ngumfundisi olungileyo, oncomekayo ekushumayeleni. Siya kuvakala isituba sokumka kwake kwabo ebebalusa nakwabanye abalusi abantsundu nabafundisi abamhlope. Ndisalikumbula ixesha lokumiselwa kwake kwi remente yase Tuni ngu Rev. James C. Pryant ngomnyanga we 1849.

Iseminari yetu apa yenzelwa ukufundisa abalusi abantsundu netitshere. Kulunyukelwa kakulu ukuba lifundiswe Izibalo. Kulonyaka udluleyo abebeko kuyo babe 44. Kwelonani abali 12 bebefundela uku*ze* baye kushumayela kumakowabo. Bafur.diswa ngu Rev. Mr. Robbins. Kulentlanganiso sibe sinayo kuvunyelwene ngokuba kule Seminari kufundiswe ngokwa Mangesi.

Isikolo setu sentombi esise Nanda intombi sizenzela into eyenzelwa amadodana sesase Mazimtote. Asikuko nokuba siya mbulela u-Tixo ngasenzele kona kweso sikolo sentombi.

Ngo 14 ka June kuqalake intlanganiso yabatuny wa abamhlope nabalusi nabashumayeli abantsundu, kwaza kwaxoxwa ngento ezininzi ezilunge neremente. Pakati kwazo kubeko eyokutengisa intombi ngenkomo. Bate bonke abebeko baligweba elosiko ukuba likohlakele baza benza umnqopiso wokuba baya kuzamela ukulitshabalalisa erementeni. Kulonyaka udluleyo kuko abakutshwe eramenteni ngokwenza eso sono (sokulobolisa). Sikufungele ukuba ezirementeni zetu singake silivumele nakancinane. Enye into eyenziweyo kukumisa abatatu kubazalwana betu ukuba bafundise ingxoxo ezingo Tixo (Theology). Kunxanyelwe ukuba kuqeqeshwe abashumayeli abantsundu. Basembalwa kubo abanokulesesha Isingesi, ke abanazincwadi zakubanceda ekutyileni Izibalo.

Kule veki izayo siya kuba nentlanganiso yomnyaka yabantsundu. Kuyo kobako abamahlelo ngamahlelo baze ke babe netuba lokwazana; imihla yonke kuya kwenziwa intshumayelo: kuze kutyelelelwe abahedeni abasingqongileyo.

U-Mr. Pinkerton osand’ ukufika uza kuya kuqala isikolo pantsi kwentaba ze Kahlamba. Itemba letu lelokuba kwakamsinya kuya kubako ontsundu onako ukuya kushumayela kwizizwe ezipakati eziteta inteto eyelele kule yamazulu.

EZASE TRANSVAAL.

Umfo otile omhlope obebalele kwipepa lendaba lakwele Golide ngomhla 25 ka June uti:

Kute izolo kwavakala indanduluko yokuba induli zizele ngabantsundu, kwaza emva koko kwafika isigidimi esivela kwa De Villiers sisiti ziyemka namadoda ka Johannes.

Kungekabi kade kunduluke amadoda amashumi mabini anamahlanu epetwe yikomsasi u-De Villiers. Kupambili sahlukene samaqela mabini. Emva kweyure sifumene abantsundu abatatu sabasukela noko asabi nakubafumana ngenxa yamatye. Kusenjalo u- A. Esbach uve izitonga kwelicala lase Leydenburg. Sijike sasinga kona. Sakufika kwa K. Prisloe sibone iselisitsha indlu kwaba ganyana kuyo izihlobo zetu zisilwa neqela labantsundu. Site nati sase sifunza kona. Indlela yetu ibicanda emigxobozweni ize ke siye kupumela kumzi ka Mahokale. Site xa siza kucanda kuwo ndabona kuti kanyi umpu endlwini ndati kuwetu, “ Lumka.” Ndite ndisatsho yavakala iselisenza umlozi imbumbulu, ndabona uwetu epenuka esalini, kanti noko akenzakele, upenulwa ngumpunga wembumbulu ebidlule ezindevini. Site sobabini sehla emahasheni, sati sisati ginxi enye imbumbulu yacanda pakati kwetu enye yatsho ehasheni lam. Udubule u-Esbach apo besivela kona isitonga, ndabona umpu wontsundu ujubela pandle. Ndite nam ndadubula noko ndingazi ukuba kutekenina.

Site masishenxe kulondawo siye apo sinokudubula kakuhle, baza ke kodwa nabantsundu babuya ngomva. Side saya kufika kwelinye iqela lempi yakowetu ndafumana kona ihashe lobeselepelelwe zidopu.

Siye kwiqela elipambili elibe lisilwa seva ukuba baliqela abantsundu abadutyulweyo nokuba owokuqala udutyulwe ngu Captain Dietrichs. Asinakulixela inani lababuleweyo kuba abantsundu bebebaninzi kakulu bazitwala zonke inxwelera nezidumbu zecala labo. Kute kanti sisendulini nje ziyemka inkomo zetu nezindlu zifakwa imililo. Sive ukuba impi ibike yafika nase Leydenburg yagxotwa noko kungabangako ubulawayo kumacala omabini. Sive kusasa nje ukuba ontsundu owayetinjwe kunye nenkomo zika J. Burger, ubulewe kwangabantsundu, amanqata ake acanatywa emlilweni. Intlola iti impi yahlukene yamaqela mabini, elinye laya e-Sabie, elinye e-Crocodile.

Indaba ezivela kona zomhla 6 ka July zibika ukoyisa kwamabulu. Inkosi yawo iti: “Ndiyazisa ukuba kute emva kwedabi elibe ntsuku mbini soyisa. Siyitabatile intaba ka Mathebe. Iqelana labantsundu elibe lesazimele emiweweni liyabaleka. Singati siyoyisile eyona nqaba yabo enamandla. Lenqaba yabo sifuna ukuyaka siyinqabise ngakumbi, ibe yindawo yokunceda inxwelera. Kuya qondakala ukuba akuko nanye inqaba yawo eya kubanqabela abetu. Ababuleweyo kweletu icala ngu Charles Mears no P. Nel no During kunye neshumi elinesixenxe labantsundu abaneedisana nati. Inxwelera zetu zilishumi elinesine; ezabantsundu abangakuti zimashumi mabini.—Amapepa endaba alomacala ati u-Prisloo wase Kameel Post ubulewe zemka zonke inkomo zake. Iqela lomkosi ka Sikukuni litunywe ukuba liye kutshisa i-Pretoria. Amaswazi kulindeleke ukuba aye e-Leydenburg. Amabulu ayapuma kakulu ukuya emkosini, abuye abuyiselwa nabebalekile.

Indaba zokugpibela ezivela E-Transvaal azikucacisi kakuhle ukuqubeka kwemfazwe ya Mabulu no Sikukuni. Kuvakala ukuba amabulu atelelwe yinkosana abati ngu Mapok. Enye abati ngu Masepa ute akwala ukutelelakwese kufunzwa amadoda 250 kuye nokoke wawagxota. Awokugqibela amapepa asuke xa kusakutshwe amadoda 400 ayakulwa no Masepa. Kwenye indawo kutiwa umkosi wamabulu opantsi kuka Pretorius ububulele amadoda 400 kwicala lika Sikukuni, kwelamabulu kwafa abantu abane. Impi yamaswazi ebiza kuncedisa Amabulu ibingeka fiki. Kwindawo ekutiwa yi Krugers eboyisiwe amabulu. U-Cetywayo ufuna ukungenisa ucuku kwelake icala.

UKUQEQESHWA KWABANCEDISI
ABANTSUNDU.

(REV. E. J. BARRETT.)

NO. I.

Andimangalisiwe ukuba lendawo (yabafundisi abantsundu abaya kuba pantsi kwabamhlope) ibe iziswe pambi kwentlanganiso yabafundisi, kuba isimo seremente apa e-South Africa siyayi funa. Intlalo yabantsundu, yokuba bengabafuyi bempahla, yenza ukuba bati sa ukuhlala kwabo bahambe beba ngamaqelana amancinane. Kuya nqaba ke ngoko ukuba umfundisi afumane iqela elinobom labantu lokwenzelwa ityalike ; ekufuneka ukuba mhlumbi axoliswe kukulungiselela eloqelana anokulifikelela, mhlaumbi ke ahambele lemizana mincinane, axoliswe lelo nanana anokulifumana kona, eliti futi libe ngabantu abahlanu nokuba balishumi. Iti ke iveki yomsebenzi nembulaleko kanti ngayo akuyi kufikelela inani labantu elihlangana xeshanye ngemini ye Sabata kumzana odelekileyo pesheya kolwandle.

Kuya bonakala ke ngoko ukuba amaqela okuxasa abafundisi (Missionary Societies) apesheya neremente zabantsundu kwelilizwi azinako ukuxasa inani elaneleyo.

labafundisi abaya kuba nokulishumayela amaxa onke. Ilizwi kulamaqelana akolwayo, mhlaumbi balise kwizizwe zobahedeni lento ke isinyanzelela ukuba sizamele iqela lokusebenza eliya kuba kwindawo engapantsi, eliya kuzinikela kumsebenzi wobuvangeli pakati kwamakowalo.

Isitintelo esidluleyo nakwesokufikelela abantsundu ezindaweni zabo sesokufikelela inqondo zabo nokufunda inteto yabo nohlobo lokucinga kwabo : kuzo zonke ezizinto amakristu antsundu anamalungelo agqitileyo kwawetu (tina bamhlope), banako ke ngoko ukuzicukumisa intliziyo zamakowabo.

Indlela yokubaqeqesha abasebenzi abanjalo yaziwa ngu Tixo yedwa yena avavanya intliziyo, sifanele ukungawalibali amazwi Omsindisi ati. “Tandazani ukuba Inkosi yovuno itumele abasebenzi eluvunweni lwayo.” Nokoke xa sikangele ukuba mhlope kwamasimi sibe silangazelela sitandazela ukuba kuvele amadoda atembekileyo, masingawadeli ambalwa aselekolwa kuyo Inkosi u-Yesu Kristu, masikumbule ukuba noko Umpostile atete ngezipo ezinikwe abantu ngabantu njengokutanda kuka Tixo siyafundiswa ukuba akuko qela labakolwayo ekunganikwanga nento kulo; nomzekeliso wetalento usifundisa ukuba noko komnye kwanikwa ntlanu, komnye zambini, komnye yanye, akuko kutiwa *yena akafumananga nento.* Sifanele ke ngoko ukuyi kangelela lemihlambi inikelwe elugcinweni lwetu, siyikangelele ukuba ingamaqela abasebenzi abasebenzela u-Kristu, ize siyipate siyiqeqeshe, siyi kumbulela londawo, sikulumkele ukuba ati wonke oyindoda nongumfazi nongumntwana ose rementeni abe nento ayisebenzela u- Kristu.

Xenikweni sifuna amadoda afanele lemsebenzi asinje ngabantu abafuna idiamond emfumbeni yomhlaba, koko silungisa siketa pakati kwamatye apilileyo afanele ukuti *onke,* amakulu namancinane, akelwe kwindlu ebumoya eyakiwa Yinkosi yetu.

Ukuba umfundisi uyausebenzisa wonke umhlambi wake uya kubehle awabone amadoda agqitiseleyo ngokuwufanela umsebenzi, azeke awamise ngolohlobo. Akwanele ukuba umntu abe nenzondelelo, nokuba mhlaumbi anike kakulu emalini erolelwa ibandla. Kufuneka ete wangumfo onqondo intle olikalipa ukuze uncedo lwake lume. Ndafunda okukulu kumazwi enziwa ngu J. C. Warner Esq. okuti. “ Yena umntu ontsundu ati unexabiso ngapezu kwabanye ngonobuganga bokumcasa xa aposisayo.” Yinto eoako futi ukuti into engenamsebenzi, uvuma zonke, azinikele ngokugqitiseleyo kumntu amkonzayo, aze ngemizame yake abe luncedo olukulu kwinkosi yake kanti kwabanye angabakataleleyo, liya nuka igama lake. Umpostile uti umntu “makutetwe kakuhle ngaye ngabangapandle,” kuba umsebenzi wetu ngowokubuyisa abangapandle ebuhedenini. Abancedi betu mababe ngamadoda awacasene kanye namasiko obunyamanazo zonke izenzo zobudenge nezincolileyo endingati, atiye utywala (babantsundu). Matabe ngamadoda ate ekululwe nje ngu Kristu aza alitiya isiko lobuhedeni lokwaluka, akolwayo ukuba amankazana, ekululwe nje “ ngegazi“ elinqabileyo lika Kristu” akasafanele kutengwa atengiswe. Ndaka ndeva ukuba ngexesha ekwakutetwa kakulu ngezi zinto, oko kwakutunyelwa izicelo ezicaseneyo kwintla nganiso yabafundisi e-Rini, zivela kwabantsundu abacaseneyo, bati abafundisi bawekangelisa amagama, abantsundu abagqitiseleyo ngokusebenza akweliqela licasene namasiko obuhedeni kwafumaneka ukuba inkoliso yaba bawatetelelayo ngabazimilo zibe kakade zingakolisile, bati ke abafundisi (bakukubona oko) bavumelana ngelokuba bayakuzama ukuwapelisa lamasiko erementeni. Andinamatanda ukuba angati esaziwa amanye amacala eremente afumaneke enqinelana kwanalendawo.

U-Kristu ufuna ukuba abalandeli bake bakushiye konke ngenxa yake; ukuba kwezizinto kuko abati abantu bange bepatwa kuhle bangaqutywa nzima ndingati kubo; “ Uyavuya lowo ungazigwebiyo kulonto ayivumelayo.”

Kwizinto ezipambili zobukristu, ufanele umfundisi ukuba ngumfuziselo kwezonto anga zingase bantwini bake. Ekutembekeni, ekutyilekeni kwenteto yake nase kuzinikeleni—ebuninzini bemisebenzi—-ekungatandini imali nase kunikeni iminikelo kwizinto ezilungileyo noko angaba akananto kakulu, ezikanyeza ngokwake, ehlala kufupi no Tixo, uya kuba namandla abumoya kuzo zonke izinto azenzayo, ayakuya ehlue ma ngokuhluma pakati kwabantu bake.

Ekubakokeleni abantukuya kufuneka eqinile (umfundisi) alumkele ukuba angapati ntlakantlaka, aze ngokungapezulu alumkele ukuba angagqitiseli ukuta-

5 ISIGIDIMI SAMAXOSA. AUGUST 1, 1876.