Siva kwindawo ngendawo ukuba kuko Amagwamba (Knobnose, Batonga, Amatonga) kwityalike zase Natal, zase Koloni, zase Diamond nezase Trans­vaal. Ndiyatemba ukuba bangavuya ukuva ukuba ekaya emva sekuko Amakristu, nabazalwana elukolweni. Kalokunje site pitsi silungisa izipeli nencwadi zamaculo, nobom benkosi yetu njengase zibalweni. Kodwa noko lomsebenzi wamayeza uyaubambezela umsebenzi wetu, kuba siyaqonda ukuba akuko nto ingenza ukuba umsebenzi wetu akawuleze ngape- zu kwezipeli, neziguqulo. Nditi ndakubona Ama- gwamba, anteto yabluke kangaka kwi Sisutu, abate bona bafunda ukuyilesa i-Testamente Entsha, kundenze ngokunye ukuba lomsebenzi wokuguqula unentsikelelo ndiwuqube.

Ndike ndahambela ngakumlambo oyi Limpopo, ukuya kukangela ukuba akungenziwa ntona kwa Mozila. Ndite kanjako ndanokuva e-Makwareli, isikolo sabazalwana betu bama German ukuba ukususela kwi Limpopo, kukwako izizwe za Magwamba, zide zadala uhlohlo oluye lwema nga Banyayi.

Esingisa ngase zantsi, umntu angafumana ilizwe elimiweyo lada laya e-Delagoa Bay, limiwe sisizwe esinye. Ukuba bekunokwenziwa indlela pakati kwelilizwe, nalondawo iyi Delagoa Bay, lingabehle lidityaniswe nanokukanya amazwe. Kodwa ukuba *itsetse* necesine bezingeko, besingapumelelayo kwelo qinga. Masitembe ukuba ezonto sobuya sizifeze. Koba ngokwenjenje kwetu, ngumpeto wezinto kumazwe apakati kwe Limpopo, ne Zambesi, ekubonakalayo kalokunje ezondawo, zisenzulwini yobumnyama, nasesieengeni sokuba ngamakoboka.

Ukuncama okulusizi komzalwara u-Coillard obeye ku Banyayi, kwacukumisa ukuvela ezozizwe zibonyana, nentombi zimana ukutinjwa ngu Nobeuguni, no Mozila, ezona nkosi zinamandla pakati kwe Limpopo ne Zambesi. Kuke kwavulwa indlela esuka apa iye elwandle, akuyi kuba kude ukuti ululo lwe Gospel (ingelulo olwemfeketo) loyise, lugxotele kudeubumnyama. Kuko amare okuba iyakuza iti i-England ngenye imini iyi tenge i-Delagoa Bay. Tinake siku- fupi emdeni, ngakuma Portuguese, asikuko nokuba lomini siyilangazelele ukude ifike, kuba siyazi, uku­ba lute olonxweme lwakululeka, zahamba izinto ka­kuhle, imikwa yokukanya, ngokukodwa ubukristu, buya kuzirangata izinto ezingezizo. Bendingayenza nde longxoxo, koko mandipeze.

Emva kweminyaka emitatu emibi, ingani imvula, inile kwicawa ezimbini yabeta imilambo yazala ngohlobo engazanga izale ngalo. Into ke eveliswe koko yicesine, eqwengayo kaloku kuzo zonke indawo. Ayiketi ikwele kwabantsundu, nakuma Bulu, nakuma Ngesi. Ukufa kubikwa futi. Okona kubuhlungu ngokukodwa kukufa komntwana obebolekwe umzalwana otandekayo u-Hofmeyr. Yena, nomncedisikazi wake, nalo lonke usapo lwake kebalaliswa yile cesine, noko bacacayo. Nenkwenkwana ebudala busihlanu iminyaka, ibike yatiwa ntliti nayo yicesine, koko iyacaca.

Abazalwana betu bama German, nabo bake bayifumana icesine. Umzalwana ongu Kulm imfumene we hili intsuku ezintatu.

Kuko zinto singati sizitete ezidibene nokulingwa kwake umzalwana lowo u-Kulm. Kute ngexesha elingepi wehili ingqondo. Inkosi yake u-Makoareli, emtanda kakulu umfundisi wayo, yati yakuva oko yakauleza ukuya kumbona ukuba ingamenzela ntonina. Impe ubusi, yamzisela namasi, hayi akwanceda. Ite kubafuni abapetwe ngumzalwana wetu “ Masitandaze, sikangele ukuba u-Tixo akangemsindisi na umfundisi wetu.” Baguqa, batandaza. Umzalwana u-Schwellnus, ote waxelelwa ngokufa komncedisi

wake, ute wa bopa inqwelo, epufuma umzalwana u- Kulm, wati olwake usapo, obelusifa nalo yicesine, walushiya no mzalwana u-Beuster. Ubengacingi ukuba umhlobo wake, ubengafikayo nakolandelayo umzi eseko. Noko ke, umzalwana u-Kulm wacaca, wapila kwakanye, wati emva koko wabuyela emzini wake, imangalisiwe, ivuya inkosi nabantu bayo bakumbona epilile.

Umsebenzi wabazalwana betu bama German, aba- sebenza kuma Batsuetla ase Zoutpansberg (ati ukuzibiza ngama Bavenda) usahambiseka kakuhle.

E Matzebandela, umzalwana u-Schwellnus, unoku- ngamkutazayo, kumomeleze. Amabuzwa ake anga- mashumi omatatu (30) azolile, inxenye yawo yake umzana wenegxande esikolweni. Pakati kwabantu bake kuko abafuni abaluncedo olukulu kuye, bavela kwa Mr. Allison.

E-Shevase, umzalwana u-Beuster akakaboni nentla- ntsana le yelangatyi lelizwi, noko kade litetwa ilizwi liminyaka ingapezu kwesihlanu, litetwa pakati kwezilingo, nembandezelo, ezaziwa kupela ngabafundsi abagabula indlela kwilizwe elitsha. Ityalike zama German ezise Transvaal zingazinika ngokwazo ityala, kuba azitumelanga mntu wokuba ayekuba luncedo ku mzalwana u-Beuster. Inyaniso, kukuswela ukukalipa, kukungaboni mfanelo inifaneleyo, ukuti ninamawakawaka abantu kwitvalike zenu, kanti noko aninakukupa nomkristu omnye ukuba aye kunceda ezinye izizwe ngento naye ayifumcne ngesisa. Kupela lo­msebenzi ungaka uyekelelwe kumntu omnye, nomkake ukubabawusebenze bafe. pakati kwezilingo nembandezelo, belinga ukukulula imipefumlo etshabalalayo. Inyaniso ityalike zabe Sutu ngalento ziyenzayo zibonisa ezinye ukuba ziyeke ukuityeshe, zaneliswe kukungena i-Cawa ekaya, zingacingi ngezigidi zaba- zalwana bazo abafela ebumnyameni, nasezonweni- Lixesha kalokunje lokuba ziti ityalike ezise Colony, e-Free State, e-Natal, nase Transvaal, ziyicinge nzulu lento, nokuba ziqonde ukuba ukungawufezi umsebenzi we Nkosi u-Yesu kukupulukana nentsikelelo. Anditeti ngokukupela ngo mzalwana u-Beuster, nabelihlelo letyalike ye Berlin ezise Transvaal, nditeta ngoku ngabafundisi, abafundisi abafumana kanzima ukukupa kwitvalike zabo amadoda aqinileyo omsebenzi ukuba ayekuba ngabashumayeli, noncedo kwizizwe ezipambili. Abafundisi bebefanele ukuti kwimihlambi yabo, bameme abantu bokuya kulomse- benzi.

Makubulelwe ku Tixo kuba tina singekabi nasikalazo singasenzayo ; zaye netyalike zase Lusutu zisitumele abashumayeli (catechists) abane. Nakuba apa sisagqibe iminyakana emitatu, sizakela izindlu ngokwetu, sifunda nenteto, sipazanyiswa yimfazwe emsebenzini wetu, sitshutshiswa nangu Rulumente welozwe, noko Inkosi u-Tixo iwusikelele umsebenzi wetu. Imbulelo zibangelwe ikakulu, yintshumayelo ekolekileyo yabashumayeli (catechists) betu, abati bona bakutazwe yimitandazo yebandla lase Lusutu.

Ndiyatemba ukuba kwelandelayo incwadi ndonenzela imbali yezizwe ezingasentla kwe Transvaal, ezimbali imandi, zingaziwa kakuhle luninzi lwabantu ngapandle kwabalapa. Ukuba kungavumeleka, ndiyakongezelela, okumalunga nenteto, nempawumpawu zalonteto yabo.

Ndikolwe, ndim nkosi yam etandekayo,
Owako, ngomanyo lwe Gospel,
E. Creux, Umfundisi wehlelo lama Swiss.

IMVUSELELO ZABANTSUNDU.

Imbali ye Bandla, yimbali yemvuselelo nokubuya ngomva. Abafundisi abapakati kwabantu abantsundu bake babona imimangaliso yokusebenza okusindisayo kwenceba, babona imvuselelo ezininzi zenkonzo ezibulelekayo. Kodwa ke kuko indawo ezitilo kwimvuselelo zabantsundu esinga singabakangelisa kuzo abafundisi nabanye. Asizi kuteta ngokupupuma kwemvo zabo okubakoyo ngamaxesha anjalo, ku­ba abantsundu ngabantu abangafundileyo, abamvo zinzulu, ziti bakuvuselelwa zipupume. Eyona nto ibingamangalisayo kukuba zingapupumi. Asizi kuteta nangemposiso nezono ezibe ziti zibeko kwakuba bekuko imvuselelo, kuba, njengoko atshoyo omnye umfundisi. “ Apo asebenzayo u-Tixo kusebenza nomntu, ke ngoko kuya kutamba nemposiso ; kanjalo apo asebenzayo u-Tixo uya sebenza no Satana ngoko asinakuba singa biko isono.”

Indawo esinga singakangelisa kuzo zezi. Eyokuqala kukuba lula ukubuyiselwa erementeni kubantu abebenze izono ezibi, mhlaumbi bada bakutshwa. Ukuba lula kokungeniswa kwabo kugxekisa imvusele­lo, kubangele abantsundu ukuba bangabuqondi ubukulu besono, bab bona yintwana encinane ongati nokuba kunini uguquke kuyo, babe ukuba lilungu yintwana encinane ongati nokuba ubupulukene nayo ubuye uyizuze lula. Abenzi bczono ezibi, nabebekutshwe ebandleni ngebepatwa ngobubele. Nokoke mabapatwe ngesandla esiqinileyo kungabi msinya ukubuyiswa apo bebekona. Eyesibini indawo yoku- kangelwa kukubakangela ngabanye abantu ngama­xesha anjalo. Ukuze impumelelo ihlale ihleli kufuneka ukuba iti iko inkonzo yabantu bonke ibe iko iyodwa eyabafuni, kube kuko nokuhlangana nabo ngabanye. Abaninzi nakuba benyanisile banobudenge, kunje ngokungati ngumntu onesizungu obona imiti ingati iyahamba. Bangapina ke abafuni abati ngenxa yokungafundiswa kakuhle balahlekane ne ndawoyabo, bangabi nakumqonda kakuhle Umsindisi, size isimo sabo sibe lusizi ngokungapezu kwento ababe yiyo ngapambi kwemvuselelo. Indawo yesitatu eyi ngokuzi kukungabanyamekeli ngokwaneleyo aba­funi, batenjiwe ngokugqitileyo, kukangelwe kwingu- quko abazi fumene emvuselelweni. Baninzi abantwana abati bebezelwe bepilile kanti baya kufa ngenxa, yokungapatwa ngokungafanelekileyo, ikwamininzi nemipefumlo eyela esonweni ngenxa yokunganyanye- kelwa, nokungapatwa kuhle. Singamkuza umzali obayekelela abantwana bake ukuba bafe yindlala, kanti ke bangananina abafundisi, zingananina iremente ezibayekelela abantwana bazo base moyeni ukuba bafe yindlala! Ingokukodwa londawo kwabahlala kulemizi ingamapandle. Kuyinto elula ukubiza amagama abaguqukileyo, baxelelwe iklasi abaya kungena kuzo, kuciugelwe ukuba umsebenzi upelile. Hayi ukuba lusizi ukuba sizikohlise ngokwetu. Xakulapo kuse siqalweni somsebenzi. Ezingozi ngenxa yokuba nkulu nokuba zininzi zenza ukuba abanye abafundisi bayoyike imvuselelo. Kanti ke eyona nto yekwenziwa asikukudela imvuselelo, kukushenxisa indawo ezizipazamiso. Ke sivelisa lamaqinga aya kubanceda abanye. 1. Ukuba ngamaxesha emvuselelo nase mva kwawo, intshumayelo ilungiselelwe ukubafundisa nokubaka abaguqukayo. 2. Umfundisi ahlangane nabo ngokwake abaguqukayo bonke ngabanye, akangele ukuba baya yiqondana indlela yesibalo yosindiso, ukuba bamamkele na u-Yesu abe ngu Msindisi wabo. 3. Umfundisi makahlangane futi nabasand ukuguquka, bati ukuba bakwindawo zangapandle abahambele. 4. Bonke abagnquka bese batsha mamiselwe ukuba bazifunde Izibalo, ati obengakwazi ukufunda aqale. Abaguqukileyo mabenzelwe intla-

U-Tini Maqoma no Gungubela basingiswe e-Kapa kunye no Mayase, wase Dikeni. Umhlekazi i-Governor igqibe kwelokuba banga xonywa.

 ISIGIDIMI SAMAXOSA, NOVEMBER 1, 1878. 4