6

Imida yase Transvaal.—Ngemvume yolaulo Iwe Nko- sazana imida ye Transvaal izakubandakanya imimandla ebimelwe ngo Massouw no Moshete, o Montsiwa no Ma- nkoroane ayisa kubacukumisa.

Umongameli we Free State.—U Sir John Brand ugqi- be iminyaka emashumi matandatu ngomhla we 6 ka December. Uminyaka imashumi mabini ongamele ulaulo Iwama Bulu, esandukunyulelwa kulondawo kwakona.

Inxwaleko ebuhlungu.—Ngomvulo 17 December kwi steshoni esikufupi neTinara (Centlivres) umntwana ka Mc­Cormack, umenzi wololiwe, ominyaka i-7 weyele equleni esela kulo inqwelo yomlilo. Ute unina akuxelelwa nge ngozi leyo wabaleka waya naye wabizwa pakati bafa kona bobabini.

Indlu Enkulu ye Palamente.—Ezivela e Kapa zixela ukunyulwa kwala manene kwimimandla abe dyarelene kuyo *—JEntshona Langa—*Captain Murison, M.L., Neethling, J. A. Combrink. *Ngapakati—*P. R. Botha, W. A. Joubert, Burger.—*JEmpuma-Langa—*F. Schermbrucker, T. Brown, J. P. Bertram. Ihambiso yezinye indawo ayikaxelwa.

Imiciza.— U James Magoba, usiyazi, ubulele umntu ngokumpa umhlanziso ngase Tinara. Elinye igama lika James ngu Ntunja. Yindodana ekulele e Nxukwebe, ine- minyaka mine itwasile namhla ingena enkatazweni nje.

INCWADI ZABA BALELI.

UM-PROFITE KWI-KERIKE *Y ASE-KAT0L1KA.*

Nkosi yam Mr. Editor.—Kaundifakele lamanqakwana endifuna ukuwenza pezu kwencwadi ka Mr. Radas, no Mr. B. B. Kota. Uze undixolele ngokubande kwale ncwadi. Andifuni ukubuye ndib'a- le ngayo lendawo mnumzetu. Ngokufutshane ndifuna ukuti qangqe nditi gqa abe mabini ngezindawo*; namely :*

1. Umsebenzi wom-profite
2. Intlobo ezimbini zaba-profite.
3. Ukuzalisekiswa kwesi-profitesho sika Daniel (Dan. ix. 24.) ngokungabiko komoya woku profitesha.
4. Aba profetikazi e Bibleni.

(a) Kwi Old Testament.

(b) Kwi New Testament.

1. Umsebenzi wamankazana ezintweni ezingcwele.
2. Uhlobo osebenza ngalo u Moya ebantwini kwisizuku- Iwana esikoyo.
3. Umsebenzi wom profite waukukuxela into ezizakubako kwixesha elizayo; ukubakumbaza abantu ngentsikelelo abazamkeleyo ku Tixo wabo ngexesha elidluleyo, kwanangezibeto zake aya kubabeta ngazo ekuyityesheleni kwabo indlela yosindiso. Kukubafundisa abantu umteto obaliweyo ka Tixo, nokukangela ukuba wenzwiwe ngabantu umteto lowo.
4. Ezib'alweni sibona intlobo ezimbini zaba profite. 1. Kuqala, ngabo babe profitesha ngokunyanzelwa ngu Tixo ukuba baxele eba- ntwini izinto ezibezelayo, nokubayala, kwa nokubakumbuza ngemfefe zika Tixo wabo. 2. Okwesibini, ngabo babefundiswa ezikolweni zaba profite, kutiwa esinye sasise *Ramah,* songanyelwe ngu *Samuel.* Bebe- fundiswa ke kwezi zikolo umteto ka Tixo, ukuze babe nokufundisa abantu. Bekushumayela bona ke ezindlwini zentlanganiso zama Yodi *(Synagogue)* Ngabo ke aba kutiwa kwi New Testament “Ngaba qondisi Mteto.” Abaka (1) bashiye incwadi abazib'alayo inxenye yabo, abanye abab'alanga.
5. “ Iveki ezimashumi asixenxe zimiselwe pezu kwabantu bako,

napezu kwesixeko sako esingcwele, kuze kugqitywe izigqito.

*Kuncanyatiselwe umboniso nesi profitesho.”—*Kusemhlotsheni okokuba eziveki ezimashumi asixenxe ziqala ngexesha lika Daniel zipele ngexe­sha lika *Mesiya* Ukuba ke usuku siti ngunyaka, singafumana eloxe- sha liyi minyaka 2490. Elixesha liquka nelaba Postile abalomelezile- yo ucebano olutsha. Ute ke u Mesiya akufika wancamatisela Umbo­niso nesi profitesho, ngokutsho kuka Daniel. Nangokutsho kwayo yonke i *Kerike* yase *Katolika.* Umoya woku profitesha uyenye yezonto zazingeko kweka Zerobabbel i Tempile. Lento ke ixelwa ngama *Yodi* ngokwawo. Zaye ke ezizinto zisalata imfezeko yazo ku Mesiya, enqwini yake. (Urim and Thummim, Ark, holy five, Oil of Unction, and *Spirit of Prophecy.)*

1. (a) Yinyaniso ukuba kwakuko abafazi ababengaba profite pa- mbi kokuza kwe Nkosi yetu, Abanje ngo Miriam, no Deborah, no Huldah, kodwa (note) abazange babe ngabafundisi, bac'azele abantu ilizwi elibaliweyo, bengazange bafundise nasezindlwini zentlanganiso (synagogue), ngokukodwa e *Tempileni* (Exodus xv. 20; Judg. V; I Sam. ii. 1; II Kings xxii 14).

ISIGIDIMI SAMA- XOSA, JANUARY 1, 1884

Kwi New Testament siqubisana no Anna ehlangabeza u Yesu ezingalweni zika Maria, kwa nentombi zika Philip um Deacon zikanka- nywa ngobu profitekazi, kwanabafazi abakankanywayo ngu Paulos. Kodwa bonke aba abazange bafundise ebandleni lika Tixo elibiziwcyo nje ngama *Athenians* wona abesitiwa *convoked to their JEcclesia.* Isi- b'alo simtintela kwisikungo esinje ngesi ke umfazi. I Cor. xiv 34 “ Let your women keep silence in the churches, for it is not permitted unto them to speak for it is a shame for a woman to speak in

the church.” Timothy “ But I suffer not a woman to teach &c.

1. Titus ii 3. “ Intokazi ezinkulu mazifundise okuhle

ziyale intokazi ezincinane zibe nesonti, ziwatande amadoda azo, ziba- tande abantwana bazo, zibe nesonti, zibe nyulu, zisebenze ezindlwini zazo, zibe nokulunga, ziwatobele awazo amadoda &c.” Makavelele abafayo, abe ngabongi bemilwelwe, bafundise intsapo ngo Tixo (nje nge *Sisters* kwi Church of England). Kuvumelekile kubafazi ukuba benze izikungo nemitandazo ezindlwini. Bamxele u Msindisi kwaba- nye. Hai ke kona ebandleni le Nkosi, makati tu, kuba u Tixo unezi- tunywa zake kona, ezifanele ukumxela kwanokumcazela abantu bake ilizwi elibaliweyo. Yena makatwale into entloko, ngenxa yezitunywa kuba ziko ebandleni lika Tixo, zibusa kuye endlwini yake. Nina bati umoya woku profitesha *useko* qwalaselani ku No III.

1. Ndinosizi ukuti abantu bakowetu banenkolo enobudenge, kwa nezala isono pakati, ukucinga ukuba umntu unokuqutywa ngumoya ngohlobo lokuba angabi nakuzinceda. “ The spirits of the prophets are subject to the prophets. For God is not the *author* of confusion, but of peace, as in all churches of the Saints,” I Cor. xiv 32. Uku- cingela ukuba uluvo lobuntu lungu Moya ka Tixo kusesona sono sibangelayo okokuba namhla sibe zi *Kerike* nge *Kerike* (God is not the author of confusion). Lenkolo ke kubantu bakowetu—andazi nokuba bafundiswa njalo na, ibakokelela ekubeni bamcingele umntu *ogezayo* ukuba ugeziswa ngu Moya. Esisono ke sigxeka umoya ka Tixo. Awunikelwa ke u Moya emntwini ngapezu koko anokuwutwala. U Moya ke awumdlwenguli umntu, kodwa uyamcenga umntu. Kuba­ntu bakowetu kuvumelekile ukuba abantu beme nabantwana babo, batete etyalikeni, kuba kaloku baqutywa ngu Moya. “ Let all things be done decently and in order.” I. Cor. xiv 40 Mandigqibele ngelo Mpostile, nditi bahlobo bam : “ Ukuba ubani ubonakala etanda ukupi- ka, tina asinasiko linjalo, kwa nawo amandla ka Tixo.

D. Malgas.

St. Stephen’s, Port Elizabeth.

“ umxaxa wesi Latin, nesi xosa, NESI NGESI.”

Mnumzetu kaundincede undifakele kwelopepa lamanene namanene- kazi. Ndifuna ukuke ndibeke impawana malunga nalo *Mxaxa* wesi *Latin* nesi *Xosa* wenziwayo kwelipepa lisi-*Sigidimi Sama-Xosa.* Lendawo ndiza kwenza impawu kuyo yaka yateta ngu Mr. Pelem. J. owati le Latini mayipume kwelipepa le-Sigidimi, kuba yinkatazo ku- bantu abangayaziyo into etetwa ngalamazwi esi Latini afakwayo *e-Si- gidimini Sama-Xosa.* Ke mna namhla ndiza kungena kwakwelo qondo kuba alivumi kuvingcakala, lisisi roba esizakuvulela ezizayo. Kuko abanumzana abatile abati nxa bafaka incwadi zabo kwelipepa ufike kuko isi Latini nesi Ngesi nesi Bulu endite ndakuyibona lonto ndeva ndicapuka, kuba esi *Sigidimi* lipepa esivele liko kwaku dala, kodwa asizange sifumane si Latini, si Ngesi nesi Bulu. Ngoku unga- bona i Latini nesi Ngesi, nesi Bulu. Anditsho ukuti nxa kungeko mazwi esinokuwa guqulela esi Xoseni, inga wesi Ngesi, akangefakwa, nantsi into,—Kuti nanxa amazwi esi Ngesi (&c.) namanye esi Latini, nawesi Bulu, sinako ukuwaguqula ufike siwafaka ngesi Lungu. Yinto- nina lonto ? Asikukugxeka inteto yakowetu na ? Salahla imbo yetu ngo Poyiyana. Ndinengcingane yokuti nxa nje kufakwe le Latini kubekiswa pina; ndiboneke ukuba kufunwa lenteto yakwa Rarabe ibe yimbotye, ifane nale Isisingesi yona itatyatelwe kwi- nteto ezininzi. Nangoku kuko amazwi esi Ngesi nesi Bulu ungafika selengawesi Xosa. Kubelusizi ke nxa inteto yakwa Xosa iditya niswa neya semzini. Kube lusizi kwi ngwevu nezingezizo, nxa sezibona *e-Sigidimini* esaqalwa zizo kusenziwa lo *Mxaxa* wesi *Latin* nesi *Xosa.* Ewe zona ezinye inteto zingafakwa. kancinane ezinje ngesi Tshaka, Sesuto kuba kuko amadoda kwezontlanga alitabatayo.- Lento kufakwa le Latini ngubani um Latini apa ofunda elipepa? Kona kulolo- nteto isatetwa na? Ayifile yini? Kesibone yini kumapepa ase Europe le Latini isetyenziswa ngoluhlobo isetyenziswa ngalo apa e *Sigidimini?* Nanzi indawana endifuna ukuke ndibeke impawana malunga nalomxaxa wesi Latini nesi Xosa :—

1. Imfundo yetu masmganqabiseli abanye ngayo kuba sifunda nje si- fundela ukuze sikulule abangafundanga ; nxake siti nje imfundo yetu singxamele ukuyisebenzisa apo ingafunekiyo, yoba likambi. 2. Sibe sifanele ukuti ipepa le *Sigidimi* esivele liko, lingafakwa lama Latini, silinge ngako konke ukulisulungekisa, ngokuti sigcine inteto yalo. Nango kuti sivele abantu balo, kuba boti nxa sebe siti “ O ngoku lele Latini asiiilo e Lamaxosa,” sixakwe. 3. Sibe sifanele ukuzazalelela izihlobo zetu ezilitabatayo ipepa le *Sigidimi,* kuba inxenye ayiyazi le Latini. 4. Nakulolo Latini, akungeke ufumane le Latini isema pepeni endaba. Mandipete mnumzetu lembotyi ngoku yenziwayo nxa iyekelelweyo yosuke ingabi namnqandi.

Kenneth Ncapayi.

Lovedale, 5 Dec. 1883.

[Abo bangamaziyo u “ Kenneth” singabacacisela ngokuti yindodana esafunda apa. Eteta ngamapepa ase Europe nje, xa sikangela ibanga akulo singati akakazanga wawabona : ikwaseso sizatu ati yinto yakwa- mkwekazi kuwo ukusebenzisa inteto yasemzini. Akufika ebudaleni uyakukubona ukungabi nasiseko kwenteto yake. Ngamana wasikele- ka!—Editor *Isigidimi)*