Isigidimi Samaxosa

Vol IX.

LOVEDALE, SOUTH AFRICA, MAY 1, 1879.

No. 104.

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UMSEBENZI OMAWENZIWE, NO

HLOBO LOKU WENZA.

ICEBO ELISINGISWA KUWO ONKE AMA KRISTU
ATETA ISI XOSA.

Ku ngovuyo esite namhla sashenxisela bucala ezinye indawo esingesiba sibala zona ngale nyanga, sisenziwa kukunika indawo yokuqala kweli cebo livela ku Dr. Laws wase Livingstonia. Li nendawo ezinkulu, ekungeko zaka zavela ngapezu kwazo kwi Remente zeli lizwe. Abafundi be *Sigidimi* kade sibazisa amaxesha ngamaxesha, indaba zase Lake Nyassa noku hambiseka ko msebenzi kona. Kodwa icebo elinje ngeli la- namhla, lali ngeka veli, noko besilindele ukuba loze libe nemini yalo. Lifikile kelaza lati noku fika kwalo, labe livela kopuma ebushushwini bazo ezo ntswelo liveliselwa ukwanelisa zona. Wenjenjalo kakade u-Tixo, xa anento afuna yenziwe, utumela umsebenzi oyilungeleyo ukuyifeza lonto.

Nje ngokuba tina siyi Remente eseline minyaka *emashumi asibozo* inalo ilizwi, silu lungele na olu bizo ? Yonke le minyaka i-Nkosi ite kuni Makristu eli lizwe, ‘ Eundani kum! ’ ngoku iti ‘ Hambani niye nisebenzele mna! Ukupendula notini na,—‘ Ndiyaya,’ Andiyi,’ kusinina? Eli cebo lilo eloni vavanya impilo yenu, utando lwenu, intobeko yenu, ne mbulelo yenu. Linje ngokuza kwe Nkosi yenu ngokwayo, nakuba kungo hlobo ebeninga lulindele; kodwa yayise iniyalele ukuba ‘ Yibani nilungile.’ Ngoko ke maziti zonke intliziyo ezino bushushu zili tabate eli lizwi, ati onke amazwi anyanisekileyo aligqitisele pambili.

Angati mhlaumbi u-Dr. Laws ukuba unako, ongezelele kweli cebo alibalileyo—ngokuti azihambele ngo kwake izikolo anokufikelela kuzo—kodwa makungabi ko ukulindelayo oko lo ngumsebenzi ofanele tina, umsebenzi obekekileyo, nozukileyo, kubo bonke abatanda i-Nkosi u-Yesu. Masiwenze ke. Ufumbete okukulu, akugqitile kodwa. Masibe sivuselelana, ize iti i-Ntlanganiso yaba Fundisi (Missionary Conference) ifika ngo July sibe sesine qinga ese silivelisile. Into emasikangele kuyo mayi ngabi ludumo lwa-

mntu, lungabi lolwe hlelo elitile; malube kupela lolwe Nkosi esikelelweyo, no koyisela yona abazalwana betu abebelahlekile,namhla bafunyenwe.

“Imfazwe nakuba iyenye yezinto ezimbi eziti zihlele abantu, idla ngokuti ivelise indawo ati umfo ocingayo zimcingise ; indawo eziti kanjalo zishicilelise kwi ntliziyo zo ninzi olunge ndeliseliyo ukucinga, izifundo ze nkutalo noburoti. Zingcinga ke ezi, ezinge zinga bafikelelanga nge mini zobume bokonwaba-kunyabeni eziba vuse kuzo.

Kuse minqubeni ye kampu kanye, pakati kwe zidube-dube, ne ngozi zayo, apo kuti kube kb ukuxalaba. Apo wofika kuko intlobo-ntlobo ze zimo nge zimo. Ku lapo bakona, aba zaci zama qinga okulwa ezi camangwe nge ngqbndo ezeleyo, yama xesha okuzola ; abati ukuza kwabo kulo msebenzi upambi kwabo, bazinikela ngo mxelo wonke; belungele, bevuma lula ukuwu tobela umteto wompati-’mkosi; abaliye elo dabi ngo buroti benyaniso. Bonke ke ngabanye, ngu lowo une situba samandla ake asizalisileyo. Lo- mandla-ngamandla ebandakanyiwe, nazo ezo zimo, kufumaneka iyi mbumba eyintloko, eti yoyise apo isukuba ifunzwe kona.

Kekaloku imbumba yo mkosi, xa icalulwa ubume bayo, inga bantu ngabantu. Elo i-soldati lina mandlana alo, eliti ngo kusebenzisa wona kunye namanye,—ngamanye, ngamanye—enze onke ehlangene amandla omkosi upela. Ukumtemba eliti elo nelo i-soldati, limtembe ngako umpati walo, limtobela ngokunga tandabuziyo, no kumsinya, kumteto asukuba ewumisa; labe liseloko lilungele ukuzifaka kuyo nokuba yi yipi na indawo eli yalelwa ukuba lingene kuyo, kubanga ukuba ati umpati naye ngo kwake, abe nako ukupumelela lula kwi ngxakeko ezimmeleyo.

Ngamanye amaxesha kubako ingxinano ezine ngozi, indawo ade ati naye umpati azive ebindekile. L yabona ukuba ukuwu qubela pambili umkosi wake kukufa, nomxelo wake uya kutandabuzela ukukwenza oko, wabe wona lomsebenzi kufuneka ufeziwe. Ngo kukohlwa, uda ufane eve selete “ Ngu- bani na oyakuhambela pambili ? ” Lombuzo uvakale ngoku hlabayo usihla nazo zonke indidi. Lixesha ke elo loku vela kwama roti! Lixesha ke elo eku qondekayo ukuba, “ Umntu omnye ozitandeleyo, wavuma ukuzi-

nikela kulo ngozi, ulunge ngange xabiso la- madoda alikulu anyanzelweyo engatandi wona.” Kwi mbali ze mikosi yama Ngesi awukazange umbuzo onje, ungabinazi qamo. Emabalini alo, lute olo luhlanga lawagcina kwi ncwadi za mavo amagama onyana balo, abate ngoku sabela eso simemo, nokuzi nikela kwabo bakubonisa oko ngo kupalala kwe gazi labo, befela izwe nohlanga lwabo.

Sisuke ekuwa cedululeni ngamanye ama soldati, sifika ku maqelana ama ncinane omkosi, side size kupuma kwi mbumba yawo wonke uhlangene. Ngenxa yoku dibana kwama qela-qelana lawo, eliti elo lifeze okwalo, ude uze kuba ngamandlakazi amakulu, ekuti ngo manyano lwawo onke,kubeko ukukutazana, no zondelelo lokunga unge tintelwe nto, kanti okwenene koba njalo, kufezeke oko ngokuhle.

Uhlanga kanjako luzi beka intonga zalo ku madoda aziwayo, ngokucedulula izinto, noku laula amandla, oko kukuti imikosi yalo. Kubuye kuti ekuveliseni amaqinga okubamba icala elitile, noku keta iqelana lomkosi oya kufunza ekutini, lamadoda aziwayo angaba kokeli, axelelwa izinto zintlolana ezingati zidelekile kambe ngokwe simo. Kanti zizo ebezite zakokela, zikangela uku- ma kwe lizwe, isimo sotshaba, no kuxoba kwalo. Kwaye ke ngo kwenje njalo kufunwa iqinga loku nqabisela impi, noku bonelela ukuxbba kwayo, nokuba ze zohlobo olunjanina ezinga funeka zisetyenzisiwe licala lase kaya, ne ndlela engati impi leyo ibidwe, kuti kwa kuhlanganwa yoyiswe.

Unjalo umzekeliso warn. Mandiwu buyekeze ke ngoku. I-Nkosi u-Yesu Kristu, wati kwase ntloko, walinga oko kuba abalandeli bake baqonde ukuba ihlabati eli lonke lipela, lisi sigqubo se dabi eli banzi le mfazwe, epakati ko kulunga ne nkohlakalo, ko kukanya nobunyama, idabi elipakati Kwake no Satana. Umyolelo wokugqibela awa wushiya kubafundi bake, ese pezu kwala ntaba, wagqityelwa kuyo ukubonwa ngokusuka amkelwe lilifu bangabi sambona,—yayi ngu lo ‘ Hambani ke ngoko, nifundise zonke intlanga.’ Bewu qondile ke lo myolelo, kuba kaloku owona mnombo wako konke ukufundiswa, babe sebe wamkele, ngexesha lobu dlelana ababe nabo emhlabeni kunye ne Nkosi yabo esikelelweyo, bali linda ixesha e-Yerusalem, eliya ku balulwa pezulu. Bate mhla lafika elo xesha, nge Pentecost,