo bayiti ukuyixela abayaziyo. Umfo otile, Hau, wapuma ngamini itile esiya ku- funa intombi, wada okunene wateta bavumelana, waya nakubazali, yafezwa londawo. Lide lafika ixesha lokulungiselela umtshato, kwamiswa nenyanga. Ute lomfo kuba ebebuhlwempu, wahamba ecela amalizo pakati kwalomzi wase Dikeni nase Lovedale. Wake wafika nakuti, esiti ufuna intwana yokulungiselela imini yomtshato. Barola ke okwenene abarolayo. Lomfo ubesele nonyana ngomfazi wokuqala owabubayo. Makati lonyana ahambele ebukweni bukayise, kusuke kutandane nalentombi ibifilishwa nguyise sekufilishwana kuvunywana. Makati ke uyise efika ibe intombi iselimi entabeni, isiti yona ifuna unyana. Ute wasele shunqulela entloko esiti makutshatwe. Ikaulezisiwe okwenene londawo kwaza ngexesha lenyanga ezimbini lagqitywa ukubizwa igama. Ngolwe Sibini Iwale veki bebevumela lomtshato wentombi eyahlutwe ngunyana kuyise. Bati abanye yena selefilisha kwenye indawo.

Ukuhamba kwelizwi.—Omnye umfo omhlope obala ngokuhamba kwelizwi pakati kwabantsundu uti, yinina ukuba kukalwe kangaka ngokutintelwa kwelizwi yibrandi, ngati kupela kwento esisixakaniso. Ewe okwenene iyatintela kodwake kutiwa nina ngalamasiko angaka abaheideni. Azibabambezele na abantsundu izinto ezinje ngokwaluka nokutshila, nomidudo nozintonjane, nokuzeka izitembu, nokukolwa kutakata? Aliko yini na ixesha abebeko abafundisi ingeko ibrandi? Belikauleza na ke oko ukuhamba kwalo ilizwi? Ndingati mna ngalo masiko abo la abanga oku. Kekaloku yini na ukuba izipata mandla ziwavumele kwabantsu­ndu kanti kuti bamhlope angazuza ityala ongene kuwo? Anditsho ukuti mababandezelwe. Kodwa kunqabe ntoni na ukuba kungatiwa kubo, kaloku tina Mangesi sinabafazi ngabanye, ukuba kuko kuni ozeka owesibini asiyi kumbalela ukuba ngumfazi wake. Nokuba unetyala elingaye tina asiyi kutsho ukuti uteta ngomfazi wake. Ukuba bekwenjiwe njalo kwase kuqaleni ngekungasenje. Siyazi ukuba inkoliso yabantsundu ipulapula ili­zwi lakomkulu, ngapezu kwelabafundisi.

Imfazwe.—Kwintlanganiso etile ebiko pesheya ute U-Dr. Moffat, usomfazi ka Dr. Livingstone xa atetayo ngomsebenzi wake oko ebe ngumfundisi apa E-Africa, wati, “ Oko ndibe ndise kwelozwe ndibe ndipakati kwezizwe ezitanda kunene ukulwa. Kukaninzi ndisinda macebetshu ngokuba ndifuna ukulamla. Kodwa Igospel yenze ukuba kude kutambe nentliziyo zabanjalo. Ndiya wakumbula amazwi atetwa yinkosana etile kwenye eyayiza kulwa nayo, zombini zise zilungisela ukuba zize kuhlangana. Yati kanene zihlobo zam niti na nifuna ukuya kulwa? Niya yazi na into eyiyo imfazo, enokukwenza nengakwenziyo? Ndinixelele ke mna, imfazo ayikwazi ukwaka izindlu nokulima amasimi, nokuhlwayela, nokwaka intango nokuhlumisa ikulise abantwana. Ukuba ufuna ekwenzayo yiya kula matambo alele apo bekulwelwa kona ubuze ukuba afuna ntoni na; okuxelela ukuba atshatyalaliswe yimfazwe. Yiya kumhlolokazi ubuze ukuba ulusizi yini na ; woti indoda yake imke nemfazwe. Buza kulo nkedama uyi- bonayo, ukuba konakele ntoni na; yoti utinjwe yimfazwe ubawo.’ Yabuza ke lonkosi kwenye leyo ukuba ‘ ungaba useza kulwa na?’ yati enye ‘ Hai.’ Ezo zizwe azizange zibuye zilwe.” Ku- ngaluvuyo olukulu ukuba inkosi ezinje ngo Ngangelizwe no Rili, ezimane zijamelene ngokwenkunzi zenkomo ziwaqonde lamazwi, zilandele okwenziwa zezo nkosana, ukuze kubeko, “ ukulinywa kwamasimi, nokuhlwayelwa, nokwakiwa kwentango,” pakati kwabantu bazo.

ABAZELWEYO.

Ezagwityi Pesheya kwe Nciba U-Mrs. John April uzele intombi ngomhla 3 ka July 1874.

ABATSHATILEYO.

E-Hlobo ngo 7 ka July 1874 kutshate U-Richard Maliwa wase Caba no Ida Mazamisa wase Hlobo, batshatiswa ngu Rev. E. J. Barrett.

E-Heald Town ngo 23 ka June, 1874, kube kuko umtshato pakati kuka John Njobe isoka lapesheya kwe Nciba no Elizabeth Qaba, intombi yase Nxukwebe.

ABABUBILEYO.

E-Bayi ngomhla 6 ka July 1874 kubube um- ntwana ka Mr. J. Adams.

IMALI EYAMKELWEYO IBATALELA

“ISIGIDIMI” NGENYANGA EDLULEYO.

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