ISIGIDIMI SAMAXOSA, SEPTEMBER 1, 1877.

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nguwo. Kanjalo ngumqeqeshi oqeqeshela kobo niti yi branch, kulusizi ukuteta ngalento kuba abafazi abakuteleyo ukusilela amadoda nabantwana babo utywala, inxenye namhlanje iselusizini ngokusela kwamadoda nonyana nentombi zabo, nakuba benganakani ukuba bafundiswa kwakokwabo lamaxa bebesiti ngamasi umqomboti. Tarwini senitshatisa ngabo senihlakula ngabo. Pofu izipitipiti zivela pina nobubi. Ngokufutshane kuyinto embi ukubona ulutsha Iwase zikolweni luzalise ezidolopu zonke. Amankazana namadodana abona bancolisi, amanxila. Kumaqaba akuko ntombazana itungatunga ezi dolopu iti ifuna umsebenzi; wona asebenza kwezi zikufupi nawo ; kodwa abase zikolweni abantwana kumasikizi, kude ngati bagqitile kumaqaba ngokungabi nabuntu, kwanokuncola abakwenzayo. Bakangele imilomo wofika ibomvu. Ngoku e-Bayi kuko isifo ekutiwa ngumlilo igama laso. Esosifo besidla ngokubako kwidolopu ezinamajoni, kodwa noko siko engeko njalo. Nakuba lumkela abantn abavela e-Bayi naba- sezikolweni banezifo endingatandi nokuzikankanya. Kubangwa butywala konke oko.

Mabandla luyapela uhlanga yenzani iqinga lokuba sisilwe kwanje ngemofu, sayizama, nanamhla sisazamana nayo. Kaniqonde into etetwe kwipepa lika July, e-America ngamadoda 12 into awayizamayo ngenxa yohlanga ; bawuqala ninina, namhla sekusitiwa ngamawaka-wakanje. Nati masingene silwele uhlanga kweli lizwe. Lidabi lento sebefile onyana bezidwangube, sezifile izilumko ebezifundisiwe, namhla ungafika selengati waye fundiswa ubunxila nokutetelela utywala. Nditi ubukosi buyapela, nohlanga luyapela, nobugqoboka buyapela ngenxa yotywala. Ungafika umntu ematile kwabasebeqalile ukungena belinga ukuputaputa iqinga lokulwa elidabi lotywala. Ningatyafi, umonde nokunyamezela nokumana niha- mba nibonisa kubazalwane benu; kuba umsebenzi lo mkulu ubanzi kanjalo. Zikanyeleni ngenxa yabanye ababulawayo ngotywala nizamele ukubomeleza abo bawunyamekeleyo lomsebenzi, nabawuqalileyo pakati kwetu; kuba abanye bayavuya ngokutshabalai la kwetu butywala, kodwa abanye abavuyiswa yilonto. Masiqine tina singenileyo kulamaqela abazilbenene, sibe yimihlambi enje ngenkumbi, siya koyisa.

E. B.

Clarkebury, July 3, 1877.

Zihlobo ngumsebenzi we Nkosi wodwa ekubonakala uswele abasebenzi; ukuba bebelinani nge uhmba. Ubanzi kakulu umhlaba wama Hala. Kuko indawo ezinobudenge obukulu, ongekolwe ukuba ndinyanisile ukuti abangevume ukuyitata ikofu xa ubanikayo, kuba besiti yiyonanto ibangela ukuba abantu bagqoboke! Ndaka ndamnika omnye umfazi, akavuma, ndandingayazi mna imbangeli yoko, ndada ndaxelelwa ngu mvangeli wase Tywina ukuba boyika usindiso Iwemipefumlo yabo. Noko kunjalo irele elincam inegazi alibuyize—igospile ye Nkosi, isonka okunene sobomi ayakuti osityileyo ngokwenyaniso abe no bomi obungunapakade, balinani ababinziweyo boselwa; kodwa oyena ndifuna ukumbika ngumzukulwana ka Ndaba ogama lingu Mbekeni omi pantsi kwe ntaba ye Quluqu. Igospile imbinze ngolokuqala usuku ku July, nomninawekazi wake. Nditi ke wonke umkosi ka Yesu maunike udumo ku Yise nakunyana nakumoya oyingcwele. Kuba u-Ndaba ngozala u-Ngubencuka, lelo gazi ke namhla elitinjiweyo. Ukuba bendiya kulibala lonke inani labaguqukileyo belingegqitayo 40, andilibalanga ke; umhlaumbi ndolixela ukuba ndinexesha.

Ngomhla 8 July ndiya kwa Mtshotshisa apo bate abafazi bakunyamekela lenyaniso batyandyatwa ngee zabokwe, isihlanu sabo saqatywa. Wanga Umenzwentwanantwana zonke angahamba nam, avingci umlomo walongwenyama.

Kute ngamhla utile kwesuka iremente yomzi otile yaya kuvakalisa indaba zovuyo olukulu olulolwabantu bonke. Kute kuba yayipete nentsinjana yokubiza abantu, yaliqala iculo kwasentla komzi yabeta nalontsimbi. Kwabonakala kupuma mntu utile uyinkazana ebahlangabeza ngonxamo olukulu wafika wabanika amapepa, kuba kutshiwo ukubizwa kwe tikiti kule mimandla yaba Tembu. Babuzile abanye abo bati uti masiwenze ntonina, wati watateni kuba namhla kuyagwetwa. Abandulanga baqonde ukuba kukutini na oko, babuya babuza kwakuye bandula ukumqonda ukuba lomfazi wayesesikolweni ngemihla engapambili, engumkonzikazi we Nkosi yetu sonke u-

Yesu, walahla waza wapuma nasemzini wesikolo wa- ya kuzibandakanya kubahedeni, apo engabuyanga alive ilizwi lobomi, namhla ke uti akuva intlokoma yeculo wagqibelela ukuba nango ke umhla ohlala ubikwa ngo Pania kwanezinye izicaka ze Nkosi. Balandule abanye bati hayi asinguwo, wati yena bendiba nguwo kuba akuzanga kuviwe lizwi apa.

Kekaloku lamapepa uti aya kumsindisa eyilahlile nje indlela ye Nkosi. Enye into sikumbule amazwi Omsindisi okuti bayakuti satya sasela, kwafundiswa ezitrateni zetu, aze yena alenze lifupi ati Mkani benzi bokungendawo.

Enye into eyandibangela usizi, kwati ngamhla utile ndaya e-Cwecweni kushumayela. Ndafika kuko umfo abati ngum ngqika ongu Mduze evela e-Goso esiti uyekubeka izandla Umosesi Ngxakana umbuyi ngomva ukuze omelele enkonzweni ka Satana angabi sahendwa ngamakristu ngakumbi; kuba ebelahlekile okuya ebese nkonzweni ye Nkosi namhla eyilahlile nje ulungisile, kuyavuywa esihogweni, yena ke uze kumbeka izandla ukuze omelele enkonzweni ye nkosi angabisahendwa. Ngawake lamazwi akangxengelwa. Ute uyibishopi yena ehamba ibeka izandla abakolwayo ukuze bomelele enkonzweni ka Satana.

Elinye lomfo olungileyo. Umfazi otile woyiswa zinyaniso ze Nkosi, yati indoda yake kuba ingumhedeni ayamvumela ukuba azilandele ezonyaniso, yati mna andifuni ukuba ube ligqoboka. Waba kusuka esitini umfazi yalandula, waba kusuka esiti uyabona na sonantsi ndiyasoyika isihogo, wati mna ndifuna ukuba ndiye nawe kuso apo, ungumfazi warn andisayi kwahlukana nawe, soya sobabini kona apo. Ude umfazi wazimela waya kowabo wafika wakuxela oko kuyise omzalayo. Ute umnumzana ngelikulu itemba waputuma ukuba namhla elogezana lomfazi liyakuvutululwa nguye noyise lowo. Ute akufika wabuzwa apo avela kona waxela nokuba ndiputuma umfazi. Bekuteni na ? Ufuna into endingayitandiyo. Yipi na ? Ugqoboko. Utini ke wakutsho wena? Usuke ati woyika isihogo. Utini nake wena kwelo ? Nditi soya sobabini. Ute umzali onenceba akabisateta wambiza umyeni wentombi yake engamxelelanga into ambizela yona, bapuma baya ngasebu- hlanti wafika wazikupa zonke inkomo zalomfo ufuna ukuya nentombi yake esihogweni,wati tata nanzo inkomo zako yiya kufuna umfazi oya kuya naye esigweni, owam umntana andifuni ukuba aye kuso. Usuke wasele bongoza umyeni ngeliti andisakuba samalela. Namhlanje lomfazi use rementeni utengelwe nengubo netyali. Unjalo umfo onenceba yompefumlo wentombi yake. Boda babe njalo nini na abanye ngezabo ? bayeke ukuti naxa sezibona nezitembu bangakatali ngenxa yenkomo.

OWAKTTLO VaZIDLULE.

Natal, June 18, 1877.

Ndesuka e-Natal ngalonyaka esinawo, ukuhambela ezweni lase Kilikwa, ndihamba nonina wosapo Iwam sasihambela kwantombi yetu, sisiya kubona usapo luka Mr. Hall, sesuka e-Natal, sakungena ngelesitandatu ilanga e-Kokstad. Wasamkela kakuhle u- Mr. Hall, sanokubukwa okukulu ngabantu belozwe ngenxa yake, ngokuba bambekile endaweni yobunumzana, ngokuba yindoda enevenkilekazi enkulu, kulomzikazi wabo. Manditi ke kute kwakusa, sifikile, ndaboleka ihashe kumkwenyane ndesuka ndakuwa Ezibulawa, kwisikolokazi sase matanjeni abantu, ababulawa ngu Faku, ngokuti banemfene. Kwakusa, ndikwele ndakuwa kwa Mdlangaso, ndisiya kubona yena nenkosikazi yake, umntan’ omhle, u-Masandile. Ndafika ke komkulu, kwa Mdlangaso, ndafika inkosi imi pakati kwebandla layo, ifake ingubo zasesilungwini kakuhle, nenkosikazi yake. Ndaxelelwa inkabi yemvu, yabuya inkosi yandiliza ngenkabi yenkomo ndakuzibika ngokububa kwenkomo zam ngesisifo singamanzi abomvu. Ningandiqumbeli nina base maqinqo ndakuti, kuyinyaniso ningabase Bulawa, kuba nizibulawa ningamatambo afileyo, bulelani u-Elohim, umenzi wenu, owenze ukuba ububi buzale ubuhle.

Kulohambo yetu wasigcina kakuhle u-Elohim U- menzi wezulu nomhlaba.

Mandingene embikweni wokuti ububile u-Moyake umzukulwana ka Hilili, owayese Nqushwa, ubulewe butywala. No Ncongolo umka Mcilongo, intombika Celesi wabuba.

John M. V. Bowa.

KUBAFUNDI.

Emtata, July 20, 1877.

Nkosi yam, Mhleli wendaba, mhlobo wetu, ndi- nyamezele undifakele lemigeana imbalwa. Indaba zindiposile, nakuba ke kunjalo mandenze lembalana. Abanye yobakolisa. Kute mhla utile ndaya emtshatweni wenene elitile elimhlope. Kute ndisaya ndabona ngeziqu zabantu ukuba baninzi. Ndafika abatshati sebehleli ekutyeni andabi sababona, ndasendimangaliswa luhlobo Iwabantu abeze kulo mtshato, Amampondo nama Mpondokazi. Ndafika amampondokazi inwele zifatyiwe amazantsi, umpezulu uyekiwe; ndabona abangamadoda bepete induku ezimfutshane ezine zikanda ezikulu, abati ngamagqudu. Ndafika amakwenkwe enxibe ama yakayaka ezikumba zegusha nezinye izinto emilenzeni nase zingalweni nase zintloko; ndafika intombi zingahlukanga kumakwenkwe ngokukangeleka, kodwa zambete amafelani abotshwe ezinqeni ngomtya, inwele zicociwe. Yonke ke lempi yayize etywaleni kuba namhla kutshata owabo noko yena angumlungu, kuba esemhlabeni wabo. Nditi zihlobo into eyayibonakala kwababantu bubunyama bokungazi nento yokukanya. Ndakumbula izwi eliti isivuno sikulu bancinane abavuni. Mawaqinise amadodana akowetu afundayo ukuze kubeko abaya kutwala ezindaba zobomi pakati kwelilizwe lakowetu. Celani kwinkosi yesivuno zingwevu zakowetu nani madodana nani zintokazi zakowetu isipe abasebenzi. Isiqendu selizwe lakowetu sihleli kubi emnyameni, zipakamiseni izandla zabafundisi ngemitandazo.

Umhlabulidiwu.

Emgwali, July 10, 1877.

Mandike ndifake kulencwadi yamanene amazwana ambalwa. Nditi ke asikuko nokuba mandi ukuva amazwi ngamazwi amanene ngamanene. Bati abantu xa bafunayo umkondo nokuba ngowenkomo nokuba ngowe hashe bagcine kunene ukuba ungalahleki lowo mkondo bawulandayo, ngokuba yeyona nto iyakubafikisa kulonto bayifunayo. Ngati ke zihlobo nati sino mkondo esikuwo. Kuti maxa wambi ungabonakali kakuhle ngenxa yeminye imikondo ekoyo. Ndibona ngati siyatingaza ngoku. Abanye babona utywala, abanye babona ulobolo izinto ezibange mfo pakati kwetu makristu. Elam ke alitsho, mna nditi kanikangele kakuhle apo izinto zivela kona— no lobolo olu alubange nto, no tywala obu abubange nto. Nantsi into engunina kulu wazo zonke izifo zama kolwa, kukuyeka umtandazo wangasese, ati ke yena olutshaba Iwako akubonelele ukuba akunantonga akubuqe ngako konke anako, tide ubaleke nokuba ubungafuni kubaleka wenziwe kukuswela intonga ngokuba akunantonga. Umtandazo ke kupela kwentonga zetu kuzo zonke intshaba zetu. Utshaba olu aluzi ngokubonakalayo ngamaxesha onke. Ngamanye luyazifihla kuwe lulumkele ukwenzakala nalo. Niyalwazi nani ukuba Iwaya ku Mkululi wetu ngetuba lesonka, Iwaba uhamba ze akanantonga, wasuka walubeta ngalentonga iti “Akunga sonka sodwa ayakupila umntu kungamazwi onke apuma emlonyeni ka Tixo.” Kanikangele ukuba wasishiya nantonga zinina mhla wemka, ngati wada wati tandazani ukuze ningangeni ekuhendweni, ngati utabate abatile kwabalishumi elinamnye wemka nabo; ngati mna wayebanika intonga zolutshaba xa enjenjalo. Watini na akufika belele?

J. Mnyanda.

Angnes Station June 29, 1877.

Nkosi yam ndifakele epepeni lako lendaba lamazwana ambalwa.

Kuko into engapeliyo kum lento yokuba ati umzali womntwana aswele ububele ngohlobo olunje ngokude amyekelele entandweni yake nokuba wahlukene naye icawa yonke ipela akuko situkutezi kuye, nokuba upina ulala pina hayi akakatali. Ngalemini afikayo uzakuti umzali nokuba ngumzalikazi uvela pina na- ntsi “ hayi bendikwanantsi ubete make ndimncede ukwenza into etile”; kodwa okunye lomntu asinguye notenjiweyo ukuba ubemgcine kakuhle. Okunye waba mini nye kwanantsi apo selehamba intan do zake ngezinye imini ezi. Hayi! ukuba lusizi kulowo olahlela umntwana wake ezincukeni, hayi! ukuba