

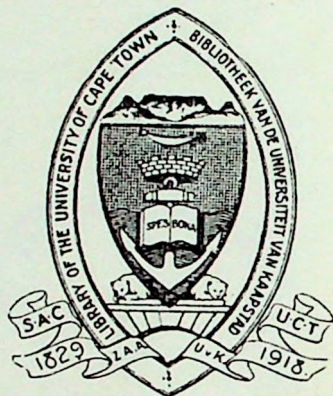
Rev. Chas. Pamla.

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African Studies Seminar.



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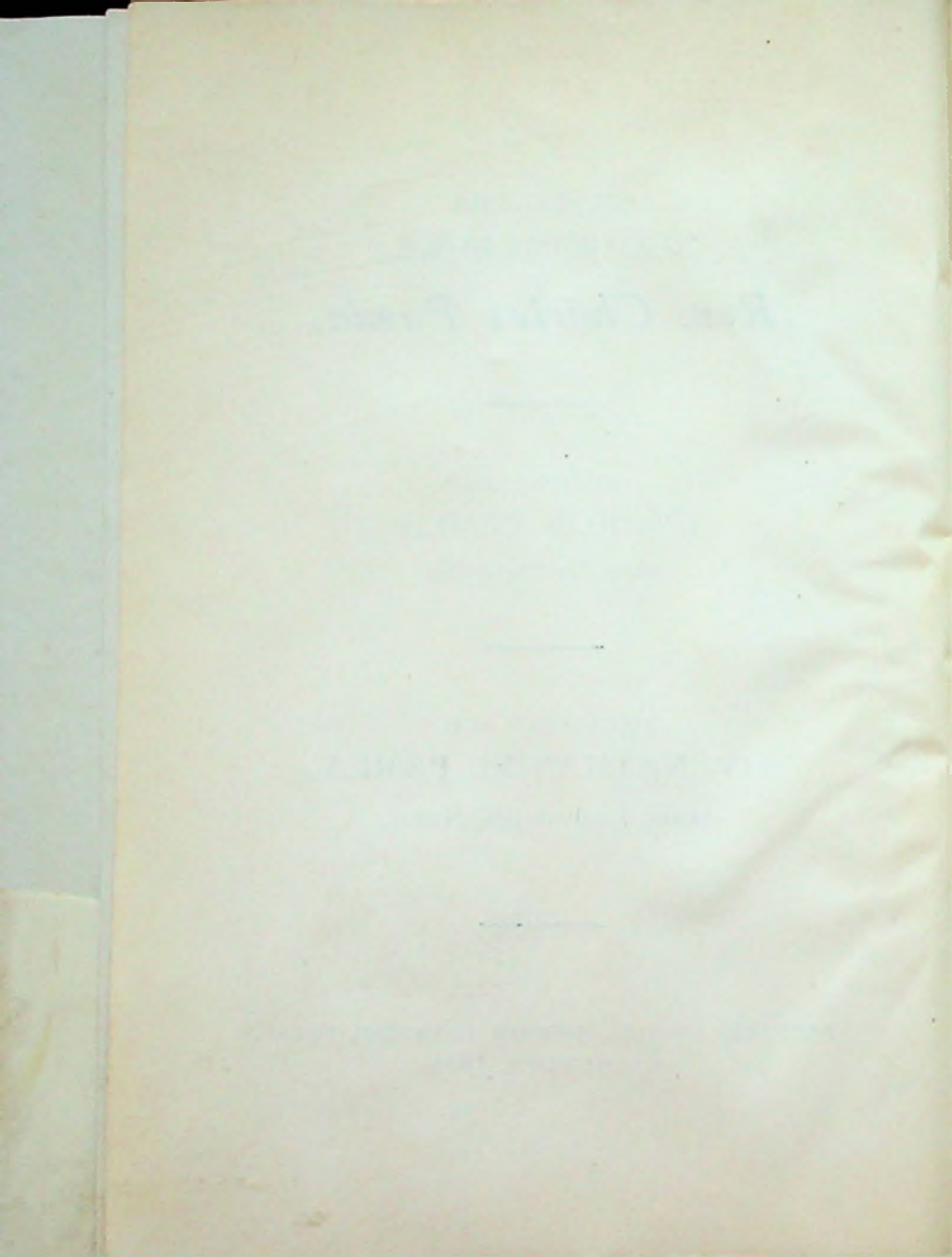
AMABALANA
NGO BOMI BUKA

Rev. Charles Pamla.

ABHALWE NGU
GEORGE PAMLA,
wase Butterworth.

AHLAZIYWA NGU
REV. NATHANIEL PAMLA,
wase Ladysmith, Natal.

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BALMERTON, 1934.



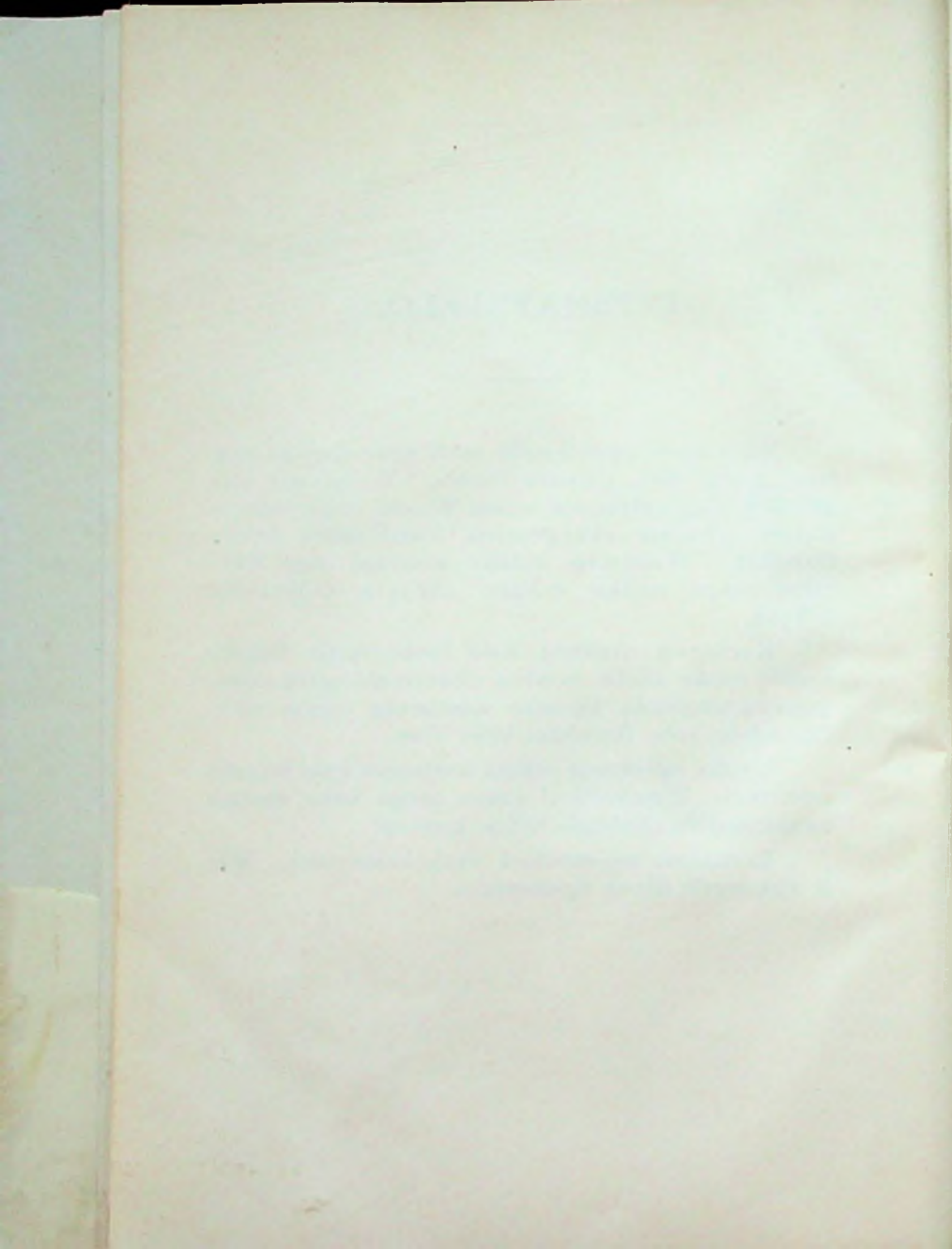
INTSHAYELELO.

Ndijongise ngentlonelo umzi ngamabafana ngo-bomi buka Rev. Charles Pamla. Wasebenza ixesha elide engu-Mfundisi wama Wesile engo munye walabo abaqala ekungeneleni ubu-Fundisi balelo Bandhla. Wahamba indawo eziningi engu-Mfundisi waze wafika e-Natal etetela u-Msindisi u-Yesu.

Kucingwa okokuba kulo lonke ixesha wapila impilo enako ukuba ncedisa abanye abangaba nomqweno ukufunda ngoseke wasebenza ixesha elide nge ndaba zobu Kumkani buka Tixo.

Uxolo ngesiposo esinga funyanwa kulo mzamo omncinci. Emaxesheni ezayo banga bako abanga banamandhla okubhala betele kunami.

Lomzamo ngomncinci uvela komncinci. Mali wukangele ilizwe ngokunjalo.



ISAHLUKO 1.

Ukuzalwa kuka Rev. Charles Pamla kwaba ngenyanga ka March, 1833, e Gcuwa, pesheya kwe Nciba.

Abantu abaninzi ababonwa bebahle kakulu besenkanyisweni nemfundo namhla ungati ufuna ukuzalwa kwabo ubone ukuba bazelwe ngaba-Hedeni. Ngokunjalo u-Yise no-Nina ka Charles Pamla babe ngaba Hedeni.

Uyise wabe ngu Mdingazwe unyana ka Bata-nda umzukulwana ka Zulu. Lo Zulu wa engomunye we Nkosi ezipambili kwizizwe za Bambó. Indawo awayake kuyo kuse Mzinyati, e-Natala.

Ngapambi kwe ncitakalo yama-Mfengu u-Mdingazwe wafuduka e-Mzinyati weza e-Koloni apo aká kona endaweni eyabe ino Kumkani igama lake lingu Hintza njengo kokuba wabe eyindoda eyayidumile, wafika kwa Hintza enabalandeli abambalwa.

Ekufikeni kwake ku Kumkani u-Hintza weva okokuba igama lake lingu Mdingazwe oko kuteta okokuba umuntu ongena ndawo. Inkosi u-Hintza walitshintsha igama lake wati: Kawosayi kutiwa ngu Mdingazwe kodwa uzakuba ngu "Pamla" okuteta okokuti idungudwane ozulazulayo.

Uyise no nina balahla ubuhedeni, ngo mnyaka 1831 baba ngamakolwa ekufikeni kwe-Vangeli ishunyayelwa ngu-Mfundisi u-Wm. Ayliff. Kwabako uvuyo olukulu ngoku sindiswa kwaba bantu. Unina wabe eligqirakazi elivumisa ngemishologu noyise enabafazi abaningi. Wake wazilazila uyise ukusincama isitembu. Kodwa ngomnyaka ka 1833 lonke usapo lwake lwankela ubhaptizesho ngexesha lo Mfundisi u-Wm. Garner.

U-Rev. Charles Pamla wafumana amandhla okufunda e-Nyafa esikolweni sama-Bhulu, wafunda futi nokutandaza u-Tixo. Lwa lunzulu emoyeni wake utando luka Tixo. Kwa kuti ngexesha eyokwalusa igusha ahambe nezi Bhalo ukuba afunde izwi lika Tixo. Lolu tando lwezi Bhalo, zika Tixo iwayi lawula intliziyo yake kwaze kwaba sekufeni kwake.

Ukuziqelisa ukushumayela waguqula imiti alusa igusha yaba yi-Remente wamana ukushumayela kuyo. Le ndhlela eyenziwa ngabanye na ngamaxesha belungiselela ukushumayela ebantwini indaba zovuyo beti:—

“Mayandiswe intliziyo,

Izaliswe ivutiswe

Kubatanda kwa njengawe :

Ndize ndilu zondelele

Usindiso lwabo bonke

Ndiba kape babe nawe.”

Iziqamo zalendlela yokuzi lungiselela zaba kukuzaliswa ngu Moya Oyingewele owapaula konke ukusebenza kuka Rev. Charles Pamla engu-Mfundisi owashumayela ngamandhla ashukumisa izinhliziyi ngendhlela engqinelwa ngabantu abaninzi e-Koloni nase Natal. Ngoku itemba lake lalise Tixweni uncedisa bonke abasebenzi bake betembele Kuye.

Wa eqonda okokuba wa engena kupumelela emsebenzini ka-Tixo engatanga wazi lungiselela ukuteta ilizwi encediswa ngu Moya ka Tixo ofunyanwa ngoku wulindela njengoba u-Kristu wateta kuba disipile bake esiti, “Hlalani e-Jerusalem nize nambatiswe ngu Moya Oyingewele.”—Na esenza ngalendhlela kwabe kufanele ukuba apumelele ngensxa yokuba kusukela kuye u-Yesu kuze kugqite

kubo bonke aseke basebenza emsebenzini ka Tixo bonke abapumeleleyo ngabo abazi lungiselelayo ngoncedo luka Moya Oyingewele ka Tixo. Kakuko muntu ongaba nempumelelo ekufundeni nase kushumayeleni ilizwi lika Tixo etembele kwawake amandhla—pulpula okutshiwo ngu H. H. Dugmore :

Yesu inguwe onokusindisa,
 Yesu inguwe onokupilisa,
 Sesitembele kwawako amandhla,
 Sesibambile esako isandhla.

Izwi lonke lika Tixo liteta ngokuti. Bonile bonke bengafinyeleli ebungcwaliseni buka Tixo nokuti, ukuba siti asinasono siyazikohlisa akuko nyaniso kuti. No Rev. Charles Pamla wake waziva etyafile ubomi buzalise intliziyo yake ubomi babungeko ngapandle kodwa babe bungapakati. Kwati ngexesha kushumayela u-Rev. Wm. Garner weva usindiso luka Tixo lugaleleka kuye walufumana uxolelo waziva ngokwenene engumntwana ka Tixo oxolelwe izono zake ngegazi lika Yesu. Wabuye wanexesha lokutandaza eyedwa ku-Mmandla wase Ngqushwa. Nakuleyo ndawo waziva emfumene u-Msindisi. Ukungoyiki ukutandaza kwamncedisa u-Charles Pamla njengokuba kwamncedisa u-Yesu etandaza ku-Yise kwaba ncedisa nango kunjalo abadisipile bake aye baxelele ukuba batandaze ukuze bangangeni ekubendweni. "Akuko muntu ongaba namandhla emsebenzini ka-Tixo xa engatandazi ehlanganisweni nokuba eyedwa exela aba sifundisa izindaba zika Tixo.

Amakolwa amaxesha agqitileyo be zi qelise kakulu ukusebenza ngalendlela. Siyeva ngo msebenzi wawo.

Kwanga u-Tixo angasi nceda ukuba siwubambe nati umzekelo ahamba emanyatelweni awo u-Rev. Charles Pamla waba ngu-Mfundisi onamandhla okutetwa okokuba wa enguye. Na soyika ukutata lowo mzekelo asiyi kufika kulondawo ijongiwa, kuba kuse kutandazeni apo sino kufumana kona izixobo zokulwa no Satani simoyise.

Kuwo u-Mmandhla wase Ngqushwa u-Yesu akamxelelanga izono zake kupela u-Rev. C. Pamla wamnika ne ntliziyo entsha, ezelwe nguy'u-Tixo" enenyweba yena; ekululwa kwi zoyiko! enetemba yena—engase nawo umoya wobu koboka wokuba oyike, kodwa asamkele umoya wobu nyana eteta ngawo ku-Tixo esiti "Aba Bawo."

Ekugqibeleni kwelo xesha u-Yesu wambizela ebufundisini u-Rev. Charles Pamla. Apa sino kufumana into enkulu ebufundisini. Okokuba wabe ezibize yena, noma ebizwe izihlobo zake, enga bizwanga ngu-Tixo ubufundisi bake babu ngayi kuba yilonto eyatamsangelekayo. Ngenxa yokuba wa ezo ietela u-Yesu kwabe kufanelekile ukuba abe ngo tunywa ngu-Yesu ukuze asebenzele u-Yesu njengoba wamsebenzela kwada kwaba seku gqibeleni.

Akako ozitabatela leli gunya ngo kwake kupela lowo obizwe ngu-Tixo njengo Aroni.

Nangani wa enga qondi kakuhle ngoko, waqala ukuxelela abantu enga tunywanga. Kwa se kuko into ngapakati emoyeni eyabe isebenza, inga mniki xesha loku tula. Waba xeleda nga lo Msindisi Mkulu. Wa pehlelelwa ngu Rev. Wm. Garner, owa ye menze uyise ngoko-Moya.

Emva koko usapo lwafuduka e-Ngqushwa lwaya kwa Qoboqobo kufupi ne Qonce—isimilo sake sakangeleka kakuhle enokukutala nokutanda umsebenzi ka Tixo. Wenziwa u-Mkokeli we Rementa no Mshumayeli ngu Rev. Wm. Garner. Kamsi-

nyane emva kokuba se wakile e-Qoboqobo. U-Rev. Robert Lamplough wanyulelwa ukuba ngu Mfundisi kwa Qoboqobo. U-Mr. Charles Pamla wa eneplani e-Shoxa. Nge nkokelo ka Tixo wayishiya waza kutolikela u-Rev. R. Lamplough ku Qoboqobo—evuyela ukuba enza umsebenzi ka Tixo. Kamsinyane watiwa wambu ngamandhla o-Moya ka Tixo amakulu. Wa ebusela utywala njenga bantu abaninzi emaxesheni agqitile. U-Moya ka Tixo wambonisa ukuba abuncame nokufundisa abantu bako wabo ukuba benje njalo. Na umuntu ese ibonile into esindisayo kufanele ayibonise nabanye okokuba nabo benje njalo. Nxa ese yeke isono ngamandhla ka Tixo wasinda kwizohlwayo zokufa, makabaxelele nabanye, basinde kunye naye nabo.

Waqala ngelishesha ukushumayeia. Walwa nokuselwa kotywala besixosa. Kwatetwa izinto eziningi ngaye kuba ngeloxesha bonke abahedeni kwa nama Kristu antsundu a ekangele utshwala ngeloxesha ngokuti ku kona kudhla kupambili. Yayi yintaba enzima ukubuncama nokubudhia bungcatu. Uselo kwatetwa ngalo ko Nyanga-Ntatu kwagqitywa ukuba kungabi biko lungu le Ramente nama Wesile eliyi sela—abanye babuncama abanye bati babu ncamile, babusela ngasese, noko u-Tixo wa ebona abanjalo, i-Remente ibafumane eku-gqibeleni. Umntu wenza isono ngokusifihla eku-gqibeleni u-Tixo ayenze indlela yokuba sityileke. Nguye owazi konke nobona udawo zonke, noncedisa i-Ramente Yake ukuba ingoyiswa bubulumko babantu.

Umntu olinga ukwenzisa abantu okulungileyo ufumana intshaba, kutetwe ngaye kamsinya kwevakala okokuba ubatyiye abantu bakowabo—kuba wayesilwa nento ababe yitanda. Nanga lamaxesha kwenye indawo ungafumana u-Mfundisi ka Tixo

eba nentshaba ngenxa yokutya into etandekayo eban-
ntwini kulapo ama-Kristu efumana amatamsa-
nqa ka Tixo ngenxa yokutiyelwa okulungileyo.
Nxa kunjalo akufuneki akuyipulapula incaso nobu-
tshaba babantu u-Rev. Charles Pamla akayipulapu-
langa yonke into eyabe itetwa ngabantu ngokuba
etiye okwa kumnandi kubo.

ITYALA LO MSHUMAYELI OSELAYO.

Se umisiwe umteto wokuba onke amalungu
efamente angabuseli utywala kwabako kamsinya
ityala lomnye okwevakala ukuti usela utywala besi-
xosa nzima. Lendoda yabe ingo munye kubashu-
mayeli abadala. Na sikangele ekutetweni kwetyala
lake ngu Rev. Lamplough sinokuti ngu Mshumayeli
singa mbizi ngagama kuba akufuneki oko. bese si-
bhekisela kuRev. Lamplough ngokuti u-Sihlalo nje-
ngoba nguye owa ongamele inhlanganiso ngexesha
kutetwa ityala elo.

Lo Mshumayeli wa ete naye ubuncamile
utywala besixosa, engateti inyaniso. Wa ebusela
ngasese. Ngendhlela etile kwevakala endhlebeni
zika Toliki u-Rev. Charles Pamla, owaxelela u-Rev.
Robert Lamplough, ukuba lo Mshumayeli uva oko-
kuba usela utywala besixosa.

U-Mfundisi (Rev. R. Lamplough) wabiza inhla-
nganiso ukukangela elotyala, kuko kuyo no mna-
ngalelwa, u-Mshumayeli.

Inhlanganiso yavulwa ngendhlela yayo.

U-Mfundisi wati enhlanganisweni: Kufike
endhlebeni zami okokuba omunye wama lungu ale-
ntlanganiso uaxila utywala besi-Xosa. Lo ngu-
Mshumayeli, ndinqwenela ngoku ukumbuza u-Mshu-
mayeli—pambi kwenu nokuba uyasela na? Noku-
ba akunjalo.

U-MFUNDISI : Xela Mshumayeli uyabusela na utywala besi-Xosa nokuba ka wubuseli ?

Umshumayeli wapakama wati :—"Ndinike igama lomuntu okuxelele lonto."

U-MFUNDISI wati :—"Mshumayeli asiyiyo nene ukuba uyasela ?"

Umshumayeli wati :—"Mfundisi ndinike igama lomuntu okuxeleleyo."

U-MFUNDISI wati :—"Mshumayeli awubuseli na utywala besi-Xosa ndixelele."

U-MSHUMAYELI wati :—"Ndixelele igama lokuxelela lonto Mfundisi."

U-MFUNDISI wapinda wati :—"Kodwa okwene ne Mshumayeli ka wubuseli utywala besi-Xosa na?" "Undixelele u-Toliki wam u-Charles Pamla."

U-MSHUMAYELI :—"O! ewe, bendisazi ukuba u-"Charles "Tuta-ndaba," u-Mbedhla" (u-Mbedhla si teketiso abe ngafuni ukuba abizwe ngaso u-Charles Pamla, u-Mshumayeli wambiza ngaso emona inhliziyi).

U-MSHUMAYELI wati ku Charles Pamla :—"Ka wuncede Charles, sixelele okokuba ubuxelile na obuka nyoko bayizolo," obuya tywala be benzelwe abavuni bentsimi ka nyoko?" Kutiwa u-Mfowam wa enxilele. Teta : "Ubxelile obo?"

Abamaninzi amalungu kulo eli tyala aye ngaku Mshumayeli ambaleka u-Charles owama yedwa exelisa u-Daniel. Wa ekolwa ukuba akuko muntu onga zuba ubungewele buka Tixo kuba uyasela utywala, noko kuba umuntu ukuze abe nesazela esimsulwa ngaku Tixo kufanelekile angabuseli utywala. Lento yaba yimfihlakalo yempumelelo ekushumayeleni kwake—okwa ncediswa bubukho bomlilo elulwimini lwake, ebehlala esiti wawu zuba ku-"Bishop Taylor."

Lwa qutywa ukutetwa kwalo udaba lotywala ?

U-MSHUMAYELI. Ndifuna Mbedhla ukuba undixelele okokuba ubuxelile na obuka Nosonti utywala ?

OMUNYE U-MSHUMAYELI. wema kwangoko engakahlali omunye u-Mshamayeli wati :—Lifikile ixesha ukuba amadodana entanga ka Charles ahlebe.

NOMUNYE U-MSHUMAYELI wema ngenyawo wati : Charles Pamla ukulungiselele na ukuxela onke amagama abashumayeli abasela utywala kanye nelika Nyoko u-Nosonti ? Kwabako isipitipiti enhlanganisweni. Elinye i-Hlubi u-Hendrick Dunga wati : “Lenhlanganiso imenyelwe ukuqwalasela isityolo salo Mshumayeli osela utywala, ingebube utywala buka Nosonti.”

Kuya bonakala okokuba umoya we Ramente eninzi ka wubanga mmandi ngaku Charles Pamla okwatiwa li-Tuta-ndaba. Wa engayidingi indawo njengoba wabe engu Pamla—wa ene fam yake e-Tshoxa. Emva kwetyala lokuselwa kotywala wabuyela efameni yake.

Emaxesheni alandelayo kwalatwa ngemiboniso nango bungqina buka Rev. R. Lamplough okokuba u-Charles Pamla wabe ebizelwe ebufundisini.

Watabata inqwelo zake waya e-Nqweba. Esec ndhleleni we lama umbono ngabusuku butile. Wabona izitunywa zinhlanu ngati ngabantu omunye wazo kungu ninahume—aba bambulisa, bema bemka. Waxelwa u-Moya ka Tixo ukuba angahambi ne nqwelo kodwa ubizelwe ukushumayela i-Vangeli.

Walipulapula eli fizwi wayi ncama inqwelo zake waya kushumayela i-Zwi.

Ngenye imini u-Rev. R. Lamplough wati kuye "Ngokwenene, Charles Pamla ubizelwe ebufundisini."

Ngenye imini, pambi kokusa, weva izwi limbi-za ngegama lake lobukolwa lisiti:—Charles, Charles, ndikubizele ukuba ngu Mshumayeli we Vangeli, njengoko ndambizayo u-Jeremiya—hamba unqine ukuba ndikubizile uye emzini ka Ngqwane—indoda eyingqola ngase bu-Kristwini. Uxelele u-Ngqwane umnini-muzi ukuba ndikutume kuye ukusindisa umpefumlo wake—uyakuguquka namhlanje—nge Sabata elandelayo aze ahanbe nawe angene eramente-nteni, kwa Mtotoba uyakusindiswa apile—kodwa ukuba uyala ukuguquka ngalomini uyakubhubha.

Ngokunjalo waya kwa Ngqwane, wayixela into ayitunywa ngu Tixo. U-Ngqwane wati uyavuma ukuguquka, kodwa akanako ukuya ngayo lomini, ngenxa yezitumbu. Emva kweveki ezimbini wabhubha u-Ngqwane—kufanelekile okokuba umuntu alipulapule ilizwi lika Tixo xa litetwa kuye angalitiyi. Ixesha lokubhubha lifika umntu engalindelanga. Pulapulani okokuba amapika nkani ayaku pelela esihogweni—nantso intshumayelo wena oselayo, nawe ovayo.

Kula mazwi ateta ngo Charles Pamla—esahlukweni sokuqala—sifumana okokuba akuko ongayikanyelayo inyaniso yokuba bonke bavela ebunnyameni besono beza ekukanyeni kwe Vangeli. Ewe uyateta no Mpostile u-Paulusi xa esiti, "Bonile bonke bengafinyelele ebungwaliseni buka Tixo." Kubo lobo bunnyama u-Tixo ujongise ukukanya ngo Nyana Wake u-Yesu Kristu elingaba nako ilizwe xa lingakutinteli kakutintelanga u-Charles Pamla, kwati naxa wa ezelwe ngaba Hedeni unyana ka Mdingazwe waba ngu Mfundisi owasebenza ngodumo enkulu ebu-Wesilini e-South Afrika, nge-

ndhlela okwenzeke okokuba kuya tetwa ngaye xa kukangelwa iziqamo zokusebenza kwake—sifike sivuyelele into efana nalena—singwenele okokuba bonke abefundisi baka Tixo naba sebenzi baka bangaba nokutamsanqeleka—nokwenza kwabo kube nokukanya ngo Kristu owati: Mna ndingu kokanya kwelizwe ondilandelayo akayi kuhamba ebunnyameni kodwa woba nokukanya kokupila.

Ngokwake u-Charles Pamla wa engebe nako ukukanya ngoba kwabe kunnyama kuye njengakubo bonke ngesono sika Adam. Ukuze imisebenzi yetu ikanye masivumele u-Yesu angene kuti nokanyiso Lwake.

Xa ese leguqakile waba liggobhoka ngokwene-ne, aka jonga ngemva, waku ncama konke okomhlaba wajonga e-Zulwini. Wasicasa isono endaweni zonke ngama xesha onke akaba na nxaxeba ekwenziweni kwaso, abonf waba bika ku Mfundisi njengabase tyaleni lo selo lo tywala.

Eselu vile ubizo luka Tixo—wayibeka pantsi indyebo yomhlaba, inqola, nemali wajonga kweyase Zulwini indyebo apo kubleli amatamsanqa.

Njengaye u-Yesu owapatwa kakubi elizweni ngenxa yokutiya isono, naye u-Charles Pamla wapatwa kakubi e-Qoboqobo etiyе uselo lotywala besi-Nosa—wafuna owase Zulwini umvuzo.

Wa eyi ndoda eyabe itandaza—ngako u-Moya ka Tixo wawu ncedisa umsebenzi wake. Ukuze sinnedeke ekukonzeni nase kushumayeleni masitate lowo mzekelo ka Kristu naba Disipile no Charles Pamla.

Ekugqibeleni sombulela u-Tixo ngempumelelo esoba nayo ebukolweni, ekugqibeleni sifumane ubomi pezulu e-Zulwini kude kube ngunapakade. Kwanga ukulesa lamazwi kungaba noncedo.

ISAHLUKO SESIBINI.

Ngapakati kwabe Fundisi bama Wesile abantsundu u-Rev. Charles Pamla waba newonga waba kulabo aba bekwa izandhla ngexesha lo kuqala. Olo beko lwake izandhla lwaba se Nxukwebe (Healdtown), indawo eyaduma kakulu ukuba yindawo yabe Fundisi. Entetweni eyenziwa kuleswa amazwi obeko lwezandhla olo, ndipaula ati: "Kodwa zilinde kuzo zonke izinto, nyamezela imbándezele, yenza umsebenzi womvangeli, bubonakalise ngokuzelelo ubufundisi bako."

Kubo bonke ubom buka Charles Pamla kususela eminini yobeko lwezandhla kude kube sexesheni lokubúba kwake walata inzaliseko yaleyo nteto, ngoku hamba, ngckwenza, nangoku shumayela, ka jonganga pantsi apa emhlabeni, kodwa wakangela e-Tixweni esebenza ngesipo sika Moya wake Oyingwele, wabúba eshiya umzekelo kwaba pilayo babe nokulandela emkondweni ka Kristu ngo kubonela kuye.

U-Tixo wabe emambátise ngamandhla okushumayela okushushu no kwabe kune tamsanqa lika Tixo. Wa efika kuko abahayideni abanga madoda naba ngabafazi kunye nabantwana atete, kulahlwe izono zenhlobo zonke—amadoda aye nezitembu azilahla; lawo aye ngogqira ayibeka pantsi imiti alandela emkondweni ka Yesu engqina Ngaye nalawo ayesela abuncama utshwala ngenxa yokunxanelwa i-Vangeli. Nabo abanga bafazi babe guquka babe baninzi kunye nabantwana.

Bamangala kakulu kwezinye indawo ekuboneni kwabo ukuba amandhla aye makulu aye shumayela ngawo kwaguquka abantu abaninzi kakulu. Bawu-

bona umsebenzi wokuguquka kwabantu owenziwa ngemini ye-Pentekosti.

Kwa kuti ngexesha eseshumayela u-Charles Pamla, alate ngentonga yake yomsimbithi. Ngelo xesha bakuza abantu abaningi belilela izono zabo, bezinikela e-Nkosini. Abaningi bati nqa ngenxa yaleyo ntonga, neziqamo zokwalata ngayo.

Amaqaba ase Ngqushwa oyika kunene ade abunga okokuba abantwana batintelwe bangayi ezinkonzweni zake.

Esi senzo sabangwa zintshaba ze Vangeli ka Tixo. Amaqaba ka Satana ka banga na mpumelelo kuwo onke amaxesha.

Ngenye imini indoda yeqaba yazala ingqumbo yavuta umsindo ngoba umfazi wayo wayeze e-Nkonzweni ye-Mvuselelo kwa Nobumba. Yaxoba izixobo yahamba ibila yeza, apo umfazi wa eko enkonzweni. Yambiza umfazi yada yangena ngapakati yamkupa ihamba imbata. Wabona u-Charles Pamla ukuba kunzima emfazini. Wabeka pantsi i-Baibhile waya wabambana nendoda wayahluta intonga zayo—wayikupela ngapandhle esiti ake zanga kubeta umfazi uze kubeta yena. Wati uzakummangalela ku Matomela indoda yase Ngqushwa eyabe isoyikeka ebantwini ngezo mini.

Lemka iqaba elo ngapandhle komfazi walo. Kusasa, lafika se lipete iponti (£1). Lateta liti lifuna uxolo nge ponti yalo. Walingxolisa u-Mfundisi wati: “Uti abantu bam bangange ponti?” Yigcine leyo ponti uze uze ecaweni e-Gcebula.”

Yafika imini yangomso. Bafika abantu abaninzi beze kuva ngelizwi lika Tixo. Pakati kwabo kwabako elo qaba elabe likade libeta umfazi walo enkonzweni. Washumayela u-Charles Pamla ojenga seziminini ezabe zigqitile. Abeta ngokushushu amazwi ezinhliziyweni ezonileyo. Naleyoy

ndoda eyabe ibeta umfazi wazibona uboni bake, ambeta amazwi waba ngo wokuqala ukuza esiguqweni ngexesha esebizela, elata nge ntonga yake emnyama.

Ilizwi lika Tixo lihamba namandhla ka Moya Oyingewele aleyiswanga nto. Kwaba eloyisa lixelisisa umsebenzi elawenza ku Sauli wase Tarsu.

Kwabe kuko indawo eyabe ingazange ibe no-Mfundisi. Lendawo yabe iyintsinde ifuna ukuse-tshenzwa. Inhlanganiso eyahlangana e-Rini yagqiba ukuba u-Charles Pamla ayokushumayela kulendawo eyabe ifana nenhlango—leyondawo itiwa u-Mtati ukubizwa kwayo.

Kwa kangeleka okokuba kwakufanele ukuba angayi kulendawo ngobunhlango bayo. Kodwa u-Moya ka-Tixo nobizo ayebizwe ngalo ukusindisa imipefumlo ngokushumayela i-Vangeli ka-Kristu, notando olushushu ukwenza ukuba abone u-Msindisi emalatela kona e-Mtati ezigusheni ezilahlekileyo. Laxoba igora lelizwi lika Tixo lajonga kuleyo ndawo eyalatwa ngu-Tixo ngaba Fundisi bake e-Rini.

Esefikile kulendawo wafumana indoda ka Tixo eyabe ingu Mvangeli no Titshala u-Jonas Lukozo. Yabe ingena bani ngapandhle kuka Yesu owa elawula inhliziyo yayo. Kuleyo ndawo wasebenza kwaveliseka iziqamo zomsebenzi omhle ofunyanwa namhla e-Exhorton. Lamkelwa ilizwi kwabancinane. Umzi omkulu wase bukumkaneni wali dhulisela pambili. Lafika ku Ngqika kuqala: u-Ngqika wati yena kasiye u-Kumkani kuhle lisiwe ku Hints inkosi. Wati ukuba eve ukuba liletwe kuye ilizwi lika Tixo u-Hints wati: "Lidhluliseni ilizwi lika Tixo liye ku Ngubengcuka u-Mtembu. Lafika ku Ngubengcuka u-Mtembu, wapulapula, wapendula wati: "Malidhlule lelizwi liye ku Faku i-Mpondo" no Faku laku fika kuye wati: malidhlule

liye ku Sobhuza ka Ndunguya.” La caswa kwade kwaba yi ntombi ka Ndabambi u-Sipoyo inkosikazi ka Lujalajala. U-Sipoyo wa emana ukufika kwa Mfundisi ezokubuta noku ncokola noku ngcikiva u-Charles Pamla imihla ngemihla.

Wayekataza u-Sipoyo. Na esele ngenile endhlini wa efuna imbeko enkulu nokuba kutete yena yedwa kuba ke wa engumzukululu ka Ngwane i-Nkosi yama-Hlubi. Wayendele futi ku-Lujalaja enye ye-Nkosi zama-Zizi.

Ekugqibeleni yafunyanwa indhlela yokumkupa endhlwini xa esetete kakulu engase na ku nyamezeleka ube ngena mnqweno wokufundwa kwe Báyibili nokunyamezela ukupulapula—umtandazo. Bekuti ngexesha sekubizwa abantwana ukuba kutandazwe u-Sipoyo anganyamezeli, apume—abantu bafumane inkululeko. Esehamba yedwa u-Sipoyo ahambe eteta yedwa.

Emveni kuka Charles Pamla kwalika u-Rev. Boyce Mama kulendawo—kwalandela u-Mahlutshana—bobabini bankupa endhlwini ngokutabata i-Báyibile u-Sipoyo.

Kuma zantsi e-Africa u-Tixo waveza ngo Charles Pamla indoda eyaba nesitshixo sokuvula inhliziyi zaba ningi nge-Lizwi lika Tixo.

Ebufundisini bake waqonda ukunga libali ukubeka umzekelo omhle ebantwaneni bake, ngokwenza okulungileyo. U-Nyana wake u-George Pamla esemncinane kakulu ubenduluka naye ekaya. aye kude naye pantsi kwamawa e-Anushaw. Wa efike ahlale pantsi naye ecaleni kwake—amyale kakulu ade alile. Wa emangaliseka u-George ngokuti kungafanga muntu njena u-Yise wa elilelani. Kanti wa exelisa umlimi oqala ancenceshele ngamanzi umhlaba aza kutyala kuwo iziqamo zake ezinxabiso, wenjenjalo uyise nge nyembezi zake pambi ko-

kuba atyale olukozo lunqabileyo olu ilizwi lika-Tixo.

Emveni kokuncencesha enhliziyweni elukuni ka George ngenyembezi zake, wa etandaza naye, bati bakugqiba bagoduke.

Ube nezinye indhlela ezinhle zoku lungisela inhliziyo zabantu umsebenzi ka Tixo. Ebesiti xa aza kuquba invusclelo aqalise angenise abakokeli nabashumayeli bodwa, abafundise, atandaze nabo, bati bakuba shushu, abatume ngababini, ngabatatu kwizindhlu ngezindhlu, aze ayo dibana nabo e-Caweni bebonke. Ayelapo amandhla ake okuvuselela i-Remente, zehlelo lake abelitanda kunene i-Wesile. U-George Pamla waba pantsi kwezo mpembelelo zake umfi u-Charles Pamla kwada kwafika ixesha lokuba aye esinareni yase Nxukwebe (Healdtown) ngo 1867. Ngapambili kokuba apume ekaya umfi u-Charles Pamla wati "inasitandaze" wamyaleza ku Yise osezulwini. U-George Pamla no Mkuluwa wake u-Henry Pamla babapakati kwama kwenkwe okuqala esinareni sase Healdtown ngo 1867. Kwa-ba ngumsebenzi omhle lowo owenziwa ngumfi u-Charles Pamla kuba ntwana bake. Kwafika ixesha lokuba umfi u-Charles Pamla atshintshwe nje ngesiko lama Wesile wa tshintshelwa e-Tsomo kwindawo enkulu yabe Fundisi abamhlope, wabekwa pantsi komfundisi omhlope owaye se Gcuwa (Butterworth) igama lake lingu Rev. Barrett. Abantsundu besiti ukumbiza ngu Citumzi kuba waye ngaqondani kamnandi nomzi ontsundu, nomfi u-Charles Pamla akonwaba kamnandi pantsi kwake.

Indhlu yomfundisi yaka yanamagumbi atshixiweyo ngenxa yebala lomfi u-Charles Pamla, kuba leyondawo yebala yayiba kataza abamhlope. Naxa iseko nanamhlanje ayisafani neyezomini zomfi u-Charles Pamla, yavuleka apo e-Tsomo ngomfi u-Charles Pamla ingqanga yase Tshoxa ihamba

nentombi ka-Mjodi invumikazi yenyano ngezomini. Ikolisa ukulamba naye nxa ehambisa ilizwi kwizixeko ngezixeko, kwabonakala ukuba kufike umtshutshisi wesono ngenene. Wati mbha waya ema-Hlubini kwa-Mbulawa kwapantsa ukuguquka sonke isizwe. Kwakuko e-Tsomo i-Tishala epilileyo umfo wase Matolweni igama lake lingu Siko Radasi invumi enkulu, ikaya lake lise Nxukwebe (Healdtown) ineqela labavumi (choir) neqela labafana libeta igubu lenziwe nguye u-Mr. Radasi. Singwenelela ukunga zingaba njalo i-Titshala zakufika esixekweni zibe lukanyiso kuba zilukanyiso lwezwe.

IS AHLUKO SESITATU.

Kuluvuyo ukuti umfo wase Matolweni u-Mr. Radasi waba lukanyiso kwindawo yase Tsomo kwada kwayiyure yokugqibela yokumka kwake emhlabeni. Kwati nxa kufika ixesha lokugqibela wavuma iculo lake eliti: "Nkosi yam, ubunditanda ekulahlekeni kwam." Wati akufika kulamazwi evesi yokugqibela awati: "Mandingene Nkosi yam," wawapinda pinda wada wapuma umpfumlo. Singatsho ukuti naxa elele kwelo ucwaba imisebenzi yake iyateta. Igubu yinto yabe lungu wayingenisa emzini ontsundu elasala libetwa ngumlingane wake into ka Ndwandwa owalibeta napambi kwe Ruluneli. Lomzekelo omhle wegubu utatwe nali tshawe u-Dalindyabo, liyabetwa Komkulu. Yaka yasala ingqanga yase Tshoxa u-Charles Pamla isebenza esitiyeni se Nkosi; yati leyo sekete eyayise buhlwempini wayisebenza yada yaba sesimeni esihle ngokungumangaliso. Bamndulula umfi kwabekwa omhlope umfundisi kwada kwanamhlanje alizange iTsomo libuye libe yilanto bendiyibalisa ibubuqaqawula. Kwavela inqekeko. Bamkupa umfi u-Charles Pamla bamposa e-Ngcanasini (Old Morley) kwakwindawo elifusi ekwakuke kwabako umfundisi omhlope kuyo ne Remente incinane kwelaba Tembu pantsi kwe Nkosi yabo u-Mhlobo. Kuleyo ndawo yase Old Morley umfi u-Charles Pamla wahlangana nobunzima bendhlala nentswelo kungeko nendawo yokuhlala kakuhle; ubuhedeni bungqingqwa, washumayela apo "ubulungisa, nobungecatu, nomgwebo ozakubako." Akahlalanga xesha lide e-Old Morley kodwa kwavakala ukuba indoda yo-Mnqamlezo ibiko apo ngenxa yokuba inkosana yama-Qiya

yavuya kunene mhla zvakala indaba zokuba u-Pamla uyemka utshintshelwe e-Kamastone, yeza kumfundisi yati tshotsho! umke mfo ka Pamla ubusixalisile ukuti sihleli sibe simana sikunjuzwa ngokufa, nangomgwebo, tshotsho umke. Wanduluka kuma-Qiya malunga nokupela kuka 1873, kwati ngetamsanqa unyana wake u-George wakatshwa e-Nxukwebe (Healdtown) ukuba ayofundisa abantwana e-Kamastone.

Wafika umfi u-Charles Pamla sele nenyanga ezintandatu elapo. Leyondawo yabizwa ngonyana ka Cungwa u-Kama inkosi yesizwe sama Gqunukwebe eyayake e-Hewu. Yaba yimini emandi kunene ku George mhla wafika u-Charles Pamla e-Kamastone wamhlangabeza e-Queenstown, ehamba nomfo ka-Mgunwa apo wayehlala kona. Safika samkwelisa ekarini salandela ngeuqwelo tina no bawokazi u-Madayi Pamla siquba inkomo yake yokusenga kuba umfi u-Charles Pamla akazange ahlukane nenkomo yokusenga kwamhla wangena ebufundisini watengisa ngefama yake, nenqwelo zake nenkabi washiya imazi yanye ilubelu ibala layo (aba-Mbo bangati yayi mpofu). Mhla wapuma e-Tshoxa sasiquba leyonkomo iyodwa.

Iyamangalisa into yokuva abanye besiti umfi u-Charles Pamla waye ngena nkomo nanamhla ushiye inkomo ebuhlantini baka bamatye.

Efikile umfi e-Hewu (Kamastone) wayishumayela i-Vangeli kwesosixeko sika Sonjica (Mr. Chapstone) kwizizwe ezitatu, ikakulu ingaba-Mbo, nabe Sutu, nama-Lawu. Kufupi ne Kamastone kwakuko isizwe sama-Hlubi la kutiwa ngama-Reledwane owona mlibo wakulo-mfi epetwe ngu Zulu ka "Zimema." E-Ngqushwa u-Rulumente wazihlanganisa zonke izizwe zaba citakali wabuzainkosi pakati kwabo aba-Mbo. Isizwe sama-Zizi saketa u-Njokweni.

Isizwe sama-Béle saketa u-Jamangeni. Isizwe sama-Hlubi saketa u-Mhlambiso, ama-Hlubi ase kunene aketa un-Sutu, ama-Reledwane ayepetwe ngu-Zimema ati akubuzwa ati nqumama. Umfi u-Pamla wati inkosi yabo ngu Matomela akwabiko mntu upikisa lonto; kwabálwa igama lika Matomela. Zaba zindaba ezimbi ezo kwa Zimema. Zonke ezo nkosi zamkeliswa umhlaba ngu Rulumente. Umfi u-Charles Pamla waba nemvuselelo eziinkulu e-Hewu (Kamastone) nase Ntabelana kwinto ka Mgijima. Yazama-zama yonke i-Hewu, iremente yanda pantsi kwe mpembelelo zomfi kuba waye kwazi nokuteta isi-Búlu esifunde kuma Búlu ase Bófolo.

Amtanda kakulu ama Lawu ase Bullshoek. Inye kupela into ibikataza kuleyo Remente enkulu yama Lawu ebiqubeka ngexesha le nyibi dyani nange Krimesi, bebezonwabisa ngokugqitileyo bade badanise, emidanisweni yabo bekungena namadoda amakulu kude kungene namakolwa, kuti ngenini elandelayo kuse sebe wurawule umzi wakwa Mfundisi bezo mangalelana atetwe amatyala ngesi Búlu, singabi nakuva tina kuba isi-Búlu singasazi. Ngomhla otile kwafika u-Mfundisi wase Sidutyini (St. Marks) u-Canon P. K. Masiza, kwafika imatshisi ngenyaniso eteta esinzulu isi-Búlu ahlanganyelwa ama-Lawu ase Bullshoek ngaba Fundisi bobabini omnye engum-Tshetshi igora elikulu le Hlubi.

Into eyati emva koko yawela yaya e Jerusalem yayibona leyondawo apo inkosi yangewatywa kona. Kwabako umsebenzi omihle kunene e Kamastone nakwaba ntsundu ngolotyelelo luka Canon Masiza. Kwakuko amadoda amakulu evangeli e-Hewu endi ngasoze ndiwalibale into zo Matshoba u-James nonyana wake u-Nqebengele nezo Mgijima no Mayekiso, Nosishuba u-Goda, u-Siyengo u-Jeremaya

Melamane, u-William Mawolwana, u-Barnabas Sokama, no Sokabo omdala umfo owayemtanda umfundisi wake kakulu wada wamnika igama eliti "Nguvuso lwesipekepeke" kuba uti akukubiza ubenevuso kungeko nto pofu oyenzileyo. Uninzi lawo madoda akaseko emhlabeni, ndaye ndingakolwa ukuba lengekeko ekona e-Hewu (Kamastone) yayingade ikankanywe ukuba lawo magoŋa ebeseke. Ingaba yinto embi kunene umzi wakuti ontsundu wase South Africa xa bayakuti bakufudukiswa yinkosi abazali betu ze tina silahle abefundisi betu ekukupela kwezi hlobo zetu kulomzi wase Mangesini ekute kwakucitakala obetu ubukosi saya kufaka intloko kona. Enye indoda eyayinkulu e-Hewu (Kamastone) yayi ngu Mqandi into ka Mpanjukulwa ihlubi lakwa Nkala, enefama enkulu e-Nciba yindoda ebithi ukuba iko ecaweni, itsho kakulu ukuti, Amen! Amen! lonke ixesha iqutywa intshumayelo apazamise kunene ide ingavakali kamnandi intshumayelo, ade ngamanye amaxesha awe etyarikeni agoduswe ngenxa yofefe olube kuye. Ititshala yayingu George Pamla eneqela laba vumi ngenye imini wozela etyarikeni weva ngencwadi seyisitsho entloko, inkonzo ipetwe ngumfi u-Charles Pamla, wangibisela ngencwadi ese Pulpitini wotuka kakubi u-George xa esithi umfi. Vuka msulala ecaweni George, yahlukana Satana nomtana wam. Kwakuko umfana we-Mpondo igama lake kungu Dom ehlala kokwetu umfi weza naye e-Old Morley esundiswa ngu George embekile kakulu nenye intwana engu William Pamla. Lomfana we-Mpondo wagoduka eligqoboka elikulu lase Wesile wabuyela ku Ntabankulu em-Mpondweni ewupete umlilo wezwi lika Tixo ewutole kumfi u-Charles Pamla. U-William Pamla waba ngumshumayeli wendaba ezilungileyo sesona sipo esikulu abenaso umfi

sokuba aqeqeshe abantwana. Isiqamo sake sokuqala saba ngumfana womhlolokazi e-Nesi owagqoboka kaye e-Mxumbu. Weza naye ekaya wamfundisa ukushumayela ivangeli. Ngeloxesha umfi waye safunda ubufundisi pantsi komfundisi u-Laplough. Lomfana mhla wemka ekayeni lake wayakufundela ubufundisi e-Nxukwebe (Healdtown) waba ngumfundisi opambili ekushumayeleni ivangeli igama lake lingu Rev. James Dwane. Ilizwe ne Remente zonke ezintsundu zingadingqinela ngelo gofa lase Matindeni abade bambiza ngokuti Nguntonga zime entwini. Umfo owade wawela ulwandhle waya kwelama Ngesi e-England nase America elanda umkondo wokugqoboka. Ixesha alingendivumeli ukuba ndibalise ngo Rev. Gideon Baqwa e-Mbó owanikwa imbeko ngo Tixo ukuba abeke ilitye pezu kwengcwaba lomfi u-Charles Pamla ("i-Ngganga yase Tshoxa.")

Umqeqezi wembiza zotywala zoma Geda no Macamangwana wayokugqibela ngeza kowabo, ezo Mqikela nezo Ngongodo. Inkomo zake zidhle ntloko ngokuswelitafa. Ufohloza u-Mbashe ngama dolo. Umlotya owatwalu siba lwalunye waya kutshisa imizi yabo Jabangqa umtaka Mpila. Isirofo esidhla silila sililela imihlambi yabantu. Elinye igofa yintwana awaze nayo e-Rini (Grahamstown) igama lingu Mlindazwe yahlala ekayeni lake yaba ngu Mshumayeli yada yaba ngumvangeli. Namhla yindanga ndanga yomfundisi igama ngu Rev. John Mtshule nango e-Johannesburg. Baniozi abantwana bake bevangeli umfi u-Charles Pamla, ilizwe lingangqina. Akahlalanga nase Kamastone apo umfi intlauganiso yabefundisi yampindisela kwase Mbo e-(Shawbury) pesheya kwe Tsitsa kuma Mpondomise inkosi yawo ingu Mhlontlo. Bayigibisela intonga eqinileyo yama Wesile ku Mhlontlo.

umfo ohlala yedwa, omehlo akanya inkwenkwezi. Umfi u-Charles Pamla ute kuye, "Ndiyimvusi yapezulu ndisisigijimi sokugqibela kuba mhla ndatunywa e-Tshoxa ndabasisigijimi sokugqibela ku Nqwana. Ndizise u-Msindisi u-Yesu mamkele ke, kade uce-
ngwacengwa ngabe Fundisi akwavuma namhla vuma. Leyonto awayiteta ku Mhlontlo yaba yinene kuba into ayitileyo ngomlomo wake ibikolisa ukuba njalo. Kwake kwati ngesituba sengozi waqubisana no Sandile endhleleni kwezo ntili za Gqunube, mhla ngemini embi u-Sandile engenaxesha engxamele ukuya e-Cumakala umfi wamlibazisa ngokuqondisa intando ka Tixo kuye, hai! akwevana konke ude wati umfundisi kuye "Ndisisigijimi sokugqibela soxolo kuwe" ute omnye "undilibazisile ndipe indhlela." Ute umfi ukumpendula "Ukuba elilizwi akulamkeli namhlanje akusayi kulima izilimela ezintatu kwezitili. Akugqitanga nexesha wawuti tya umntu umkosi wati ibambene ngazo ku Wuko, wahlukana umfo ka Nqika u-Sandile nezo ntili nje ngokusho kwendoda ka Tixo.

Abaleka amaqaba lazaliseka ilizwi le Nkosi eliti "Aboni bayoyika kwakufika ukufa." Isidumbu sika Sandile safunyanwa siqungquluzile pakati kwama kolwa ngasekunene ingumshumayeli ngasekohlo ingumshumayeli kwaba njalo kanye ku Mhlontlo, wala ukulamkela ilizwi lika Tixo wati umfundisi Pamla namhla ndingumvusi. Bake balapo abe Fundisi o-Gedye, no Gana, no Bishop Dayler awavuma ukulamkela i-Tshawe lase Nazareth. Akapulapula umfo ka Matiwane u-Mhlontlo. Kwati mhla wemka umfi kunye nomfundi u-Rev. Charles White e-Mbo zanela ukuwela emlanjeni inqwelo zabe Fundisi kwevakala ilizwi le ntlaba-mkosi kumfo wase Mbo wati, "Ibambene ngazo ku Nqunubi mhla ngemini embi ngo 1818 u-Georg

Pamla eyititshala kwelolizwe lakwa Bāca wayeko mhla imikosi itshisa izindhlu zezikolo nendhlu yabe Fundisi neye Sinara yama intombazana nendhlu yecawe e-Shawbury. Wacitakala leyo mini umfo ka Matiwane u-(Mhlontlo) waya kufaka intloko e-Lusutu lagcwaliseka ilizwi lendoda ka Tixo. Nalapo e-Shawbury nje ngakuzo zonke indawo washiya amatole. Umsebenzi wake apo waziwa ngo Nomvete, Tuta no Ntकिनca.

Ukusuka e-Bencuti (Shawbury) waktshelwa e-Lusutu kwindawana eyayiqalwa ifana neyase Nqwebeni kwakungeko nendhlu yomfundisi, wangena enqugwaneni nabantwana bake yaba nzima kakulu intlalo yake yase kaya. Yaba nzima kakulu intlalo yake kwelokaya kungeko negusha, nevenkile ikude nendhlu ingena mpilo intle. Ngeloxesha wayenama kwenkwe amabini yabubēla kona enye yaba yimini enzima kakulu kubo leyo ukukūpa isidumbu ezweni lase mzini. Into eyatutuzela abazali baba bububele babe Sutu neřemente ne Nkosi u-Kurunelisi nokufika kuka George Pamla evela kwa-Bāca. Kule Sekete wasebenza nzima kakulu ilizwe lilibi ukuhamba kunzima. Wasebenza ngezandhla kunye nabe Sutu wayaka indhlu apo e-Tsitsana yabefundisi. Watyala umyezo omhle pantsi kwentaba. Wakūpa umncencesho wamanzi eweni esemba ngezake izandhla no George yada yapela iholiday encedisana naye. Umfundisi olapo uhleli kamnandi ngoku, kuyo leyondawo umfi u-Charles Pamla eyi-Superintendent wamangalelwa yitishara eyayi pantsi kwake.

Ngemini yokutetwa kwetyala wanyanzeleka ukuba awele umlambo uzalisa eputuma ixesha le office wema pambi kwe-Mantyi yase Maclear engumangalelwa eyedwa engena nyana apo ngeloxesha wapuma egwetyelwe yati leyotitshala isoyika ngeso-

senzo wayixolela kodwa ayipilanga xesha lide yagoduka yaya kowayo kanti seyisiya engcwabeni layo. Eselapo e-Lusutu zashukuma inkosi zabe Sutu zafuna ukulwa no Rulumente enyanisweni zashukuma zonke izikumkani ze lase Mbo watshintshelwa e-Gcuwa (Butterworth) k w a n q a b a inqwelo yokumfudusa kulo lonke elolizwe nangesisa nangemali bala abantu nenqwelo zabo. Ude waxelwa yi Nkosi u-Rulumelisi wati nangama shumi amahlanu eponti akuko nqwelo oyakuyi fumana kweza se Lusutu ngokuba ungazi nje wena abe-Sutu bayalwa nomlungu. Umfi u-Charles Pamla watumela anyana wake u-George eyititshala e-Osborn owati akuyi fumana incwadi wenza imizamo yokufumana inqwelo wakupa inkwenkwe engu-Merriman Sikutshwa ukuba ikokele inkabi umbexeshi ingu Isaac Ngqayimbana bahamba ngobobusuku behamba emini nase busuku. Kutiwa besati tu entabeni babonwa lusapo lomfi, kwaba ngulowo wawa empahleni nabantwana abancinane bayiposa enqweleni.

Utsho u-Nkosi u-Rulukinelisi kwaba ngumangaliso nam nxa ndiva ngombexeshi ukuti impahla wafika ipandhle kwatiwa mandingabi sakulula inkabi salayisha kwangoko sajika saya kulalisa entabeni yoduli kwicala elinga se Lusutu kute nxa kusenziwa ikofu utsho u-Isaac esentabeni nenkabi wavela umkosi wabakweli bamahashi amadoda angama shumi amatatu exobile imipu (guns) amahashi afunzwa eza kwinqwelo yomfundisi andibanga saya enqwelelani ndaqabela intaba yoduli ndegqita umda ndangena kwesika Mhlontlo ndazishiya apo inkomo ndati mandizokubona isipelo sendoda ka Tixo ne Nkosikazi no Sapo ebeudiluputumile. Umfi naye wayeke abalise ngokufika kwalawo madoda ehamba ne-Nkosi u-Joel bati bakufika enqweleni wababulisa umfundisi wavuma omnye ngolunya. Ute

omnye "Yihla Nkosi ehashini." Wala u-Nkosi ute umfundisi: "Uxobeleni kangaka." Waselesihla ehashini u Nkosi wambamba ngomlomo umfundisi ute umfundisi. "Yini wenzani." Waye u-Nkosikazi nabantwana besoyika kakulu. Ute u-Nkosi u-Joel ku Mfundisi. "Vuma ndincotule amazinyo ako xa usiti umpu wam endihla ngawo mandingawupati. Hai yalulama indoda ka Tixo pantsi kwelosikizi, waye nalo Joel enqunqeke iminwe enesifo sobulepere yamcenga indoda ka Tixo engenabani pantsi kwaleyo ntaba yoduli ukuba atabate intwana yekofu kunye naye kuba namhla esimka kwelolizwe lomrena inkosi yaselusutu kutiwa ngum-Rena. Kwe-sisituba umbexeshi nomkokeli bebalekile ude wabonakalisa uxolo u-Nkosi Joel wayisela ikofu wakwela wahamba nempi yake isoloko ipezu kwamahashi zavuya ezontsizana akumka u Nkosi zabuya inkabi zabotshwa engeko oteta nomnye. Uti umfi wabakuteta nalombexeshi ka George akateta wabopa inkabi zahamba bate bakuqabela intaba yoduli bafika koka Mhlontlo umhlaba bakulula. Ute umfo ka Ngqayimbana kumfi awuhambi wedwa uyindoda ka Tixo ngenene uhamba naye kuba ndimbonile u-Nkosi u-Joel ukuba uza nempi kuba ute ukusuka apo waqonda evenkileni ka Treeney ekufupi naleyondawo ebesuka kuyo umfi ebekutengwa kuyo lovenkile naye wababona besekude ukuba beza ngenempi waselesiti ku Nkosi u-Joel, "Undibona nje Nkosi ndingumntwana womhlolekazi pesheya ko lwandle andishiyanga nto ekaya ngapandle ko Mzalikazi wam ndilapa nje ndeza kusebenzela yena tabata lemali amakulu alitoba eponti £900 usindise ubemi bam. Wayitata u-Joel leyomali yabalwa yafakwa engxoweni wati hamba ke upume evenkileni wapuma ke. Omnye wahamba umganyana wati kwipakati lake Mduli "mdubule" wafela kona apo

pambi kwevenkile yake. Zatinjwa ke leyo mini ivenkile zelolizwe wati efika umfi u-Charles Pamla ku Qumbu kwabe konakele e-Lusutu. Kwagcwali-seka ilizwi lomculi eliti, "Unabantu bako Tixo ngamaxesha onke, ubagcina ubanceda endaweni zonke." Ngebáqo inqwelo yomfi yayakulalisa ku Qumbu kunye neyomfundisi u-Charles White esuka e-Tshungwane (Osborn) ekutshelwe e-Tsomo kungu-Mgqibelo evekini.

Kusile nge-Cawe inkonzo yanikwa umfi u-Charles Pamla, washumayela intshumayelo emnandi kunene kwincwadi yo-Mprofite u-Yisaya isahluko sama shumi asitupa nanye (61) ivesi yokuqala. "Umoya ka-Yehova u-Tixo upezu kwam ngokuba inkosi inditambisile ukuba ndishumayele indaba ezilungileyo kwaba totyiweyo." Omnye wabashumayeli xa ebalisayo ngentshumeyelo yake uti weva esoyika ukuma pakati kwabantu ngemini yesabata xa esiti akuko namnye ofanele ukuma kulendawo ka Moses no Aaron umoya ka-Tixo ungeko pezu kwake watsho wati no-Yesu ngokwake akautatanga lomsebenzi walinda iminyaka emashumi matatu ukufika ku Moya Oyingewele, wati weza e-Galili emandleni ku Moya, yaba yinkonzo emnandi kunene. Wacela umzalwane Jonas Ntlati ukuba atundaze watsho um-Rabe ngomtandazo omde one zisolo asazi tina sonke nomfi into ebangela lomtandazo onje, sive ngabanye abantu besiti u-Mfundisi emnika umtandazo nje u-Jonas akazi ukuba umisiwe ebushumayeleni ngezizatu ezitile, kodwa emva koko wabuye watata uhambo lwake kakuhle wada wafela e-Nkosini, kuse zihamba inqwelo zabe Findisi zombini zakulala pesheya kwe Tsitsa. Kuko ilizwi elalitetwe ngu-Mfundisi u-White ekupumeni kwake e-Tshungwane (Osborn), wati, "Xa kuza ilishwa

elikulu u-Tixo uyazishenxisa izicaka zake ukuze zingabuboni ububi obuze pezu kwabantu."

Elolizwi waliteta u-Mfundisi singekaziva indaba ezimbi zokupuma kuka-nti e-Lusutu, kusile ngolwe-Sibini savuka sabulisa Abefundisi. Site sakungena ententeni ka-Mr. White yalila indoda ka-Tixo yaba yimini yokugala leyo ndimbona u-Mfundisi u-White elila ecula iculo lamashumi amatatu nesixenxe eliti "Yesu wena uyi-Ndhlela soya ngawe ezulwini, utsho u-George Pamla. Kwabonakala ukuba u-Mfundisi u-White ucukunyiswe kukungewaliseka kwelizwi lake. Site sakufika e-Tshungwane no-Bawo u-Petros ngemini elandelayo ndisesikolweni no-Mr. Bikitsha kwevakala ilizwi lentlaba-mkosi lisiti: "Iwu! Iwu! ibambene ngazo ku Papana. Zimkile inkali zika Zwani! zimke nama Mpondomise ka-Mbali. Ebomini bam kwakumhla ndeva kuhlatywa umkosi. Bapuma bonke abantwana esikolweni bengapezu kwamakulu amabini bengabanga sacela mvume njengase mihleni, sasala no-Bikitsha sodwa bapuma nangefestile abantwana nati sapanga e-Mabashini etu singena nkwenkwe yokuya kusinqandela amahashi, safika i-Tshungwane lonke selilapo kusitiwa kudutyulwana nangemipu. Agxotwa ama-Mpondomise kwafa umntu wamnye ku Mbali sago-duka sonke tina lomini. Kwasa ifunza kwakona lafa ilizwe lase Mbó kwakubi kakulu. Wafa nomfo ka Ngqayimbana, umbéxeshi womfi wadutyulwa yimpi yama-Mpondomise. Agcwaliseka amazwi endoda ka-Tixo u-Mr. White.

ISAHLUKO SESINE.

Efikile e-Gcuwa u-Rev. C. Pamla kwindawo yokuzalwa kwake ufike wapantsi ko Rev. Ebenezer Wana, lo ati ama-Nosa ngu Jongilanga, yamnika intambo umfi into ka Wana wadanduluka ke pandhle yancinci indhlu ye Cawe ingeka kiwa le inkulu ikona namhlanje wadanduluka ke esiti. "U-Tixo walitanda kangaka ilizwe, wada wancama u-Nyana Wake ekupela Kwake, ukuze bati bonke abakolwa Kuye bangabubi, koko babe nobomi obungunapakade." Kwaguquka amadoda nama-nkazana, abafana nentombi kwada kwakupatelela e-Rementeni, kwada kwaya nakuba Kokeli naba Shumayeli mhla ngemini enkulu esixekweni esidala sika Hintsu, ukubonakaliswa kwegusha ebezilahlekile zibuyela esibayeni se-Nkosi, basondela ngamaqela amakulu bevela koma Tobotshana, Zazulwana, Cegciwana, Etongwana, kwafuna ukufana nemini zom-Baptizeshi owaye hamba ngapambi kobuso be-Nkosi okuya yapumela kuye i-Yerusalem, nayo yonke i-Judea nalo lonke ilizwe lase Yordane be baptizeshwa nguye bevuma izono zabo. Kwaba njalo e-Gcuwa bazivuma izono zabo, abanye abakokeli bemiswa ebukokelini kuba bediziwe yi Remente, yanda i-Remente kakulu bambalwa kodwa abakokeli lazaliseka ilizwi le-Nkosi eliti, "Isivuno sikulu kodwa abasebenzi bambalwa." Isiyaluyalu esavuka e-Gcuwa (Butterworth) saba sikulu kakulu bateta abantu izinto ezinkulu ezoyikekayo abanye baprofitesha.

Enye indoda enkulu yasesikolweni yadanduluka yati, "Ikwézi lomso liyeza! ziyeza inqwelo zomlilo! i-Gcuwa (Butterworth) liyakuvuta lonke

ngumlilo ozakavela e-Zulwini! kuyakusinda indhlu yake yodwa neyo Mfundisi u-Wana neka Joel Ntombela! Inqwelo ziyakuhlā ecaleni lomzi ka Mr. Bala, watsho umfo wase Swazini wati umgwebo wokuqala uyakuqala e Qořa kwindhlu ka Smith Poswa.

Ute akukankanya igama lika Poswa e-Caweni wawakala umninawa ka Poswa u-Gcuka-ayitobi esiti "Nqandani umntu lo anibonina ukuba upambene intloko!" kwaba njalo esikolweni e-Gcuwa baninzi abaguqukayo, amadoda nabafazi abaguquka ngeloxesha batshatiswa ngokwase-Caweni usapo lwaba hedeni lwafa luřaula isitebe se-Nkosi luse-la umtendeleko onyana balawo ma-Nosa zinjinga zase Gcuwa zititshala nabashumayeli bendarba ezimnandi, malidunyiswe igama le Nkosi. Pakati kwabantu abaguqukayo ndiyakubalula u-John Kentane, unyana wesibonda sase Gcuwa, owaba kubantu bokuqala ukuza esiguqweni, yavuka esiguqweni ingena ntloni ngayo ivangeli yaxela ukuba ibingumoni omkulu pambi kuka Tixo umdali wake. Zonke intlobo zezono bezipezu kwayo, yati icebo lokubulala umntu belike lifike kuyo, yati utywala bomlungu yisono esikulu pambili ko Tixo, esiti ebebuba pambi kwabantu wati nazo ibōtile kwake, yateta nezinye izinto ezinkulu ivuma izono zayo pambi kwabefundisi ne Remente yagqibela ngomtandazo olusizi kunene yashumayela kwangoko amandla okushumayela kwake e-Rementeni ebekumazwi ati yambātani konke ukuxoba kuka Tixo ukuze nibe nokumelana nentolo zokohlakeleyo. Walandelwa ngama dodana amaninzi; namhla zizona ntsika zereamente yase Gcuwa (Butterworth) zaba zindaba ezinkulu ezo zokuguquka komfo ka Kentane kuba wayezibalule ngobu řoti kwimfazwe ka Ngcayicibi.

Enye indawo ebalulekileyo yaba yeyomtandazo wake leyomini wazinikela ku Tixo wace-la okokuba u-Tixo anga angamtata emhlabeni e-sembulwa kuba yena u-Tixo esazi ingomso: kwabanje ngesicelo sake.

Emva kwezimvuselelo zase-Gcuwa waputunya ngumza wake u-Captain Feltman. Kwaba mnandi kakulu ukuhlanguka kwalawo magoŕa omabini bebalisa ezokucitakala kwezizwe za-Bambó, batsho into elusizi, kodwa eyonanto eyabankulu yaba yimini yokwahlukana kwabo e-Koloni omnye esiya ebufundisi, omnye ezakusala nomzi waba citakali, oku kwenzeke sele se-Mzimkulu umfi u-Charles Pamla, bayidhla yalusizi eyokufunyanwa kcmhlaba opesheya kwe-Nciba, awati u-Nkosi u-Feltman wahamba imini nobusuku ukuya kuwo ngehashi. Ate mhla bapiwa sisandhla esipole kunene sika Queen Victoria, wati unkosi u-Feltman kumfi u Charles Pamla:—Hamba siwele siyakupata sobabini abantu bakowetu, namhla u-Tixo ubapumzile kide betwele intsana ngomqolo, yatsho into ka Bikitsha entliziyu inkulu eyati emva koko yawela yaya kubulela ku Victoria pesheya esosipo salomh'abi, ehamba nonyana wake u-Charles Feltman.

Ute umfi u Charles Pamla ukupendula, ewe, Dhlamini watsho kum ndaza ndatinina ukukupendula, anditshongona ukuti tabata umzi uwele nawo ndizakukulandela zendibe ngum-Bingeleli wena upate. Ute omnye ukupendula, ewe mfo ka Pamla namhla ndiyayibona into eyakukupa e-Tshoxa, washiya ixego elinguyihlo lingavumi nam ndingakulo ngaleyo mini. kodwa namhla ndikwiqela eliti quba ivangeli, ndikubizile ukuba usebenze apa e-Zazulwana ebantwini bakowetu watsho u-Dhlamini kubomvu e-Zazulwana kulo lali yake nakuyo yonke i-Fingoland. Wayigibisela apo u-Captain

Feltman i-Ngganga yase Tshoxa malunga no 1880, ngenxa yendhlu ye-Cawe ukuba ncinane inkonzo zangenela pandhle e-Zazulwana, nakuzo zonke indawo apantsa ukuguquka lonke amaqaba e-Zazulwana, kwafika utshaba luka-Satana ngenene isiguqo sizala yonke imihla e-Zazulwana bakokelwa lixego elidala kunene lasentla lihamba likala ukuya e-Sibingelweni lisiti:—"Maye! Bawo! Maye." Igama lalo lingu-Solombela, ihlubi lakwa Mashiya, walandelwa yindhlu yake nabazukulwana, yawa yonke impi esiguqweni kwasala impunde nganye zo-Pikapele, kwazaliseka ilizwi eliti:—"Lihambile elilizwi, lisahamba lona, abantwana bezizwe botyetyiswa ngalo. Lashukuma lonke elase-Transkei kuma-Gcaleka kwaya kuma nge-Jujuŋa ngase lwandhle. Wati obenentloni ngo-Yesu zapela, wati obecekisa isiguqo ngakumbi ama-Rabe kwapela kwabonakala abashumayeli bama-Rabe esiguqweni ama-Mfengu njengohlanga apantse ukuguquka lonke amfuna u-Tixo amfumana ngenyaniso, kwaguquka i-Nkosi, ama-Pakati, ama-Doda, aba-Fazi, nabantwana. Ndikumbula i-Nkosi ezimbini zama Mfengu eyama-Zizi u-Bulube, neyama-Wushe u-Nguza ezazipantsi kwentshumayelo kumfi zoyika isiguqo, kuko nobuxoki bokuti, u-Pamla unentonga yomsimbiti emnyama aye ati akugqiba ukushumayela atate yona alate ngayo ebantwini bawe bonke esibingelweni, besiti nokuba umntu uyatanda nokuba akatandi akanakuba angawi esiguqweni, ezo-Nkosi zagqiba kwelokuba zihlale ngasemnyango zombini. Yadanduluka indoda ka-Tixo kwaye ngezontsuku ebeti esaqala nje apazanyiswe sisililo sabafazi nama xegokazi ade azame ukubacela abantu ukuba bazibambe ake abaxelele i-Lizwi lika-Tixo, kute ke ngaleyo mini kungekabi zelwa esiguqweni wahlabeka u-Bulube wazipalaza inyembezi. Hai!

Zihlobo zam ndanqanda into enganqandekiyo walila weva into embi kunene u-Nguza kuba bebeyo ecaweni nje bengazimiselanga ukugqoboka wada wateta ecaweni wati:—"Wentani, Bulube? Yeka bo! utakusibangela." Hai bo akubanga ko mancedo watsho esirafa isililo u-Bulube wesuka waya esi-Bingelweni waya kuzikonzela, akubanga ntsuku wehliwa no-Nguza waya kuzinikela e-Nkosini wangena kwangelosango awangena ngalo u-Nkosi u-Bulube. U-Tixo wawatamsanqela ama-Mfengu ngeloxesha yana imvula yakuqala neyamva yapela indhlala ilizwe lanoxolo emihleni yake umfi epakati komzi wakowabo, zati nentwana ezibe zipantsi u-Tixo wazivusa ezaleni naselututwini, wazihlalisa kunye ne-Nkosi zazo. Hai! ama-Wesile ngelisiko lokutshintsha abe-Fundisi, ati um-Fundisi esanelisa abantu esendaweni emfaneleyo asike atshintshwe lento imbi, ati omnye ehleli ebandhlani (Circuit) lake kanti omnye seleyifuna selebalelana nama-Gosa omnye um-Fundisi, kwanayo naleyonto yama-Gosa ayilunganga konke.

Ndityalele kwelokuti kwati kusenjalo ukutamsanqeleka komzi womfi u-Charles Pamla amtshintsha ama-Wesile kwasala kusenakala e-Gcuwa (Butterworth) bamtshintsha umfi u Charles Pamla nxa kulungile kakulu selenkile umfundisi u-Jongilanga indawo yake yatatwa ngu Bekayeke wodumo lakwa Baca (Revd. Charles White) indoda enzima enesitunzi i-Superintendent kakade. Umfi wayeke wapantsi kwake no Rev. Hellier, umfi wayenesiko lokuba kululela amahashe nxa bepumile. Kute ngenye i-Cawe wapuma u-Mr. Hellier eyakushunayela e-Rabula kwa Mr. John Mazamisa wabuye wakulula amahashe umfi nxa umfundisi engena endhlini, wasuka walila u-Mazamisa ghuza ukuba ulilela ntonina, ute ndishiywe zinyembezi ukubona

umtwana we-Nkosi ekululela umlungu ihashe, ndakumbula oyise. Umfi wawuqala lomsebenzi e-Tshoxa wangenela ubuvangeli kuba kwakungekabiko umfundisi ontsundu kuleyomihla etyalikeni yase Wesile wabangu Mvangeli ongabatalwayo. Injongo yomfi nomtandazo wake wawumnye ukuba "amazi u-Tixo." Wayemazi u-Tixo no-Tixo emazi umfi u-Charles Pamla. Umfi wayenesimo sokutandaza futi-futi emini nasebusuku ngapandle komtandazo wake wangasese nangapantsi kwamawa.

Onje umntu wayengalifumana pi ixesha lesono? Mhla u-George Pamla waya e-Nxukwebe (Healdtown), 1867, e-Sinareni wavala ucango watandaza, mhla wapuma ngo 1873 wambiza ese Ngeanasini wamtandazela. Wayeligcinile ilizwi le-Nkosi yake eliti "tandazani ningayeki" neliti "tandazani ize ningangeni ekuhendweni." Umfi u-Charles Pamla yayiyi ndoda yokutandaza kwakufanele ukuba ngemini zake lizaliseke izwi lomprofite u-Joel eliti: "Ndogalela umoya wam pezu koluntu lonke, babeya kuprofitesha onyana benu nentombi zenu, amaxego enu ayakubona imiboniso." Kwaba njalo e-Transkei ngemihla yomfi u-Charles Pamla wawugalela umoya wake akawulinganisela kwavuka intombi ezimbini zishumayela zalihamba lonke elase Mamfengwini nelaba Tembu nelakwa Gcaleka, enye yayi yeka Matyeni igama ingu Sarah Ann ehamba nenye engu Julia. Zenza umsebenzi omhle kunene amandhla entshumayelo zawo ayesekubeni makwenziwe intando ka Tixo ngumntu wonke.

Zicacisa kakuhle into ayakwenziwa yona umntu ongenzi intando ka-Tixo. Inkonzo yavulwa ngu Sarah Ann mhla u-George Pamla wayeko, washumayela encwadini ka Estere kumazwi ati. "Kuyakwenziwa ntonina kuye u-Kumkanikazi u-Vashiti," ngenxa yokuba engenzanga intando yendoda yake

walahlekelwa sisihlalo sake, ebonisa ukuti kuyakuba njalo nakumntu ongayenziyo intando ka-Tixo. Kwangqina u-Jessie ngamazwi okuzitoba ebonisa ukuti bona abalifumananga itamsanqa nentsikelelo eyafunyanwa ngabantwana basesikolweni abapaulwa bese bancinane. Tina besinje ngembabala aba-Zali betu besidlulisa pezu komilo kusitiwa siyalungiswa yatsho intombazana kwalusizi ngenene kwabonakala i-Hobe lapezulu liba ngqinela ukuba batunywe ngu-Tixo njengoko lablala pezu kuka Yesu akupuma e-Jordan, kwazinikela abantu abaninzi enkonzweni ka-Tixo. Kwabanjalo e-Transkei ngemini zomfi u-Charles Pamla. Intlanganiselo yabe Fundisi yadibana ku Komani (Queenstown) yabona ukuba makakutshelwe e-Qonce (Kingwilliamstown). Ute ngapambili kokuba ahambe wehlelwa yinto embi kunene kwabúba u-Yise u Pamla ondala wabúbela e-Sikobeni kwisiqwengana somhlaba asipiwa ngu Rulumente.

Wateta amazwi amnandi nxa abúbáyo engeko umfi u-Charles Pamla esemsebenzini wake e-Gwadana, wafika e-Sikobeni nxa sibuyayo emancwabeni sigqiba ukungcwaba uyise. Kwagewaliseka ilizwi le-Nkosi eliti yeka abafileyo bangcwabane. Ute akufika waxelelwa ukuba uyise ude waqauka embiza emtamsanqela wazipalaza inyembezi wati ndive ndise Gwadana ngo Mr. Boyi Bala ebevela e-Gcuwa (Butterworth) ukuba akupilwanga ekaya. Wati benditemba ukuba ndoke ndimbone ngapambili kokuba ahambe, wabulela kumninawe wake u-James Pamla nakuma Reledwane onke ngokungcwaba u-Yise. Wamtamsanqela umninawe wake wabuyela kwase Gcuwa (Butterworth) kwi Circuit yake pantsi ko Rev. Charles White. Ukusuka e-Gcuwa ukutshelwe e-Qonce kanti ne Monti ayina-Mfundisi nayo yahanjelwa nguye. Kute ngombla otile

e-Monti kwako invuselelo enkulu babaninzi abazinikelayo amadoda namankazana. Ute emva ko-Fefe hapuma abantu, kwako indoda engatutuzelekiyo bateta nayo abazalwana yada ekugqibeleni yazixela ukuba ingu Msutu yiyo leyo yayihamba no-Joel Inkosi yabe Sutu isukela u-Mfundisi entabeni yoduli yati sasigqibile ebungeni ukuba izesimbulale u-Pamla, sisingamadoda angamashumi amatatu koko site sakufika akabiko namnye oqalayo ukumsa isandla no-Joel Inkosi yetu yasuka yasela i-Kofu.

Ndingumbulali! yiza ndibulise Mfundisi kwaba njalo yaba yimini yovuyo; apo kuko uxolo no Tixo kuko uvuyo. Yagoduka ivuya leyo ndoda idumisa u-Tixo. Waba mhle umsebenzi we-Nkosi e-Monti yanda i-Remente ngangokuba i-Monti yakutshelwa owayo u-Mfundisi kude kube namhlanje. Ngenye imini umfi elapo e-Monti ngetamsanqa wadibana nomhlobo wake u-Captain Feltman. Abantu bavela kumcalana onke besiza ezinkonzweni beguquka kusiza nabelongu, wayebabiza ngegubu bahlangane ndawonye abantu inkonzo zingenela pandhle kwati ngamhla utile nxa ebeshumayela kufupi nelohlali lise Monti, yavakala enye indoda ivele ehlatini apo isiti, Hina mfondini! Hina mfondini! peza ukuxokisa abantu kangaka, uqale izolo nana-mhlanje usasoloko uxokisa abantu, yatsho lenda yangcikiya kakulu bada abanye bahleka ezozinto zitetwa ngulomfo.

Wayipazamisa lowomntu icawe. Umfi utate ingoma yake eti, Kangelani umqondiso naluncedo amaroti ayahlehla selencamile utsho u-Kristu, qinisani, nani qinisani ilizwi lenu ewe Nkosi yam. Wehla u-Moya ka Tixo pezu kwendoda ka-Tixo yadanduluka isiti pulapulani kum mna mntu onganxilanga ndinishumayeze ilizwi loyihlo wenu ase

zulwini. Unxilile lowomhla akwapekwa kwezinye izindhlu zamanene e-Monti, kuba izicaka nezicakakazi zawa esiguqweni. Uningi lwazo ezomvuselelo zomfi zabanga ukuba ezinye izicaka zibashiye abelungu edolopini zize e-Lusindisweni lompefumlo zazo. Abelungu bakalaza e-Mantyni yase Monti ngesipazamiso esenziwa ngumfi. Imantyni yatumela ilizwi eliti izelingapindi libetwe igubu liyapazamisa abasebenzi babe-Lungu. U-Captain Feltman ese Monti wati kumfi u-Charles Pamla liyeke igubu ilizwi le-Mantyni liqinile lipuma ku Rulumente. Noko akungelungi upambene no-Rulumente, kuba sekuko ilizwi eliti uyakubanjwa umntu ngamapolisa afike ebeta igubu noba ngumfundisi na.

U-Rulumente akana Mfundisi yatsbo into ka Bikitsha yamyala kakulu ukuba lingapindi libete igubu. Ndipulapule ndimdala kwa Rulumente watsho u-Captain Feltman. Kute kusasa ngemini elandelayo levakala igubu seliqangquluka wasukela maputuputu wafika kunye namapolisa equba etunyiwe yinkosi yawo ukuyobamba umntu obeta igubu. Afika igubu libetwa ngumlungu ogqoboke ngapezolo. Ema amapolisa abukela umlungu ebeta igubu lomkosi we-Nkosi ye-Zulu emka awapindanga abuye. Leyonqwelo ye-Zwi lake mayihambe yona pakati kwentshutshiso u-Tixo unabantu Bake ngamaxsha onke. Apo aquba kona invuselelo bekusiza esiguqweni intlobo zonke zabantu abelungu, amalawu, amaxosa, abesutu, amazulu kuba wayezazi inteto zabo bonke, isi-Bulu wasifunda e-Bófolo engumalusi wegusha ze-Bulu. Nezinye izipaluka zase Qonce zamamkela ngovuyo umfi kuba zazi mazi esese Tshoxa engekabi ngumfundisi nangokuzalana ngenyama nangemoya. Abanye bengabantwana bake base Moyeni ukusukela kwixesha

lika 1866 oko waye sengumvangeli e-Xesi (Annshaw) esengumvangeli ongabatalwayo.

Ekwati ukufika kwom-Fundisi omkulu wase America u-Bishop Taylor e-Qonce (Kingwilliamstown) waya umfi kona esiti, uyakuzi fudumeza emlilweni, kuba u-Taylor lowo abantsundu babe-siti ngu: "Sikuni Siyavuta." Ngalo lonke ixesha kuko um-Fundisi ofikileyo e-Qonce umfi ubesuka e-Xesi ngenyawo ayekona, okoke kubonakalisa utando owayenalo enkosini yake, njengoko no Ntsikane wati akuya ukuba abe Fundisi bafikile e-Dikeni waya kubo. Liyinyaniso ilizwi elatetwa ngu-Yesu lokuti:—"Banetamsanqa ababuhlwempu ngomoya, ngokuba bobabo ubukumkani bezulu." "Banetamsanqa abanokulambela, nokunxanelwa ubulungisa ngokuba bayakuhlutiswa." Wayenjalo umfi u-Charles Pamla, waloyisa ilizwe ngenxa yesosimo. Enye indawo eyaba nomsebenzi omhle kuse-Mgqakwebe apo kwakuko ixego elidala le-Vangeli u-Sambula owamenzela ububele obukulu umfi kwati komnye umjikelo kwezondawana zipahle i-Qonce (Kingwilliamstown), u-Sambula wakwezela ibandhla ukuba liqokelele imali ukuba kutengelwe um-Fundisi isitovu (paraffin stove,) ukuze xa ahamba ngenqwelana yake pakati kwe bandhla apeke ngaso. Yatengwa i (paraffin stove) kwakuhle yabulela i-Remente yase-Qonce, aye-sembalwa amaziko anjalo ngezomini, akubanga utsuku ngapi safika isigijini sexego u-Sambula ezofuna uncedo kum-Fundisi wamnceda semka esokwabuye kwafika esinye sizocelela u-Sambula nto itile yakutshwa, sipindile kamsinya wati u-Maneli kwo! eliziko (paraffin stove) ndalipiwayo namhla ndilihlaule ngokupindiweyo kwakubetele kanye ukuba ndandizitengele kunale nkatazeko, into eyamncedayo kwaba kukufuduka kuleyondawo umfi.

Enye indawo eyaba nomsebenzi omhle Liquzini, e Qonce, apo kwakoko ama-Hlubi, ngeloxesha waye lapo yagula yabubá into ka-Matabata, ihlubi, langcwatywa nguye umfi lashiya abantwana ababini kupela amakwenkwe u Joel no-Samuel Matabata nomhlolokazi unina wabo. Mhla walunga, isimana ngamfo ka-Pamla, wati kunina wezinkedama uze ubafundise ababantwana bobabini bayakukutuzela ukuba woyisiwe yimali yokubafundisa esinareni uze undixelele bayohlalelwa ndim nokuba ndikuyipi indawo. Apo umfi wabona into entsha ebufundisini bake angazange ayibone e-Annshaw apo waqala kona i-Vangeli into yokuti kwaku shunyayelwa kuzale esiguqweni kanti uninzi ngokupuma kwalo endlini ye Cawe, nalu lusiya kwezazinto ebekutiwa ziyahlalwa, wada umfi wati fanukuba yiyona ndlela u-Tixo akonzwa ngayo ezidoropiini, ubefumana ukonwaba akupumela ngapandle nako Nyanga-Ntatu (Quarterly Meeting) wayengafumani bumandi kuba aba-Shumayeli nama Gosa ebekolisa ukuba ngama Dolopi nentambo zolaulo lwelemente zibanjwe ngamagosa ne-Chairman u-Mfundisi omhlope wavukelwa zintshaba ezininzi ezafuna ukumshukumisa kuleyonyaniso ayibona engumfana e Tshoxa ade wafela kuyo.

Kulomzi wafumana intshutshiso enkulu zamvukela intshaba zevangeli ka-Kristu watyolwa ngeziintso eziniintsi zobuxoki, kwatiwa udibene no Tshambuluka (Cornel Scherlbucker) inene elikulu lengesi lase Qonce ngecebo lokunyanzela umteto wengila ngila (Glen Grey Act) kwatiwa utengisa ngohlanga lwake, kwatiwa uboniwe e Ofisini ka Tshambuluka ehamba nonyana wake u-George kutetwa ubuxoki, u-George eyititshala ese-Genwa kwatiwa ngalomsebenzi wokuweza ingila ngila selevuziwe kakohle ukukwe ifama e Matatiela. Kwavuka utuli olukulu

zahamba ezindaba zafika nakwabanye abe-Fundisi abam-Hlope naku-Mongameli wesiqingata u Mr. Lamplough, isi alam saya entlanganisweni yabe Fundisi (i-District Synod) ngetemba lokuba uya apo eyokufumana ututuzelo nokutandazelwa, akubanga njalo, endaweni yokututuzelwa wakangelwa nje ngomntu ongakwazi ukupata ibandla (Circuit).

Ngeloxesha kanye kumaxa i-Remente zaziqala ukuqekeka. Ngalonyaka u-George Pamla wayeli Gosa pakati kwe District yase Komani, kute kwisituba sencoko ngelizwi lika Tixo wapakama wati i-Remente ziyemka sekungquka nabe Fundisi, makubeko u-Mfundisi okululwayo angabotshelelwa e-Seketeni oko abengumjikeli kwisiqingata sase Komani (Queenstown) u-Mrs. Pamla waye ngasayazi into etetwayo kuba ngoqeqesho waye ngum-Tshetshi (Church of England) esitsho nokuti ukul a uyapuma uyakupuma nabo bonke abantwana bake. Hai yanyamezela indoda ka Tixo, yasigcina isifungo sayo semini yase Nxukwebe (Healdtown).

Yema yodwa njengo Daniel kulo Synod yase Lesseyton. U-George Pamla eko ngaleyo mini. Bayitatela pezulu inteto ka George Pamla yokuba kubeko u-Mfundisi ojikelezayo. Bati mandingayenzi isincoko oko mandenze "Umpoposho" ndenjenjalo kwaketwa i-Committee yabuya isiti kulungile ibona u-Charles Pamla ukuba abe ngumjikelezi (District Evangelist). Ite itshalimane wofumana nzuzo nina? Way' e-Qonce ebezuzela £120 ngonyaka. Kwati cwaka akabiko etetayo kuba ngeloxsha kwakungeko namnye u-Mfundisi o Ntsundu owaye zuzela olokozo. Wati u-George Pamla kuhle azuze leyo abeyifumana e-Qonce watsho ehleli pantsi. Wati umngcini sibhlalo ngulani lo otshoyo? Makubeko osukayo eme atsho.

Kwamzuzu wesuka u-Mfundisi u-Sikwebu ute engekateti wabanjwa nge-bátyi ngomnye u-Mfundisi ontsundu wamhlalisa pantsi, ndabona ukwapulwa kwomyalelo we-Nkosi oti umyalelo omtsha ndiyakuwunika kuni owo kuba nitandane omnye nomnye, ngalento bayakunazi bonke abantu ukuba ningabam nxa ninotando omnye nomnye. Yaba sisimanga kum lonto ngokuba amasela ayatandana, amaxila ayatandana, izityebi ziyatandana, amakosi ayatandana, njalo njalo. Liyinene ilizwi eliti abapambili bobasemva. Ute akutsulwa u-Sikwebu nge-bátyi weřwaqu ngasemva wandibona akabisavuma ukuhlala wateta wati "Siti makafumane lowomvuzo abezuza wona." Yaduma indhlu yati Agreed yavuma yonke. Kwaba njalo ukupateka kakubi kwesicaka sika-Tixo e-Qonce, King-williamstown.

ISAPHLUKO SESIHLANU.

Wapuma e-Qonce (Kingwilliamstown) endhlini yabefundisi (Mission House) akwakatalwa nango Nkosikazi nangabantwana ukuba bohlala pina. Walubeka usapo kowabo esi-Kobeni wahamba ku-Mmandhla wase Komani (Queenstown) eshumayela indaba ezilungileyo. Ngalonyaka walomjikelo wake kwesosiqingata sase Queenstown wabonakalisa ukuti ibatyi ka Bishop Taylor yawela pezulu kwake nje ngaleyo ngubo ka Elijah umprofite eyawa pezulu kwa Elisha. No Bishop Taylor wayetshilo kuye nakwabanye abefundisi abamhlope ukuti ngaye umfi u-Tixo uyakuguqula abantu abantsundu abaninzi. Kanti noko watshoyo u-Bishop Taylor akuguqukanga abantsundu bodwa njengokuba waye nesipo senteto eziliqela. Baninzi abamazi ngaye u-Tixo nakwintlanga ezimhlope kude kuye e-Lusutu nase Beshwana nama Grikwa ebeshumayela kuwo ngesi Búlu kuba yeyona nteto awayifunda ngayo i-Báible e-Bófolo (Beaufort West) engumalusi wegusha ze-Búlu. Ikakulu wayesebenza kuba Tembu ngalonyaka wokuvangela kwake nakwimpi ka Zulu kam-Sutu Sojana, itekisi yake enamandhla ingotando luka Tixo esitsho futi-futi ukuti, "u-Tixo walitanda izwe kangaka wada wanikela unyana Wake okupela kozelweyo ukuze osukuba ekolwa Kuye angabúbi abe nobomi obungunapakade."

Ngelorele lelizwi lika Tixo wazaka i-Remente ezininzi. Owelinye ihlelo ebesiti akuguquka alatiswe indhlela eya etyalikeni yake. Kwaguquka amakúlu abantu kulomjikelo. Kuwo lomjikelo wabonana nabanye abefundisi abaqekeka e-Wesile akwabiko nto emhendela ukuba apume etyalikeni

ka Rev. John Ayliff kuba wayebiziwe ngu Tixo ukuba ashumayele indaba ezimnandi kwaba totyiweyo, wayetunyiwe ukubopa intliziyo ezigqobókileyo, ukuxela kwaba tinjiweyo inkululeko nakwaba banjiweyo ukuvulwa kwetilongo. Ukuxela umnyaka okolekileyo ka Yehova, nomhla wempindezelo ka Tixo wetu. Olobizo lwake lwaluseloko lupambili yonke imihla yokudhla kwake ubomi engakatalele nto neyendhlu yake ngenxa yolobizo nokuba kutshata unyana wake engena xesha lomtshato nokuba kugula i Nkosikazi uyabopa aye kolobizo. U-Yise u-Pamla nonina u-Jane Pamla bangewatywa sithi engekoyena. Wayezelwe namadoda amahlanu angu John, James, Abraham, William no Gershom. Bonke aba akaba bonanga nalapo bangewatywa konna ngapandhle ko James owaka wayakubeka ilitye pezu kwengcwaba lake sekuneminyaka ebubile. Into eyayipambili lubizo lwake bendiye ndimbone ukuba wonwabile nxa ehleli pakati kwabefundisi. Ekupeleni konyaka wabuyiselwa kwakumsebenzi we Sekete. Wasiwa e-Mfundisweni ema-Mpondweni akubanga mnandi kwelase Transkie mhla semka isicaka sika Tixo, indoda ehamba netamsanqa. Umtandazeli nombingeleli wosapo lwabacitakali, wafika libalele apo, yana imvula ema-Mpondweni eyemhlaba neyempfumlo; kanti wayefike libalele kakulu futi limaxongo ngenxa yengxabano zamakosi asema-Mpondweni. Wafika kunuka igazi kwa Nyauza. Kusilwa abazukulwana baka Faku bodwa into ka Bekameva u Manundu no Mdhlangasi into ka Sitata.

Ayiposa apo amandhla ka John Wesley ingqanga yase Tshoxa, umfobloza u-Mbashe ngamadolo ukukemo zake zidhla entloko ngokuswela itafa. Washumayela komkulu kwa-Mdhlangisa ekaya e-Sihlo-nyaneni esikakayo, eko u-Nkosi u-Mdhlangasi ne-

Nkosikazi u-Mitoli. Wateta ilizwi kubo elo waliteta ku Sandile, wati usisigijimi sika Tixo sokugqibela. U-Tixo elufefeni lwake olukulu utumi mvusi yoku-gqibela pambili kokuba awise isigwebo pezu komntu watsho wabalisa ibali lika Ngqwana watsho esiti Mdhlangasi lamkele ilizwi lika Tixo, u-Tixo uyaku-kwaka ube yi-Nkosi endilekileyo njengo Kama into ka Ngeungwa owati esisinci kwi Nkosi zama Ngqika wasuka wakiwa ngu-Tixo nawe wobanjalo. Kodwa ukuba auvumi ukumamkela izilimela aziyukubantatu ulima ezintili zase Hlonyane. U-Mdhlangasi akavumanga ukulamkela i-Tshawe lase Nazareth. Akubanga ntsuku ngapi lazaliseka ilizwi lo-Mfundisi nelika Faku uyisemkulu owati selelupala akuva ukuba unyana wake u-Sitata uzele Inkwenkwe wayibiza wati lenkwenkwe Siginya mkonto kunye noluti lwawo.

Zoshumi izizwe zama Mpondo zozu zipumele yona ziyizingele njenge nyamakazi. Osema Mpondweni angasi balisela ukuba kwanjanina ngemini yase Ntlenzi mhla wayisa e-Sihlonyaneni umfo ka Bekameva u-Manundu kwabuye kwapinda zonke izizwe zama Mpondo kwada kwapuma ne-Nyanda yeza ku Mdhlangasi. Yamcita wahlukana nezontili zicuma kunene njengelizwi lendodana ka Tixo. Ilizwi lake Umfi u-Charles Pamla lalingawi pantsi, ebemkangela nje umntu kanti selemazi nokuba ngumntu ka Tixo kusinina? Ebengazange akohlwe ngowa kowabo umntwana ozelweyo kungengayo inyama oko ngo Moya Oyingewe. Nanko ke unohamba pambi kobuso be Nkosi ukulungisa indlela ye Nkosi epuma kwa Nyauza esinga e-Mpumalanga emdeni we Natal pezu ko Mzimkulu pesheya kwe Bisa. Leyonqwelana anduluka ngayo e-Tshoxa ngo 1866 yaya kunyatela kuleyo ntili ye Bisa apo uyise no nina noninakulu u-Mamkwane no Ninalume

u-Mazinyo batintelwa ngama zimu ngencitakalo zika Tshaka ati yimani! wati u-Pamla uyise womfundisi hambani! esitsho kulompana yake ingaxobanga nakuxoba kakuhle. Namhla wayibona ngamehlonyana indawo apo uyise wapantsa ukubulawa kanye nempna yake.

Uyise wehla apo evela e-Mzinyati engumhedeni, unyuke kulo ntili engumfundisi wendaba ezilungileyo. Kwakumalunga nezontili kanye apo into mbi engenabizo udade bo Pamla watinjwa ngama Mpondo. Kanti leyontombazana eyatinjwa ngale yomini yenda yendela kumfo wase Mabongweni ogama lingu Sekeleni kanti ekutshwa nje e-Mpondweni usiwa e-Tembeni apo u Sekeleni wafela kona eko unyana wake u-Mpulu. Ukuhlangana komfi no Mpulu kwaba lizulu lase mhlabeni xa u-Mpulu ebalisa ezonina nemiyolelo ayolela ngayo unina wafela e-Nkosini. Pambi kokungena komfi ebufundisini umninawe wake u-Madayi wayehamba nenqwelo zomfi eeqeshiwe ngu Yise ukukonza umkuluwa wake. Namhla wapuma e-Tshoxa kwaku bexesha yena naxa akutshelwa kwenye indawo abantwana bake bebona ngokufika kuka Madayi babe sebesazi ukuba uya kwenye indawo kwada kwakwi Sekete yake yokugqibela ese Siko-beni kwa Ndhlambe kwada kwaba yese Mpumalanga e-Tembeni wabuya wabubá. Akuba ebubile umninawa wake waluputuma usapo lwake walandhla yonke imihla yokupila kwake. Leyo Sekete yase Tembeni afika kuyo umfi yayi ngeye shumi nanye kwi Sekete azihambileyo. Kwaye kungeko nanye aka wayinikwa ilungile nayo leyo yase Tembeni yayise yoyise abamhlope. Kwakuse Tembeni apo umfundisi u-Cameron wakatazeka wada wafuna ukuti piti ingqondo.

Bekusiti kwakubako indawo ekatazayo ngapambi kokuba incanywe kutunyelwe u-Pamla ama-Wesile angena ntloni ngaye, waposwa apo njenge Superintendent, imali ebingena ngenyanga ezintatu ibiba yishumi elinantatu mhla iko. Kaukangele umntu obeselezuzwa £30 ngekota ze nambila nxa selemdala enentsapo eninzi atotywe ngokunjalo.

Wayisebenza leyo Sekete ehamba ngehashi engenaye no-Mvangeli ilizwe lise rwada kakulu ekwati ngenye imini ebusuku kakulu kwangati kukona into ehambayo e-Passage. Wabeka indhlebe wada waqonda ukuba iko nene wavuka wacota apo e-Passage wada wafika malunga nocango olungena e-Dinning Room weva kushukuma into pambi kwake watsho kakulu wati wa! Ute akutsho watsityelwa yindoda ende kakulu ine washa ezingalweni, imanzi texe ngamafuta eyayiwatambisile, kwabanjwana yazama kunene ukupuncuka. Hai! wayibamba kwaligunqungu elingelincinane. Wavuka u-Mrs. Pamla esoyika kakulu yati uba imizi ikude e-Mission wacinga ukuba eyonanto eyobiza abantu kukubeta intsimbi yecawe. Wayibeta esoyika engcangazela enexala lika Mfundisi omshiye e-Mission. Ite isakuti nkente intsimbi yecawa kwapuma amadoda amatatu ecaweni ehamba ze njengalo ndoda ebisendhlini, ute akubuya u-Nkosikazi selendululwa lolunye utshaba wafika indoda isabanjiwe; kanti yimpi yalo le ipuma ecaweni bada bafika abantu waziwa lomfo uzokuingcela kwa Mfundisi bamngxamela kakulu bafuna ohlwayiwe okanye esiwe e-Mantyni, kuloko wabuye walanyulelwa kwangu Mfundisi. (Banetamsanqa abaxoletanisi kuba bayakubizwa ngokuba lusapo luka Tixo).

Ngapezu kwazo zonke izinto ezimbi ezaka zamhlela umfi u-Charles Pamla ebomini bake akukondawo wapateka kuyo kabi njenge yase Mzimkulu,

zabaninzi intshaba. Bamvukela bonke kunye naba-fazi akwabiko gama lingafunwa njengelika Pamla bada bacinga ukumsa izandhla. Wasinda ngeuxa yonyana wake umfo ka Mayeza u-Isaiah umyeni wentombi yake indodana eyayilalala ezinyaweni zomfi ilala emnyango kona ukuze imve okanye imbone umntu ozakubulala uyise. Ngeloxesha kunjalo kwakumaxa indoda ka Tixo iwuquba ngenkutalo umsebenzi we-Nkosi yayo. Lahamba igora elikulu lase Mngamlezweni kwakumaxa ngati litwasile laladanduluka kwezo Ngxondofa lisiti, "u-Tixo walitanda izwe kangaka wada watumela unyana wake emnye ukuze osukuba ekolwa kuye angabubi koko abe nobomi obungunapakade." Enye intshumayelo yake ebeyitanda kakulu ibiyile, "Ngokuba ngapandhle kokupalazwa kwegazi aluko uxolelo lwezo-no."

Zaguquka ilali ezinkulu zama Qaba yaguquka Intlangwini impi ka Sidoyi yakwa Sibalukulu ibandhla elinamandhla kakulu ezikalini. Langena apo Ilizwi lika Tixo lamkelwa ngama Baca, lamkelwa ngama Kosi nangamakosikazi nangamapakati. Babaptizeshwa abahedeni bevuma izono zabo balahla izitembu zabo bayamkela i-Mvana ka Tixo ezisusayo izono zelizwe. Kwaba mandi kakulu ku Mfundisi nxa kungena abantu abatsha e-Rementeni, kwakubi kubatandi bezono kwelolizwe abantsundu nabamhlope abebetanda izinto zobumnyama ezinje nge Ngecube, Intonjane, Nemigidi, njalo njalo. Umfi yayiyi ndona yokolo ubungamqonda ukuba unokolo nxa eshumayela ashumayele eteta esiti, "Lungisani indawo apo abafuni baka Tixo bazauguqa kona." Namhla etandazela imvula uyakumbona ukuba yilento ama-Church ati ngum-Pristi esiti tina bakwa John Wesley ngu-Mfundisi.

Ngalomini yomtandazo wemvula kwakusasa uyakuvuka embete ingubo yake yokululama noku-toba okungaqelekanga ufike ehlwile owayesiti umntu wakubo e-Ngqushwa akumbona ati Namhla konakele. Icawa yemvula ebekolisa ukuyingenisa pandhle aqale ngokucacisela intlanganiso yake imbangi yokokubalela abaqondise ngotando luka Tixo nokuba olu luswazi luka Tixo asibeta ngalo kuba u-Tixo uyakugugula imilambo ibe yintlango namatende amanzi abe yindawo eyomileyo. Ilizwe elicumayo libe leli butyiwara ngenxa yenkohlakalo abemi kuyo uyaguqula intlango ibe licibi nelizwe elomileyo libe ngamatende amanzi. Ahlalise kona abalambileyo bahlwayele amasimi batyale nezitiya zemiti abatamsanqele abasele siti yizani masibedeshe sitobe pantsi masiguqe ngamadolo ebusweni buka Yehova owasenzayo. Kulapo amandhla ake abekona kwindawo yesiguqo ngangokuba abefundisi bamanye amasebe bebengahambi naye bonke kulentloko.

Akubanga xesha lide e-Mzimkulu eko umfi kwavakala komdala nomncinane ontsundu nomhlope ukuba kuko indoda ka Tixo e-Tembeni lashukuma lonke elolizwe njenge gwele lifakwe kwisimba lentlama yakukumala yonke. Umfi u-Charles Pamla wayemazi u-Tixo engena bugwala benyaniso. Ngenye imini kwabako ukungevisisani pakati kwake ne Sibonda apo e-Mzimkulu esasi kwali gosa ku-Nyanga Ntatu. Ukungevisisani komfi naso kwada kwasondela kwintlanganiso yaba Kokeli, yati isatetwa isibonda sadhlwengulwa ngumsindo omkulu salwa sati yekani nali elam u-Pamla ndingaze ndimbone kowetu nakweyam indhlu ye-Cawa satsho sati ukuba ude wakwela esikwelweni (Pulpit) ndiyakuntoba ngentonga yomnquma. Ite intlanganiso isotukile ite nqa nokuti nqa kuba kwakumhla ize

ive ukuba umfundisi utulwa ngumnquma esikwē-lweni, yapendula indoda ka Tixo i-Sibonda sipuma singasalinde nasigwebo, yati lomnquma uze ube uwutambisa ngamafuta uwulungisa sisalatiso sam apo kwako nge-Cawe ezayo ndiyakubako. Hai ifikile imini ye Sabata elandela lontlanganiso yaba-Shumayeli ute kwakusasa akugqiba ukutandazela usapo wanduluka waya esalatisweni sake. Waya wafikela ngase Caweni wakulula ihashi walindela abantu be Cawe. Ute akuposa amehlo ngase mangcwabeni wabona ukuba kuyembiwa ebuzile kwabokuqala ukufika e-Caweni ukuba kwembelwa ntonina bate kwembelwa u-Sibonda ububé izolo. Washumayela kulo Cawe yeso Sibonda ngalomini kungeko ombetayo. Umfi u-Charles Pamla waye ligora njengo Simon Petros. Kute ngenye imini wahlwelwa ese doropini e-Mzimkulu kwaye kungama e-Tembeni apo ikaya likona ute esate folokohlo ngasehashini lake kwafika abafana ababini babelungu bamazi. Ute omnye wabo Mr Pamla sekuhlwile ngebe safika e-Tembeni elilizwe lilizwe elibi eline ntswela-boya akuhanjwa apa ebusuku ngakumbi ngelixesha lengcubé.

Ingcubé kukweshwama yatsho enye kulawo madodana. Ndiyakucela ukuba uhambe nati siye ekayeni lam umfazi wam ngumntu wecawe nje ngawe nje soti sakufika uyovuka asenzele ikofu, wavuma omnye. Ute xa ebalisa ngokwake lendaba abobafana baba bangenile e-Hotela kwa Madonela bapuma ngesidala seelinde wada wadinwa bapuma babopa amahashi bahamba naye, kanti lowomzi awukude ukufupi ne doropi yase Mzimkulu. Befikile ebusuku uvukile umnikazi mzi ngokwake njengoko wayetshilo umyeni wake, wopula idinala equbileyo eshushu angena omatatu lomadoda etafile. Bate xa besesidhlweni yema inkosikazi ecaleni lomyeni

wayo yeyama egxalabeni lake ute u-Mfundisi enco-
kola Mrs.—yintonina ebangela ukuba usikonze ngale
ndhlela uvuke ebutongweni bako ngenxa yetu? Ute
omnye kungokuba nihamba nomntu onexabiso kum
umyeni wam lo, likaya lake eli akanalimbi, ndifuna
ukuba onwabe akufika apa agqibelise ukonwaba
kuba wena Mr. Pamla nam sinelinye ikaya esililu-
ngiselweyo yena akanalo.

Ndifuna ukuba aze ahlale esazi ukuba ngoko
waye nam naye waka wonwaba aze andikumbule.
Ute esateta u-Nkosikazi eyama ngaye lomfana zawa
ifolokwe nezitshetshe kumninimzi wazipalaza ezi-
shushu inyembezi esiti: “Kwala ntonina ukuba
ndinga Bāptizeshwa amadini ka Tixo angumoya
ogqobókileyo, intliziyo egqobókileyo neyapukileyo
akuyidela Tixo.” “Ningalibali ukwamkela abase-
mzini kuba abanye bate bengazi kanti bamkela
ingelosi.” Waba uvelile umsebenzi ku Maneli umti
u-Charles Pamla kwayekwa isopolo kwaqutywa
umtandazo kwazinikela e-Nkosini ngobobusuku
umnini-mzi wangena ebandhleni le Remente, nam-
hla elonene ndiligqibele lisa bambélele enkonzweni
ka Tixo kanti ingqina enkulu ezingela umpefumlo
yayimtume kona lomini. Kanti ngobobuncoko bo-
mfundisi nomnikazi-mzi lomfana uhlabekile walu-
bona ukuba nzulu kwalo utando lomfazi wake lwaza
olotando lwambonisa oluka Yesu.

ISAHLUKO SESITANDATU.

U-George Pamla unyana womfi u-Charles Pamla ubalisa ngeziganeko ezikulu zemisebenzi yake yamandhla apo e-Mzinkulu pakati kobungqingqwa bobuhedeni bama Baca ne Ntlangwini. Indhlela asebenza ngayo e-Tembeni yafana naleyo abefundisi abamhlope abasebenza ngayo mhla bafika kwizizwe ze Africa emnyama abati ukulingenisa ilizwi lika Tixo balingenisa ezinkosini ezinje ngo Hintsá kwa Ngqika lada lagqitiselwa naku Faku kwelama Mpondo. Yenza njalo i-Ngqanga yase Tshoxa e-Mzinkulu yaputuma amaziko ase bukosini. Walisa ku Msingapantsi inkosi yama Baca wamvingcela njengoko aba-Postile bavingcela i-Jerusalem, wada wehla pezu kwabo u-Moya Oyingwele. Lamkelwa apo ilizwi lika Tixo ngabani nzi pakati kwabaguqukayo kwakuko inkosi u-Msingapantsi waguquka eneqela labafazi wangena e-ementeni ebulingweni. Umfi wati, "uzakuke uhlale ebulingweni ude ubonwe ukuba uyakuyigeinana inyaniso." Ngapaya koko kufuneka utshato ube yindoda yamfazi mnye. Zonke ezozinto wazivuma u-Msingapantsi.

Ute nxa u-Mfundisi seyelungiselela ukumtshatisa ngokwesiko lase caweni, wagaleleka u-Msingapantsi wafika seye nelinye ilizwi eliti akazukutshata isicawe yena uzakuhamba lendhlela yelizwe lobomi kunye nesitembu sake. U-Mfundisi ute yini kuteni? Wati hai undilahlekisile wavuyelela lonto yokuba ndingafundanga anditshati isicawe mina hai kona! kufike intsizwa ipuma ngapa e-Bunguni intsizwa efunzile impela yanditshela kahle ukuti nina be Fundisi niyasihlupa nje isitembu

ave sisisono. Kute xa kukubi kunjalo waquba u-Msingapantsi wati iti lomambane yakokwabo u-Abraham uyise wamakolwa wayenesitembu njengam nje waya e-Zulwini, zendimbuze lo Mfundisi ukuba akunjalo na? No Solomon no Dafeti yatsho i-Nkosi ye Baca ute u-Mfundisi "lomntu okulahlekise kangaka ngubani?" Engowapi? "Uti undilahlele? Nguyena andibeke emgaqweni. Andimati igama ute kum ikaya lake lise Kokstad ufundzile atange ndibone umuntu kwabase Koloni onje ngalowo.

Ngezomini umninawe wam oza emhlana kum okaya lalise Kokstad ngeloxesha nowaye tandwa kakulu nguyise owada wamnika igama lake wati ngu Charles Pamla ngokuya tina besiti ukumbiza ngu Tshali. Waye sekaya e-Mzimkulu ngotyelelo ngeloxesha. Bate besateta umfi no Msingapantsi tu! umfo ka Bawo u-Tshali wavakala seledanduluka u-Msingapantsi esiti, be! Ngati yiyo lemambane ewe yiyo watsho u-Msingapantsi, watsho entweni engena ntoni neyangeli yayo yesitembu. Yavungama i-Ngqanga yase Tshoxa, wavungama uyise ka Tabi pambi ko Msingapantsi. Zandisele mleseshi lomini ukuba yayinjanina ukubambi kwayo kumfundisi nxa kufike umntu oze kucita umsebenzi wake omhle kangaka. Yaba nkulu lonto ngangokuba yada yayakufika nase Sinodini. Ndeva ngomninawe wam eyibalisa ngemihlali emikulu indaba yesi tembu esiti lombuzo wesitembu nipoxa ngawo nje mkulu e-Sinodini. I-Sinodi ayipumi (u-Hagile) Chairman engatshongo ukuti Befundisi abantsundu nitinina ngalenteto itetwa ngu Tshali? Siyahamba mna no Pamla sishumayela kuba hedeni.

Bayaguquka balahle izitembu zabo siti xa siti sifezile afike u-Tshali awakulule lomaqina besiti siqinile. Bendinga balisa into ende ngo Tshali ne-Sitembu koko njengoko engabanga nabalandeli kwe-

li letu nase Mbo, mandiyeke ngelibalana lilandelayo lodwa. Kute elapo e-Mzimkulu umfi wamenywa ngu-Mfundisi u-Mr. Hacker esese Gcuwa ngoko (Butterworth) ukuba ehle ezokusebenza e-Seketeni yake isenkulu ngoko ili Gcuwa nezi paluka zalo. Iyi Fort Malan nezipaluka zayo, iyi Gcaleka Mission nezi paluka zayo, iyi Mpukane nezipaluka zayo zone ezondawo zazipantsi ko-Mfundisi omnye u-Mr. Hacker. Wasankela esosicelo umfi wehla, ute xa ese Mt. Frere wehla waya e-Tshungwana apo kukona unyana wake u-Tshali wayakona emkumbula efuna ukuke ambone nje kuba wayemtanda kakulu, wafika kwa Tshali iyodwa inkosikazi u-Mamtolo intombi ka Madhliwa.

Ubuzile ukuba upina unyana wake kwatiwa akako uye kwano Tshikila. Waya kona wafika indhlu izele ngamadoda asesikolweni e-Tshungwana (Osborn). Weva esepandle ukuba kuya shunyayelwa kulendhlu kushumayela u-Tshali ushumayela ukuba isi-Tembu asisono naye yena Mfundisi ungowesi-Tembu ukuba uyise mkulu wayesisi wula nje ngalamadoda ase-Tshungwana umfi ngaye ngazange azalwe.

Kanti eteta nje nanku u-Mfundisi ecaleni kwendhlu uyaziva ezizinto zishwaqwa ngunyana wake ezidengeni zama-Baca wangena hlasi induku komnye umfo wambeta kunene esabekwe esitulweni ebebekwe kuso konakala endhlini ema bume amadoda ati amanye Tsheli ! Tsheli ! mhlekazi amanye ati Taru Zulu yapukela kuye lontonga kwatu amanye ati yini Mfundisi ukuza kubulala umntu pambi kwetu upuma entlanganisweni yabefundisi hai akateta akapendula namnye yati yakupela intonga xa esopa umshumayeli wesitembu wapuma, ute xa apumayo u-Tshali u-Ndaza ausayi kumbona undaza yayiyi nyanga ingu February yaye kungu Ja-

nuary esaqalwa wahamba weza e Gcuwa apo wayezalelwe kona nalapo unina wagqobóka kona.

Washumayela kulo ndhlwana indala ka Ayiliff yafika indoda yamadoda yashumayela kumazwi omprofite u-Yisaya. “Ngokuba umhlaba uyakuzaliswa kukwaziwa kuka Yehova njengokuba amanzi egubungela ulwandhle.” Waquba wati apa e-Africa lilizwe lokupalaza igazi lilaulwa ngu Bèlezabube inkosana yelilizwe laye limi lona elilizwi lika Yisaya. Kwetú umntu! elwandhle epete i-Báible akubanga kade emvakoko kwetú omnye elwandhle epete umpu laye limi elilizwi lika Yisaya namhla liyazaliseka. Baguquka kakulu abahedeni ne Remente yasesiguqweni. Kute ukusuka apo waya e-Mpukane. Kuleyo ndawo eyayi no-Mfundisi u-Msutwana wasebenza apo ngamandhla amakulu equba imvuselelo amaqaba azala esibingelelweni abakokeli kunye naba Shumayeli nama Gosa etyarike konke oko kwenzeke engeko umfundisi wase Mpukane. Wafika xa i-Ngganga yase Tshoxa seyinentsuku igquqisa. Wafika inkonzo isaqalwa ngokufika kwake bengakange babulisane waziposa esiguqweni umfo ka “Mabula” umfundisi wase Mpukane zamlandela izimvu akateta wenza njengoko atshoyo umculi ukuti, “Yizani sibèdeshe siguqe ngamadolo ebusweni buka Yehova owasenzayo.” Akuwufeza umsebenzi we-Nkosi e-Mpukane waya (Fort Malan) apo yayisebenza kona indoda ka Tixo into ka Mzam nalapo yavuta i-Vangeli. Lavuta lonke elase Fingoland nakwa Gcaleka zanyibilika intliziyo zabantu baka Tixo wavuya kakulu umfundisi u-Hacker kuba eqondile namhla ukuba umbuzo omkulu oti indhlu ye-Cawe e-Gcuwa iyakwakiwa nini na? Wayete xa intliziyo zilungile koba lula ukwakela u-Yehova u-Tixo indhlu.

Kumhla waqalwa e Gcuwa umsebenzi wokwa-kiwa kwetempile yama-Fengu—isikumbuzo sika Ayliff kanti sivuya nje sonke u Satana utshaba luka Tixo uva into embi eqonda nje ukuba ngale Tempile ezakwakiwa u-Yesu uyakuzukiswa alande udumo Lwake. Ute xa emalunga nokuwupeta umsebenzi wemvuselelo wagula wavutelana isisu kwasolisa okokugula kwake wacela indhela yokuba agoduke aye e-Gcuwa apo wacinga ngeloxesha ingcwaba lake lokuba kona, koko akabanga nako samwisa isisu e-Zazulwana kwa-Mzala wake u-Feltman, owesusa umntu weza ku George e Gcuwa esiti “fika namhla nje uyihlo ugulela ukuhamba.” Wabopa kwangoko waya wafika ukutshona kwelanga wangenxa endhlini akabiko kuleyondhlu umntu owaye kuleyo ndhlu ngu Nkosikazi u-Noleti. Ndite lipina ikéhle, ute kuseko ikéhle yini mtanami ndetuka. Wati liseko elorotozo kambe nanko e-Pala. Waya kona wabulisa wavuma wamanga walila waba zintlungu wati kanti hai, wati akukonto imbi indhlela yam ilungile, utshaba lwam ukufa andikoyiki, nobawo wafa yini ukuba mna ndingafi? Into ebuhlungu kum inye kukuba ndinishiya nonke ninamatyala zizo ezinyembezi. Ngobobusuku wahlala naye bobabini kwa Feltman kwada kwasa kwelogumbi ezamana nentlungu ezinkulu.

Kute kwakusa ndacela u-Bawo Feltman ukuba andipe indlela yokuba ndiye naye umfi kwa Gqira selengama tambo, yavuma Inkosi yama Mfengu yabopa inqwelo yayo yamahashi ndamsa e-Gcuwa endlini yam. Ndamonga ixesha elide ndimana ukuntutuzela ngamanye amagofo ka-Tixo aselemandlele. Kwaquba kwaquba akawavuma amayeza konke xa ndingeko.

Wayesiti xa abashumayeli ababencedisana nam ekumongeni xa ndiye esikolweni ale ukusela iyeza

bati kutsho u-Goerge na? Bavume. "Ati upi?" Bati nguye lo otisela, asele kuba amehlo ayeseluzizi. Aba-Hedeni xa sukuba kushunyayelwa kubo inguquko baye bati u-Tixo bayakumfuna elukukweni lokufa, abayazi into abayitetayo kuba aliko ixesha lokufuna u-Tixo ekufeni xa engazilungiselelanga kwanga pambili. Uqube wati umfi ndive kusitiwa kuko indoda efikileyo kulomzi ka George indoda emnyama kakulu enzipo zayo ngati ngamanqina chashi ndiyibone ingena kweligumbi ndikulo. Nдите yinto efuna ntonina apa? Iti ndize kuwe ngokuba uyazi nawe ngokuba ube ungalunganga ngazo zonke indlela. Nдите mna hai! kudala ndahlukana nawe! nezono endandizenzile ndazitwala ndisapilile ndazisa "e-Mnqamlezweni." Nдите ndakukankanya u-Mnqamlezo yapuma yabaleka ayibuyanga ize kum. Kwelituba ndiqondile ukuba u-Bawo uyandishiya ndindodwa owendlu kavise.

Nditume u-Dhlenge into ka Zitumane ndati makaye e-Sikobeni kumninawe wo-Mfundisi axele ukuba ukufa kutwele amehlo. Ndabeta ucingo ku Tshali umninawe wam ese-Tshungwane (Osborn). Nolunye ndalubetela u-Jimi obizwa ngokuti ngu Sobantu ese Tsomo, ndalubeta olunye lwaya ku Nkosikazi e-Mzimkulu.

Okokuqala ukufika waba ngumninawe wake u-James, oyena mntu kanti oneyeza ledhliso wamseza. Kufike u-Tshali ngemva komninawe womfi wati esemi ngenyawo. "Nimbekepi u-Bawo?" Site nanko kwelogumbi lingasekunene kwako. Watsho pakati, wakahlela wavuma omnye. Wati yini kuteni mfondini ka Pamla wegqita kum e-Tshungwana wati u-Ndaza (February) andiyikumbona, kuteni ngati u-Ndaza auzukumbona nje? Ute u-Mfundisi hai Tshali yeka lonto msukuyiteta ide iviwe nango George. Ute omnye lento inkulu kangaka nje kanti

akuyixelanga komkúluwe? Laba liyaxola kuba zinto ezazitandana kakulu. Emva koko kufike u-Sobantu no-Ngobizembe bamkuza wavuka elukukweni lokufa ute xa kusayo ngenye imini seva selecula ingoma yake ebeyitanda.

Unabantu bako Tixo ngamaxesha onke, ubagcina ubanceda endaweni zonke. Oko wawayo kwa Feltman kwakukumhla samva ecula okanye etandaza wavuka, wanxiba, wapuma, wahlala kwindhlu yokubuta kunye nentsapo yake. Ndemka ndaya kamandi emsebenzini wam. Ndite ndibuya ndafika seleyedwa kweligumbi ndimshiye kulo. Ndite xa ndiza kungena kuye tu! u-Mrs. Pamla egijima wandikweba ndaya ngamandhla kute xa ndigqita emnyango wandibiza ngamandhla amakulu kakulu. Nandiya udaqonda ukuba kuko into ndema emnyango ute, ngena yiza kubona naluduma ndibetwe ngu Tshali, ndite xa ndisondelayo kuye ndabona ecwecwisa isandhla eputaputa intonga, ndaqonda ukuba nam ndizakubetwa kuba kwabake abantwana ude wafa elusebenzisa uswazi. Oh! ndatsho e-kitshini ndabuza lento elusatsheni bate hai akuko Tshali uke wambeta nto ikoyo ugu Tshali upikele ukuncokola ngokulunga kwe sitembu unqandwa kulonto nguyise ade abetwe nje, ati ebetwa abe ehleli babakuti abafazi baleka Tshali wahlala u-Tshali. Ngoko ke batsho abafazi ukuti u-Tshali uti ubetile kanti nguyi obetiweyo kakulu wabetwa wagxotwa nasekaya apo.

Ndafika u-Tshali seleye kwa Ncapai into ka-Makanda, ndaqala pantsi ukumtandazela umninawe lowo laba ke liyaxola, nesitembu wasilahla ngaleyomini. Kuse ebuza imali yami yobu-Titshela leya yayivela ebantwini ukuba ipina? Alikasekwa ngoko i-Bunga. Wayibuza shushu ndite ndisebudana pofu ndimqonda ukuba usenyanisweni ndeva ukuba

usetumele ku Sibonda u-Bawo u-T. Kentane isigijimi esibukali kakulu esiti kupa lo £50 imali yomntanami ngoku namblanje. Ute akuzilizila u-Kentane ndambona sele kwa Mfundisi esitedini kwa Hacker. Ndibizwa kona no Sibonda lowo safika bengasa xabene abe Fundisi betatakude. Site sakungena bateta ke u Sibonda no Mfundisi u-Hacker ixesha elide ngale mali nokuya yona yayingcko. Ute umfi ndingake ndivunyelwe nditete na? Wale bukali u-Kentane kuba seleqonda ukuba ingwe ihlile emtini. Wayeka wapuma wagoduka wati u-Mfundisi u-Hacker kweu—umntu onje ngoyihlo nje akanakuhlala ete cwaka, lomntu ngumntu wokusebenza imicimbi emikulu akanakuhlala engenzi nto uwufezile umsebenzi wemvuselelo endandimbi-zele yona ngok'ugulile waza wapila ke lomntu akaqelanga kuhlala engenzi nto uyabona uxabene nawe ngemali yako uxabene no Sibonda, ngoku ufuna ukuxabana nam njengo Mongameli we Seketi (Superintendent). Ngoko wena njenge Gosa lale Sekete yiya e-Post Office ubuze imali yokukwela eposini unkwelise agoduke! intaka ezimbini azinako ukukwela kwisikwebu esinye sama zimba. Okokukuti i-Sekete enye ayingepatwe ngaba-Fundisi ababini kuba waseleqonda ukuba izinto ezingahambi ngandhlela ziyabonwa ngumfi.

Ndaya e-Post Office, kwatiwa imali yi £7 10/- yokuya kwelozwe lake. Wati u-Mfundisi kaloku imali njenge Gosa ikuwe mkwelise, ndamkwelisa. Efikile e-Tembeni epuma kokokufa waselencamile ukuba uyopuma seleti kum, u-Bawo wafa yini mna ukuba ndingafi. Apo e-Mzimkulu njengoko sendike ndabalisa yayingumhlaba olukuni, wafika apo kwakusebenza u-Rev. Kaby akwatsitsa nto konke. Emva kwake kuye u-Rev. Marsh owaye kupela komntwana womshumayeli u-Marsh omkulu wehlelo

lama Wesile pesheya. Owati mhla wemka e-England i-Remente yambamba ngezandhla ixesha elide.

Ute u-Mr. Marsh ku-Mkokeli wake ndiyatamba ukuba andisoze ndipinde ndidibane nawe, ute omnye ewe ngapandhle kokuba ndoza kugqita kuwe mhla ndigodukayo wemka omnye weza e-South Africa apo wenza ubutyebi obungumangaliso. Ute uhlazana utile sekuyiminyaka itile elele u-Mr. Marsh. Weva ilizwi linqonqoza lisiti Mr. Marsh sala ngoxolo wotuka wavuka akabona mntu wapi-nda walala lapinda izwi kwako onqonqozayo efestileni yake, lati: Mr. Marsh! molo. Akabanga salala. Kute ngomso kwafika ucingo Telegram oluvela e-England lusiti u-Mkokeli wako ububile ngobobusuku lowo owayetunyelwe e-Tembeni ngetemba lokuba woyivusa lo-Circuit naye akapumelela waya kuvula ikaya le-Nkedama e-Cape Town. Ngasemva kwake kwatunyelwa u-Mfundisi u-Carmelin igofa elaziwayo ngama Wesile e-Tembeni. Emva kwake kwatunyelwa u-Mfundisi ontsundu ingqanga yase Tshoxa umfi u-Rev. Charles Pamla.

ISAHLUKO SESIXENXE.

Pakati kwemisebenzi yamandhla kwi Seketi yase Tembani eyenziwa ngumfi u Charles Pamla waya kuingcelela umzi ka Bhaka enye ye Nkosi ezinkulu e-Gugwini, apo ubuhedeni babungqingqwa libalele nelanga kulonyaka. Isiko lesosizwe sase Ntlangwini belile lokuba liti lakubalela babulale intsingizi bayifake emanzini emlanjeni. Kwenziwa konke oko ayana imvula.

Elinye isiko labobantu babenenkolo enkulu ku Fodo i-Nkosi enkulu yase Ntlangwini eyafayo bekuti lakubalela kuyiwe engwabeni lake; kuyocelwa imvula. Ngalowonyaka kwenziwa konke oko ayana imvula. Badana kakulu kuba ibiti yakuna kuyokubulelwa ku Fodo. Babengalazi ilizwi lika Tixo aliteta ngo Moses isicaka sake lokuti: "Ngokuba Mna ndingqa Tixo onekwele." Nelinye eliti: "Akuyi kuba nabo abanye o-Tixo ngapandle Kwam."

Yabahlanganisela e-Gugwini Komkulu Ingqanga yase Tshoxa ne Nkosi zabo zonke nesizwe sonke sase Ntlangwini isiti mabeze bazokucela imvula ku Tixo opilileyo. Lomhla ngumhla ongasoze ulityalwe e-Ntlangwini kwesika Baka. Umfi wateta no Tixo ngokuka Moses no Elijah njengoko umntu watetayo nomnye umntu, wati eyedwa pakati kwamaqaba, "Nkosi yenza ilifu linyuke elwandhle malidudume izulu, libaneke namhlanje uyitobe imvula yako pezu komhlaba owomileyo." Wabatembisa umfo wakwa Tixo ukuba izakuna imvula enkulu wati makukauleziswe ihashi lake ngokuba i-Bisa lizakuzala. Laduduma kwangoko yana imvula. Kwangalo mini yazala imilambo

lazaliseka ilizwi le Nkosi eliti, "ukuba ninokolo noyenza imisebenzi nemikulu kunale."

Ndakumbula amazwi omfo ka Mahlutshana ngentshumayelo yake yobulinga pambi kokuba abekwe izandhla e-Gcuwa pakati kwaba-Fundisi abamhlope naba Ntsundu esiti niyakuma ngokolo akukonto yoza inicite ngohlanga nxa nimi ngokolo oluku Yesu Kristu. Olokolo ati ngalo umfo kama-Gaba u Ebenezer xa ezakububa, "Nkosi ndipe olokolo olukulu olususa kwanentaba." Ngalo ukolo ngayo leyomini yase Gugwini e-Ntlangwini washumayela ngo-Mprofite u-Elijah kweyokuqala incwadi yo-Kumkani isahluko 17. Wazitimba ngaleyomini intliziyo zabantu base Ntlangwini, kwaguquka abantu abaninzi. Wayebatanda abantwana bake Moyeni nje ngabazeleyo, ngeloxesha i-Ntlangwini yayipetwe ngu Nombango intombi ka Fodo. Emva kuka Nombango kwangena u-Baka owati akupata yena wafuna ama-Tshetshi, wangena ku Arch Deacon Chamberlain wase Clydesdale. Kwaba lidabikazi elikulu pakati kuka Arch Deacon nomfi kubangwa umzi we Nkosi e-Gugwini. Abacebisi be-Nkosi u-Baka bati wobane wonga xa epetwe ngu Mfundisi omhlope, wati umfi, hai sendizele mna ndinama kolwa, u-Arch Deacon akanalo nalinye: msani ukundigxota apa uke agxotwena umfazi eselezele abantwana? Oh! baliva eli lati elona Bandhla elikulu elipetwe ngu Qwala Fodo, uyisekazi ka Baka, langakumfi kuba yayininzi impi eguqukileyo; waba uyagxotwa u-Arch Deacon. Kumhlana langena i-Tshawe lama Tshawe kwelolizwe elaxelwa ngu Gabriyeli wati igama lake umbiza ngokuba ngu Yesu, kuba wosindisa abantu bake ezonweni zabo. Yaqonda indoda ka Tixo ukuba u-Yesu uvumile ukuba asebenze kuleyo ndawo.

Yafika ibandhla lonke lipelele lingamakulu amatatu (300) ndikumbula endibalela esiti umvuzo wake nge quarter yi £13. Telekelela mlesi ukuba makube kwakunjanina? Ite yakuvela leyo Remente ayifumana ngokolo wati ukuyibiza leyondawo kuse Lukolweni watumela u-Mfundisi kona omnye wabaqeqeshwa nguye, igama ngu Rev. Gideon Baqwa umntwana wokuzalwa welozwe wakonya kwevakala. Ndingati ngamafupi apo e-Lukolweni izikolo zine yi Circuit yo-Mfundisi wayo, landa ibandhla ngokungumangaliso mhla wapuma e-Tembeni amalungu azeleyo ayekwi 5000 kukona unyana wake e-Lukolweni u-Rev. J. W. Z. Pamla omnye wabanincinane konyana bake kuba abangapambili kwake ngu Henry Mtinkulu (George Mdhlazi) (Charles Hlakanyane) (James Sobantu) (Edward u-Wobe) William Taylor, (Theophilus u-Ngobizembe) yanga i-Nkosi ingaba naye lomfana kuba usisiqamo somtandazo kanina intombi yakwa Mjodi nowendhlu yonke yomfi u-Charles Pamla. Yanda leyo Circuit yada yaba nabefundisi abane (4) ngapambi kokuba ayishiye umfi. Ngapandhle kwabavangeli bonke besamkeliswa nguye kuba waye ngumongameli webandhla lake (Superintendent) elona wonga lipambili elinokufunyanwa ngu-Mfundisi ontsundu e-Wesile okwangoku. Ndaye ndingafuni nokufuna ukuti ukuba ibala lalinge ntsundu ngekukudala wafumana iwonga elinga pezu kweli, okanye ukuba wayekonze pantsi kwama Tshetshi ngayemke elizweni ezifumene indawo zama wonga ezafunyanwa ngo Petros Masiza nabanye.

Leyonto wayeyazi koko wayengafuni wonga apa emhlabeni walahla ubukosi balendlu yama Hlubi akuti wabunika umninawe wake u-James Pamla opeteyo kwada kwanamhlanje, kuba yena wayekangele isixeko esinemisekelo esimaki nomenzi

engu Tixo. Esitsho nangomlomo ukuba yena uya-
kungewatywa ngabefundisi base Wesile ityalike yo-
yise bake u-Pamla Nonzululeka. Kwaba nje ngo-
inqweno wake. Ifemente yase Tembeni wafika
ingamakulu amatatu (300) wayishiya ingamawaka
amahlanu (5000). Wenjenjalo u-Tixo ukusebenza
ngalowomcitakali wase Ndumeni yase Tangeni apo
sadabuka kona tina. U-Tixo wamvusa enkunku-
meni ewe ezaleni wamenza umalusi wezimvu zake.
Indhlela yokusebenza kwake yayifana naleyo yabe-
fundisi bakuqala. Ubelisa ilizwi lika Tixo komku-
lu njengokuba lapuma ku Tixo ikomkulu lawo wo-
nke umntu. Apo e-Mzinkulu wabuye walisa kom-
kulu kwa Mafa kwinkosi yama Mbulu e-Zimpunge-
ni waye u-Mafa ehleli nesitembu sake washumayela
i-Vangeli ka Yesu Kristu. Bekungeko nto kuye
umfi emnandi ngapandhle kokushumayela u-Kristu
ebetelwe emnqamlezweni osisikubekiso ku Majuda
nobudenge ku Magriki washumayela olotando wa-
guquka u-Nkosi u-Mafa, wakolwa yi-Vangeli wazi-
kanyeza watata ikrusi yake walandela u-Yesu.
Wabancama abantwana babantu bebatsha watshata
nenkosikazi yake yokuqala. Kwagcwaliseka ilizwi
elatetwa ngu Yesu lokuti ukuba umntu ufuna ukuza
kum makazikanyeze atabate ikrusi yam andilandele.
Namhlanje leyo Nkosi u-Mafa ife ingu Mshumayeli
wendaba ezilungileyo nomkokeli we Remente ka
Kristu. Imisebenzi yomfi u-Charles Pamla nanxa
ehle iyateta. Emva koko wayakuvingcele ama-Zo-
tsho akwa-Manci abantu basebukweni bake ngoku-
ba uhlobo lwake wayengumfundisi wemvuselelo
etanda ukugquqisa. Wabuye walisa komkulu kwa
Zwelonke wafika apo idemoni zazi hlala kona kuyi-
mpi ebukali kunene nasezikalini. Bamva, bamva,
bati lo sisicaka sika Kristu ligofa lemfilhlakalo
zika Tixo yaguquka i-Nkosi ya-Manci u-Zwelonke

kunye nenkosikazi yavelisa iziqamo ezihlala zilandela akuguquka umntu, yatsho ingqanga yase Tshoxa kwa Manci kwazintsuku bada bamamkela, u-Nkosi u-Zwelonke waka indhlu yecawa esiti wakela abantu bake ukuze bambedeshele kuyo u-Kristu. Emva koko wabúba u-Zwelonke selengumntu wefemente ka Kristu.

Leyondawo yanikwa igama lokokuba yi (Victory) oko kukuti uloyiso, malihambe elilizwi, mazilive zonke izizwe. Emva kololoyiso umfi waya kwa Lusiba lukulu e-Ntlangwini kweyona Nkosi ingapezu kwa Zwelonke. Kuleyo ndawo ukuba waye ngomnye ngawaye balekile wapantse wabulawa ngokwenene into nje yena wayekuxolele ukufa ngenxa ye Nkosi yake esitsho futi kum. Inkosi u-Pata leyo yase Ntlangwini yaliva ilizwi lika Tixo yahlabeka lamosela ifele elintlangotimbini wamamkela u Yesu wenze imvume esemhlotsheni ngo Kristu. Luvuke apo ke udushe ngokunamandhla ngakumbi kunina undhlunkulu i-Báca-kazi udade bo Makaula ugaqa libomvu ngasekupetweni lumnyama ngase kugwazweni intombi ka Ncapai. Yautsho! wamde umkosi yati i-Rele! i-Rele! ngokuka Herodi efuna ukubulala u-Yesu namhla i-Ntlangwini ifuna ukubulala isicaka sika Tixo. Nyani nyani u-Yesu yi Nkosi ka Nkosi, kwakukankanywa igama Lake onke amakosi abase xaleni kwa oko ixala elikulu lelokuba abantu bazakukónza u-Tixo alahlwe wona awazi ukuba kwatiwa Ngaye nguyise wento zonke ezino homi igama Lake lohlala kunye nokuhlala kwelanga abantu botamsanqeliswa Ngaye zonke izizwe zombiza ngonetamsanqa.

Saba sisipitipiti esikulu e-Ntlangwini mhla wangena uvuso lusipekepeke elabonwa ngu Soka-ba i-Hlubi lase Kamastone owade wati kungenganganto isisono ngokufika oku kwesigijimi esiti uya-

bizwa ngu Pamla upatwa livuso. Kwaqauka ku-
hlangana kwanje ngamhla u-Herod weva ngezilu-
mko ukuba kuko u-Sana oluzelweyo e-Bethlehem
luzakuba yi-Nkosi! wakatazeka yena nalo lonke
i-Jerusalem, yaye nembongi ka Yesu u-Mprofite
u-Mika wati nawe Bethlehem e-Farata akunguye
omncinane pakati kwezixeko zakwa Juda kuba kuwe
kuya kupuma u-Mpati oyakupata ama-Israeli. Wa-
yese elotshawe umfi kwa Pata i-Nkosi enkulu yase
Nlangwini, wati akuti u-Pata ngomlomo wake na-
mhlanje ndifuna u-Tixo eza egilana amapakati na-
bantakwabo befunzwa ngu Mancapai esiti mbulaleni
u-Pamla mna namhla ndiyacitakala kuba andizala-
nga nokuzala. Nalo Pata akazalwa ndim kanye
wafakwa kum naoku namhla esamkela soloku limbi
ecita unzi ka Sidoyi. Bikelani isoka ngqangi lika
Sidoyi um-Zongwana ewe impi yonke mayiye kona
watsho u-Mancapai. Yaduma yonke yaya kwa
Mzongwana kulendawo kutiwa yi-Pamla ville ngoku
ipetwe ngu Mancapai undhlunkulu ukuyisa apo.
U-Mfundisi no Pata senxibe isivato esifanayo oko-
kuti ibulukwe nebityi.

Befikile ku Mzongwana abantu baka Sidoyi
sebehamba no nina ka Pata bayidhle yambi eyo-
kufika kuka Pamla komkulu ezekuquba imvuselelo
bade bazakufika kweliti umfo wenu u-Pata ugqo-
bókile kuleyo mvuselelo ibisenziwa ngu Pamla se-
lelahle nengubo yake selegqoke amabulukwe bate
besatsho wasibeka isililo u-Mzongwana wati upi
yena lo Pamla sizokumgwaza. Wati kumfo wabo
u-Pata puma emasakeni mfo kabawo ndibóbé nawe,
okokukuti u-Pata makulule amabulukwe pambi ko-
kuba atete naye. Kwesisituba wangasazi u-Ma-
ncapai ukuba kusatetwa ntonina u-Pamla makafe
okanye makagxotwe kuba nase Koloni apo apuma
kona wagxotwa yatsho inxenye wayengasonwaba-

nga ngako umfi kwe sisituba evuya kwakuxokwa ngaye ngenxa ye Nkosi evuyiswa nakukugxotwa oko. Ngamafupi walile u-Pata ukukúlula nokulahla u-Yesu. Bate umzi lo ka Sidoyi uwubulálelanina? Ute u-Pata andiwubulali koko ndizizimisele ukukonza u-Tixo. Bate uyini u-Ngozi? Kwatiwa makalahle abafazi bake namhla akasenaye nomnye nakuwe kuzautetwa elokuti lahla abafazi bako utshate nowokuqala e-Caweni xa oko ungakuvumi uzauva besiti ulixoki ute uyakolwa kanti aukolwa wala u-Pata wemisa inyawo bate o-Mzongwana bakuqonda ukuba uqinile "beka i-Nkosi" wala u-Pata. Oh! kwaputunywa u-Dulini nempi yake; nayo yenza ngako konke ukumtintela u-Pata akavuma. Laqala lanquma inqata koma Ncapai nebandhla lake. Oh! kuzakutiwanina hai lento mayiye kubikwa ku Báka eyona Nkosi ezongamele zonke kwelo (Paramount Chief) enje ngo Gwebikumbi lo kwezasema Xoseni. Weza u-Báka hai bo woyiswa naye, baye bengaqondi ukuba u-Pata welamile ubone intloko yama-Ngilosi eyabonwa ngu Paulos esiya e-Damakusi eyabonwa ngu Joshua mhla waye zakungenela ama-Jeriko. Umntu owelame le Nkosi yobungewalisa akanakujikwa ngo Mzongwana no Dulini no Báka no Mancapai.

ISAHLUKO SESIBOZO.

Ngenxa yempembelelo zomfi u-Charles Pamla i-Nkosi u-Pata yase Ntlangwini yaba lilungu lefemente ka Kristu. Waka icawe yake neyabantu banye kwatunyelwa u-Mvangeli u-Mavuma. Ekugqibeleni kwagqoboka unina ka Pata u-Mancapai ongumzukulwana ka Madikane ka Kalimeshe, "malidunyiswe igama le-Nkosi." Kuba i-Ntlangwini yayiluhlanga olulukuni ekugqobokeni, ngakumbi amadoda. Ukuze abantu babe nokoyiswa kufuneka ukolo olukulu ati ngalo u-Fohloza u-Mbashe ngamadolo akumbona u-Baka akamoyika wazigxumeka izikali ze-Vangeli kuye wabangaxuma u-Baka ngeliti yena selavuma ama-Tshetshi ngawo ayeqale afika kwelolizwe ngapambi kwama-Wesile, aye futi evumela futi notywala ukuba abantu bangaboshwa njengati ma-Wesile kwayeke kudumile ukuti umfi ubutiyele utshwala engumqekezi wembiza zotywala zo Mancamangwana nezo Maqeda nezo Nqogodo kutsho imbongi ka Baka, yayisiti into ka Mkaba e-Hewu "nguvuso lusipekepeke" eyati i-Nkosi yama-Qiya tshotsho umke nto ka Pamla umbilini wenkomo mawonwabe umkile okade ewutyutula. Laba lifohlofohlo apo kwa Baka umfi u-Charles Pamla wangenisa izikolo ezine ndingamfanisa kuba Postoli no Paulos wase Tarsus. Ngokusebenza ngokolo ndimfanisa no Elijah u-Mprofite. Ngokutandaza emini nase busuku ndimfanise no Daniel u-Mprofite. Ngokunyamezela ubunzima, nokuswela, nobutyebi, nentshutshiso nokutukwa nengcikivo, ndimfanisa no Joba indoda yase Hutse, ngobugora nokalipo emhlabeni nase lwandhle kwi Nkosi nabantu abantsundu nabamhlope. Omhlope ubemkangele nje

ngomntakwabo okanye nje ngompati kunye naye we Nkosi enye. Ubesiti akufika e-Hoteleni lomlungu abeyinkatazo yenene. Ngenye imini esuka ebandhleni lake e-Qonce ekwele ehashini kuba i-Sekete yake yayide iyoma ngamanzi e-Nciba. Nanko ejika pesheya kwebrofo esiya kwi-Hotela. Amaqakamba ayekwindhlu zawo ngasekunene kuye, amboneselefulatele ejika esiya e-Hotela amemeza kunene esiti "Stop John!" "Yima Dyan!" wahamba yena. Asukela ama-Qakamba.

Efikile e-Hotele umnini mzi wayemi emnyango. Umemeze umfana (Groom) wati yipa elohashi isitungu. Kulo usemnyango ute: ndipe into etyiwayo (breakfast). Ute omnye ewe yiya ekishini watsho esuka emnyango embonisa indhlela eyakona. Ute omnye hai andidhleli ekishini mna, watsho selengena kulomnyango lendoda ibimi kuwo. Yabeka lendoda ngasemva, tyini nako kuxa agqiba ukukulula idyasi wayiti tyu esofini, uyate-ta, usateta lanto yekishi? kumaxa ati ukuba utyisa abanje ngam nje ekishini izicaka zodhlela pina? Omnye: suka kulosofa puma! undim kakade? Ndizakukwenza upume kwangoku watsho efinyeza iyempe yake. Ndinyanisiile ndizakukwenza upume! Ute esalungisa iyempe eyifinyeza agaleleka amaqakamba awamhoya nokumhoya umninimzi lo. Ati kumfi puma kwangoku uyokubonisa ipasi lako esihogweni. Ute lowa engekamsi izandhla wapazanyiswa sesi sidubedube wafana wema ebonakala ukuba uvuyisiwe kukufika kwalamaqakamba. Lento ingum-Kristu inkulu kaufane utelekelele naba abelungu pandhle komnyango nanko um-Kristu endhlini yabo esofeni nokwenza oku.

Ute ke umfi kulamaqakamba: Ningabantu bapi abazidenge kangaka, anivanga ukuba tina benqubela pambili kuko (equal rights to every

civilized men." Sinikiwe amalungelo a wanjengawenu. Enye into aniwuvisisi umsebenzi wenu, mpauzini zobusela enizibona kum na? Njengokuba ndingu Mfundisi nje ndihle ndimbone umoni ndibe sendishumayela ke kuye. "Ungubanina igama lako?" Watsho umnini Hotela. Ndingu Pamla, watsho omnye. Oh! Mr. Pamla igama ndiyalazi, kudala ndeva kakulu ngawe. Upi ngoku? Satsho isilumko sakudala, "Igama elilungileyo linokunyulwa ngapezu kobutyebi obuninzi." Ungenzelwa ntoni? Watsho kaloku umnini kaya. Acitakala amapolisa. Indaba yekitshi yapela lwaba luxolo. Nanamhla ngesenzo sake saleyo mini walungiselela zonke izityudini indawo yokupumla kulo Hotela nakwezinye nale yalapa e-Gcuwa (Butterworth) yalungiswa nguye neyase Bityi wazimangalela ku Major e-Mtata. Ngobugora ndimfanisa no Simon Petros um-Postile, lowo i-Nkosi yayizibeke kuye intonga xa isiti: Unetamsanqa Simon Bara Jona, kuba ingeyiyo inyama negazi ezikutyileleyo oku koko ngu-Moya Oyingcwele namnditi kuwe awusayikubizwa ngo Simon koko wobizwa ngokuba uliliwa napezu kweliwa elinguwe ndoyaká iremente yam. Ngexesha umfi u-Charles Pamla ekwi Sekete yase Tembeni wapuma kwesase Ntlangwini kwa Pata eyigxumekile i-krusi ka Yesu apo, washiya "injobe ebandhla," oko kukuti imbongi ebonga i-Mvana kwada kwanamhlanje, negama laleyo Mission ibizwa ngegama lake bati yi Pamlaville. Kulapo into ka Mpinda u-Rev. Peter Mpinda watunyelwa kona. Lisiko lama Wesile ukubiza iziko (Missions) ngegama lamagora abe-Fundisi awo abasebenze imisebenzi yamandhla njenge Xesi eliya libizwa ngo-Mfundisi u-Shaw nenkosikazi yake u-Annie kwatiwa yi Annshaw.

Kuleyo Sekete yase Tembani kulapo wake wahlala umfi ixesha elide njengokuba ebengumntu esoloko etshintshwa ibisisigweba sokugibisela apo konakele kona ubeti ebuya e-Sinodini sibe nexala lokufuduka engazange akalaze yena ngokwake kodwa bekube kubi kuti kuba besipuma endhlini siyongena enqugwaleni. Aluko utshintsho olwalufana noluka mfi. Kupela kuse Tembani apo ahlala ngapezulu kweminyaka engamashumi amabini.

Ute akusuka kwesiya sipitipiti sakwa Manca-pai wayilaula impi yake yabavangeli nabashumayeli owaye kanise nayo ukuba iyokulingcezela Inkosi u-Tyanibezwe yakwa-Mtwana eyayingawafuni ama-Wesile itanda ama-Tshetshi ngenxa yotywala aye ama-Wesile ebucásile utywala. Yamxaka u-Tyanibezwe into yokuba ukudhla kube sisono kunye nabantu bake besiti letyalike yetu ayilunganga kulunge leya yase Tshetshi apa e-Wesile isango lixine bambalwa abangena ngalo. Umfi wayebucásile kakulu utywala waye saziwa kakulu e-Wesile ukuba ubucásile utywala. Wenza imvuselelo kwa Mtwana kwisizwe saba hedeni kwaguquka into eninzi yabantu. Wamhlasela u-Tyanibezwe Inkosi ekayeni lake babambana wada wamoyisa wanika isiza ama-Wesile nendawo yokubedesha, waza umfi waka indhlu ye-Cawa nesikolo wasibiza ngegama lokuti yi-Samaria kanti buzakwanda ubu-Wesile.

Sema njalo esosikolo simelene nesase Tshetshi. Mininzi imisebenzi yamandhla ayenza umfi Charles Pamla kwi Sekete yase Tembani. Ngapambi kokuba aqale umsebenzi wake wokuvangela uqeqesho alufumana pantsi kuka Bishop Taylor wase Amerika emsebenzini wemvuselelo wamenza wanenxano elikulu lokunxanelwa imipefumlo elahlekileyo. Ebesitsho futi futi ukuti utanda ukuba akululwe angaqotyotshwa kwi Sekete enye abengu-

mjikelezi kunye nenkosikazi yake intombi ka Mjodi benomnqweno wokuti besifa babe beliwelile i-Zambesi besebenzela i-Nkosi. Nangoku umfi akafikanga kwizizwe awayezi tandazela o-Mzilikazi no Sobuza ka Ntungunya nento zo Matshebana nabanye. Ekugqibeleni ide yafika imini yokupuma kwake e-Tembeni beza macalana onke inkoliso ingabantwana bake base Moyeni. Abantu ababeko ngaleyomini ukuzakubulisa lomtanjiswa wakulo Aaron no Moses babenga pezu kwewaka. Izikolo zaziseshumini zipetwe zitishana zake ebezimtanda kunene zeza seziwa lungisile amaculo aleyomini.

Yaba yimini enkulu engemnandi noko kuba ukwahlukana zange kube mnandi. Inkonzo yangena ngo 11 o'clock. Pakati kweziganeko ezibalulekileyo zaleyo mini yaba yinteto yobuciko obungaqelekileyo eyenziwa li-Gosa lesiqingata sase Tembeni u-Mr. Aaron Mankebe, indoda ka-Tixo, yasekelwa zinto zo-Nyangiwe, u-James isibonda, nento zo-Sekeleni u-Mpulu no nyana womfi umyeni wentombi enkulu owayetandwa kakulu ngu Mfundisi osele ngumfi u-Mr. Isaiah Mayeza owawela kuqala kulowo mlambo wase Jordan otshayela amaxoki endingatandabuzi ukuti babonana nomfi e-Paradise. U-Isaiah Mayeza kwakuyi Tishana enkulu yesikolo sase Tembeni. Baninzi abateta bebulisa u-Mfundisi nokuxabisa kwabo umsebenzi omhle kunene owawenzayo pakati kwe zizwe zase Ntlangwini nezinye ezake kwelozwe lase Mzimkulu. Kuko isiteto esande kakulu apa ezizweni esiti lento umntu ontsundu ayinambulelo! akubanga njalo e-Tembeni. Ziwe zawa ezinteto zalama nene sendiwakankanyile babonakalisa umbulelo wabo ngokumfumbatisa ukozo olwaba ngapezulu kwama shumi amahlanu eponti (£50). Azi ukuba kunjenjenje emhlabeni ukuvuzwa kwabalungileyo nabasebenzela u-Tixo kobeka

pina mleseshi olungileyo pambi kuka Tixo nxa beyakwamkeliswa abanye ngabanye njengomsebenzi wabo. "Hambani ma-Kristu nje ngasemfazweni."

Ngalemali wenze nina umfi? Utenge inqwelo yamahashi ukuba ize ibe sisikumbuzo sokumka kwake e-Mzimkulu nokuba ngayo ahambe umjikelo womsebenzi wake abeshiya i-Sekete engena kuwo umsebenzi wobu-Vangeli. Andimangaliswanga mna mhla ndayiva lento; ngokuba ndandimazi ukuba kwinto zonke abengati omnye umntu azonwabise ngazo yena hai, usoloko ejonge ukwenzela u-Kristu uzuko esitsho nokutsho nangomlomo: "nokuba siyatya nokuba siyasela konke masikwenzele ukudunyiswa kwe-Nkosi." Weza ngayo lonqwelo apa pesheya kwe Nciba. Omnye lemali wayenge yeyifake ebankini imzalele inzala. Omnye ngawayezitengele inkomo nokuba ngamagusha wonwaba, kodwa hai u-Fohloza um-Bashe wayejonge kude kakulu ngapaya kwenkwenkwezi nezinyanga. Bate bakuba benjenje abantwana baka Tixo ukubonisa ububele notando abanalo ngakuyo i-Nkosi nangakuso isicaka sayo, wapakama umfi wabulela, nawe mleseshi zandisele ukuba lowombulelo wawungonjanina wawuzele luvuyo olungumangaliso. Wati kubantwana bakowabo, oko kukuti abaka Tixo, nibe nindigcinile leminyaka ingamashumi mabini, ologcino ndiyalubulela nokuya umbulelo wam uhamba nesicelo. Sinye isicelo bandhla le Nkosi endisicela kuni ngetemba lokuba nondiva kuba mna ndimka nje andisoze ndipinde ndibe nani. Ndicela lento: Ize njengoko benindigcinile nigcine umfundisi u-Mpinda.

Pakati kwezinteto izikolo zazimana ukutsho-
loza kamnandi zisenza intsholo yovuyo kwilitye-
kazi losindiso lwetu. Lomini wayiququmbela
ngentshumayelo engasokuze ilityalwe kumazwi ka

Paulos u-Mpostjle unyana wake u-Timothy: "Ndi-lwile ululo olulungileyo, uhambo lwam ndilugqibile, inkolo ndiyigcinile." Kaloku kundibekelwe isitsaba sobulungisa, eso i-Nkosi umgwebi olungileyo ayakundinika sona ngalomini, kunge kum ndodwa kodwa nakubo bonke abatanda ukubonakala kwayo, Ute emva kwalentshumayelo ingaka wawuvala umsebenzi we-Sekete watata owokujikela pambi kokuba anduluke wake wahlala pantsi wabalelela umfundisi omkulu u Rev. A. J. Lennard ngenxenye yamasiko abantu abantsundu ati yena emi endhleleni yenqwelo ye-Vangeli. Enye wayitumela ku Mongameli webandhla le Nkosi (President of the Conference) enqwena ukuba lamadhlala kumasiko etu tina bantsundu make anekwe pambi kwe Sinodi kuba atintela ukwanda komsebenzi ka Tixo. Ute kuba kwixesha lokubala kwake ngalomasiko ebeselekolise ukuba neminyaka wabalelwa ngu Mr. John Majombozi indawo le yamasiko omzi ontsundu ayitula, inzima, inzulu, yendele, yaxaka abe-Fundisi bokuqala, agqoboke umntu agqibe ixake indawo yamasiko etu obuhlanga, wati agqiba ukuwabala lamasiko kwatiwa ukushicilelwa kwalo ncwadana ziponti ezisibozo zineshumi losheleni, wati umfi yohlalulwa nguye lomalana.

ISAHLUKO SETOBA.

Umfi u-Rev. Charles Pamla waye ngumntu wedini emsebenzini ka Tixo konke akwenza wakwenza ngenxa yazo i-Remente. Kwagcwaliseka ilizwi lo Mfundisi wase Wesile u-Rev. Curnick owati xa ebekuzo usapo luka Pamla wati: "Ize ningatsho uba ubengo wenu kuba enguyihlo. Hai, ebenge-nguye owenu nodwa koko ubengo welizwe lonke."

Wati ke umfi ukubalula amasiko abantu abantsundu wenjenje (1) Ulwaluko; (2) Ulobolo; (3) Umbólořo; (4) Umteto wokunyanzela umntu akukólwa ukuba atshate umfazi wokuqala. (5) Inkatazo eveliswe lu Manyano lwabafazi ukushumayela amafewu ilize! intselo nje enjenge kofu nezinye iziselo ukuba osela amafewu akana kulifumana i t a m s a n q a lesibini. (Igumbi) (6) Ukungavunywa kwabafazi bamaqaba bakuguquka ukuba baphelelelwe kanti omkulu yena uyapehlelelwa; nokuba indoda yona isengumhedeni.

Lomfundisi wayeyitanda i-Remente. Abantu abaguquke pantsi kwentshumayelo zake eti ukubabiza ngabantwana bake base moyeni (Spiritual Children). Zinintsi imali zake ezabolekwa noladidi labantu obeluhke njengo Yakobi ekohlisa u-yise esiti ungunyana wake u-Esau luzenze onyana baka Tixo luzitobe luboleke imali nokuba lilipina elinye ilungelo kanti kukumka oko. Umntu ezibize ngokuti ungum-Kristu waye nexabiso elikulu kakulu kumfi, wayengenza nantonina ngenxa yake.

Nanzi ke izimvo zake malunga namasiko ulwaluko neziqámo zalo azinakwahlukaniswa; inye lonto nokuba ulwaluko lona lodwa belungesosono iziqámo zisiso, nditi ezonto zombini azinakwahlukaniswa.

Ekuqalekeni ulwaluko lwalunikwe u-Abram nje ngocebano nopawu labantwana baka Tixo; kodwa kumntu ontsundu wanamhlanje akuko bugqoboka buhamba no lwaluko. U-Abram waluka xa eminyaka imashumi alitoba ubudala, u-Yisaka unyana wake intsuku zisibozo.

Kusemhlotsheni ke ngoko ukuba kubo bobabini abo bantu uyise no nyana; asilulo ulwaluko olwabenza amadoda; ngokuba u-Abram wayesele yinda ngapandle kolwaluko, no-Yisaka waye selusana oluncinane ukungeniswa kwake kwilungelo lolwaluko, akabanga ndoda ngenxa yokuba alusiwe. Zaluseni nina ngokwenu e-Nkosini; nina madoda akwa Juda nani bemi base Jerusalem; hleze umsindo wam uwe pezu kwenu njengo mlilo utshise kungabiko nokuwucima ngenxa yenkohlakalo yezenzo zenu." (Jeremaya 4, verse 4). "Ne Nkosi u-Tixo uyakwalusa intliziyo yako nentliziyo yembeu yako; ukuba niyitande i-Nkosi ngayo yonke intliziyo yenu, nangawo wonke umpfumlo ukuze upile," (Duet. 30, verse 6).

Ezizahluko ke kunye nezinye ezikwendala i-Testamente ziyangqina okokuba ulwaluko lwabantu, abantu bo Mzantsi we Africa lwahluke kakulu kolo lwe Baibile, ne-Testamente entsha ingqinelana kwa nendala malunga no lwaluko. Ululo olulungileyo ndilulwile utsho u-Mpostile u-Paulos. Kwabase Roma "Bona ke mna Paulos nditi kuni ukuba niyaluswa u-Kristu akani ncedi nganto. Ngokuba ndiyangqina kwakona nditi kuye wonke umntu owalukileyo unetyala lokuba awenze wonke umteto" Gal. Chap. 5 verses 2-3.

Uti umfi ulwaluko lwase zibalweni lwaluhamba nobu Tixo nobugqoboka obunzulu kanti olu lomzi ontsundu luhamba nobuhedeni obunzulu namanyala angenakubaliswa. Inkohlakalo ekulandlu ye

Sutu itshabalalise amawaka amadodana etu ayete-
mbisa ukuba ayakuba ngabantu, kuba afika apo
kunqulwa izitixo zaba hedeni namasikizi entlobo
zonke zentloni. Ubusela inkwenkwe iyalwa nga-
bo ixelwe (ukuba) kakuhle ukuba indoda yemba
eqolo kwenye nobudlwengu nobufalarume kutiwe
ezo zimpau z o b u d o d a. Kutiwe ke zonke
intlobontlobo zezinto ezimbi namashwa ayakume-
hlela umntu ongalukanga. Kutiwe abangalukileyo
abanangqondo ihluzekileyo, nabantwana babo baya
kufa.

Ngezizizatu kwanezinye uti umfi kumava
anawo nokuqelana kwake nentlalo yabantsundu
ulwaluko alulunganga maluyekwe. Ubugqoboka
betu kuyo yonke le Colony bonakaliswe lulwaluko
bufipene kakulu. Kuzo zonke i-Circuit zetu siba
nenkonzo zemvuselelo kuguquke amawaka ama-
kwenkwe namantombazana. Inxenywe iguquke ngo-
kwenene ngenguquko ezezekileyo, kodwa ukuba
akutatyatwanga manyatelo okutintela lomakwe-
nkwe angayi e-Sutwini asuke awe esonweni.
Ngamakulu abantwana amakwenkwe namantomba-
zana awondlelwa ubu-Kristu e-Tembeni ngoku ase
Rementeni apo kungakutazwa ulwaluko. Zininzi
indawo ezingalukutaziwo ulwaluko nje ngakwa
Báca ayiko lento, ema-Mpondweni, Mzimkulu,
Matatiele, Mt. Currie, Natal, nase Thaba Nchu,
ngamawaka olutsha oluzalelwe ebu-Kristwini; oko
kuti bangena lula ebugqobokeni kwezindawo ndizi-
kankanyileyo ulwaluko lwenzelwa unteto zi-Nkosi;
lo ke ngumzekelo omhle ongewulandelwa ngawo
onke amakosi o-Mzantsi we Africa.

Umfi lento wayiqonda wayiqondisisa lento
ulwaluko ukuba nguwona mbungu okahlela pantsi
onyana be Africa. Uquba ati umfi indlela oluqu-
tywa ngayo ulwaluko ngabantsundu yinkohlakalo

epindapindiweyo ngokuba amasiko ahamba nalo mabi ngokungatetekiyo kwaye kunzima ukuwayeka ngokuba anamakulu eminyaka emayo, uti umfi abazali mabahlangane ngalento bahlangane ne Remente kwenziwe igalelo lokuyitshabalalisa lentloni; okanye elisikizi. Ewe uyavuma umfi uti kunganzima kakulu ukuyenza lento ekuqaleni, kodwa ngamandla ka Tixo singambulala u-Goliyati ngentongana encinane kunene. Xa silwa no Satana masihlanganyele sonke njengomntu omnye ngomtandazo wokuzitoba pambi kuka Tixo simcele ukuba asincede asindise abantwana betu kwelisiko elibi sonke siyazi ukuba u-Tixo wetu unamandla ngapezu kwamadla otshaba lwetu. Ndifuna ukuba elicebo lilingwe ngu Mgwali kuqala kuba nguwona oyintloko yesi setu isiqingata.

Abazali mabavume bona ngokwabo ukuba baya luyeka ulwaluko ezindlwini zabo, abazali maba bize amakwenkwe abo bawaxelele lonto bati kuwo: Nina ningabantwana betu ni Baptizeshiwe egameni lo Yise nelo Nyana nelo Moya Oyingewe. Vumani namhlanje ukusilulamela njengoko sitshoyo isibalo sika Tixo: "Beka uyihlo no nyoko ze kolulwe imihla yako." "Kwa no mteto welizwe esimi kulo, kwa namazwi angewele ka Tixo abalwe ngu Matewu 15 verse 4. Kuba u-Tixo wayalela esiti beka uyihlo nonyoko nalowo uqalekisa uyise nokuba ngunina makafe ukufa. Namanye abalwe kuma Efese 6 verses 1-3." Bantwana beveni abazali benu ngokuba oku kulungile enkosini. Beka uyihlo no nyoko lowo ngowokuqala umteto onesitembiso; ukuze kulunge kuwe nokuze uhlale kade emhlabeni. Kufuneka ukuba abantwana bafundelwe ezozahluko, emva koko kuyalwe bona ngalamazwi. Siluyekile ulwaluko siyanicela nani ukuba niluyeke ngokuba lusisono naku Tixo.

Ukuba niyasidela nokuba nenze into egwenxa nizebeke esicengeni sokohlwaywa nangu Tixo nasiti. Abafundisi nabantu baka Tixo baya kunikusela xa nigxekwa niyingcikivo esikolweni. Noti nakugqiba iminyaka emashumi mabini namnye nihlokonyiswe ukuba ningamadoda ngapandle kolwaluko. Amangesi awaluki kanti noko ngamadoda. Yiqondeni kakuhle lento nazi ukuba senalusiwe ngo Bap-tize-sho.

Zonke izindlu zamakolwa bezimelwe ukuba ziqube ngoluhlobo, aze ati amagama abantu abavumayo ukungena kwelicebo abalwe encwadini. Lento yenzelwe umteto ongqingqwa wase Ofisini. Ati umntu ote wapoxa okanye walahlekisa onyana babo bantu bavume elicebo okanye wabasa izandla abekwe ityala xa esebenzisa elogama eliti kwedini emntwini osele eyindoda. Wati umfi u-Rulumente makaziswe ngamadoda amakulu nangabefundisi nazizibonda nangamagosa ecawe ezozipaluka, okanye ilali ezivumelene ngelicebo. U-Rulumente futi makaxelelwe ukuba ayale abahedeni abamizi ikufuphi nezikolo ukuba umntu oyakwenza nokuba yintonina yokupazamisa lomteto uyakusukelwa amangalelwe njengoko amangalelwayo umntu onuke omnye umntu wati uyakakata okanye uligqwira. Lowo mtu amangalelwe ngulowo unyelisiweyo nokuba ngabazali bake. Makubalwe incwadi ziye emakosini ngegama lo Mongameli wabafundisi nabanye abafundisi, zaziswe inkosi into eyenziweyo. Lemigaqo ayitetayo umfi ngomonde seyenziwa e Nesi (Annshaw), ema-Gqunukwebeni, ngexesha lomfundisi omkulu wetu u-Rev. R. Lamplough, nase Kamastone nakwezinye indawo iyenziwa lento, nalapo yenziwe kona ilandelwe ngamatamsanqa angatetekiyo. Umfi wenza umzekelo kwabake abantwana. Wabiza onyana bake bese ngama kwenkwana

amancinane wabaxelela pambi konina ukuba uluyekile ulwaluko endlwini yake ngokuba lisiko lo buhedeni lenzelwa u-Satana ngoko ke lusisono. Wati kubo zebangayi kuba hedeni ukuya kwaluswa ngabo. wati kubo mabambeke nje ngo yise wabo.

Batsho bonke bati: "Ewe bawo siyaukukulumelama." Akuko nobako amnye ko nyana bake owalukileyo, kwa nabantwana babo, kwano nyana ka George e-Gcuwa (Butterworth) apo ulwaluko lukiwa kona. Umshumayeli ongu Boo! Dyasi kwi ntlanganiso esasinayo e-Gcuwa (Butterworth) wayisekela lenteto waxelisa umfi kunyana wake akamalusanga, namhlanje lo nyana ka Dyasi ngomnye wabe Fundisi behlelo lase Wesile. U-Madubela e-Xesi, u-Sibénya e-Mamfengwini, u-Lavisa e-Zazulwana, no Mfundisi u-S. Msimanga e-Mamfengwini, bonke aba babayala onyana babo ngolwaluko ukuba banga ngeni kulo, abazange bangene. Umzalwane u Majombozi wandixelela ukuba e-Nce-meña (Peelton) ahlngana amakólwa enza intlanganiso yabazali nabe Fundisi, intlanganiso ezinkulu kunene, bayalwa abantwana ngelisiko ukuba baliyeka, baliyeka ke.

Kute emva kwale utshumayelo inzima kangaka innandi wauvala umsebenzi we Sekete watata owokujikela ute ngapambi kokuba anduluke wahlala pantsi wabálela umfundisi omkulu u-Rev. A. J. Lennard ngenxenye yamasiko abantu abantsundu ati yena emi endleleni yenqwelo ye-Vangeli. Enye wayitumela ku Mongameli we bandla le Nkosi (President of the Conference) enqwenela ukuba lamadlala kumasiko etu tina bantu bantsundu make enekwe pambi kwe Sinodi eyintlanganiso yabe Fundisi nama-Gosa kuba atintela ukwanda komsebenzi ka Tixo. Wati akugqiba ukuwabála lamasiko kwatiwa ukushicilelwa kwalo newadana ziponti

ezisibózo neshumi lesheleni, wati umfi njengomalusi nomfundisi ovela kwa Tixo apo kungeko buhlwempu nakanye lemalana yohlalwa nguye, oku wakwenza ngenxa yazo i-Remente, lazaliseka ilizwi lo Mfundisi wase Wesile, u-Rev. T. R. Curnick, B.D., owati xa ektiza usapo luka Pamla: "Ize ningatsho ukuba umfi ube ngowenu kuba enguyihlo. Hai, ebengenguye owenu nodwa koko ube ngowe Remente ne lizwe lonke." Wenjenjalo ke umfi u-Rev. Charles Pamla ukubeka izimvo zake malunga nolwaluko.

ISAHLUKO SESHUMI.

Nanzi ke izimvo zo mfi malunga nolobolo. Uti yekani ulobolo no Tixo uyaukukuni tamsanqela. Liyekeni elisiko libi kangaka ngenxa yamagama enu alungileyo nje ngama Kristo. Kululani onyana benu nentombi zenu ebukobokeni. Musani ukude mlindlele ukuba nenzelwe umteto kona ukuze niluyeke. U-Bawo walobolisa ngeyake intombi yamazibulo; emva koko wakanyiselwa wabona ukuba ulobolo lisiko elibi waluyeka ngapandle konyanzelo kungengamteto we Remente, u Kristu wakanya entliziyweni yake waluyeka ulobolo. Eyesibini intombi yake yatshata no Mfundisi u Rev. Jacob Bam aka kupa zinkomo nakazi. Nam ndalulahlala ulobolo ngamandla o-Moya Oyingewele owakanyisela ingqondo yam. Andinyanzelwanga mteto ndenza njengoko u-bawo wenzayo. Kuzo zontatu intombi zam endazitshatisa, e-Mzinkulu kwalobola mna, ndazinika imihlaba, inkomo, amabashi, impahla yendlu ne mali.

Andilatyolelwanga mna, ndaye ndivuya ukuti akuko nto yandilahlekayo ngenxa yeso senzo. Ndi-beke umzekelo omhle pambi kwenu zihlobo zam ezingama Kristu. Kangela kuma Korinte okuqala verses 19 neye 20. "Anazi na ukuba imizimba yenu iyitempile yokuhlala u-Tixo u-Moya Oyingewele ohlala kuni, enina mkele ku Tixo, aningabo abenu?" Kuba nitengiwe ngenani ngoko dumisani u-Tixo emzimbeni wenu, nase moyeni wenu ezi zezika Tixo zombini. Ngoko ke nobona ukuba asingabo abetu. Sitengive ngenani ngoko singabaka Kristu, kuko indawana incinci endingatanda ukuyicapazela. Nifumana inkomo ngentombi zenu—ze

emva koko kufuneke nani nilobolele onyana benu zipume zonke eziya nkomo ube ulotyolelwe ngazo ziyekutengele unyana umfazi nize ke ngoko nibe nizuze ntoni. Nise kwakula ndawo beni kuyo. Kuko isiteti esiti inkomo yolobolo ayizange yatye-bisa mntu. Lento ulobolo inendleko ngenye indlela: kuba kwa ezonkomo zibuye zitengiswe kwembatiswe intombazana leyo kwa ngazo ngapezu koko kwenziwe izidlo ezikulu zomtshato, Emva kwale ncazelo endiyenzileyo andikolwa ukuba kuko umntu ongakanyelayo ati ulobolo asiyontengo.

Ngenye imini mna nonyana wam u-George saka sabambana kakulu ngayo lento sahlulelana asavana konke. Yena wayesiti asiyo ntengo sisipo. Sabambana ixesha elide kakulu esiti, hai bo umntu akanaketengwa, noko kwasekucacile ukuba ndim osemkondweni weoyaniso yena akavumi ukuti undoyisile ngenxa yokuba ezele intombi ziliqela waye ene pango lokuba alobolise ndaza ke ngoko ndabanela kubahedeni ukuba basigwebe kute ngetamsanqa pakati kobusuku kufupi ne Gungululu si-kwêle sihamba si-kwêle sisuka e-Mzimkulu sisiya e-Gcuwa (Butterworth) sabona abantu nenqola bebasile, site sakufika kulomlilo safumana amadoda amabini abahedeni ehleli apo esota. Ndite nanka amadoda lengxoxo yetu masiyibeke pambi kwawo. Ndisaqala ukuteta nawo, u-George wandinqanda. Wati hai uzaukubalahlekisa bangayiqondi eyona ngxowa yengxoxo yetu makutete yena. Waubeka umbuzo wake ngobucule obukulu kakulu ebaxelela kwase mbuzweni apo ukuba ulobolo asiko ukutenga umfazi. Bapendula bobabini abobafo ngelizwi elipakamileyo bati:—Ulobolo kukutenga umfazi. Ute u-George hai asiko kutenga sisipo. Bate ke kausixelele ukuba ungamfumana umfazi ngapandle kokumtenga ngenkomo? Ndamhleka u-George

ndati nantso into ebendikuxelela. Emva koko wavumela nento ebendiyiteta ndiyavuya ukutsho. Ke ngoku lengxoxo ndifuna ukuyiququmbela mhlaumbi bangati kuzaukwenziwa ntonina xa kusitiwa masiyeke ulobolo, nali icelo lam, nditi: Lahlani elisiko nonyana benu nentombi zenu. Yazini lento yokuba ukuba lento niyenza ngentliziyo ezivumayo, nibaxelele abafundisi benu, bayakubiza intlanganiselo banitandazele ku Tixo ukuba anixolele okugqitileyo anitamsanqele kwixesha elizayo waye u-Tixo eyakunitamsanjela.

Inxenye yenu iyakuba madolo nzima ukululahlala nlobolo nide nibe niyazi ukuba notinina ukuhlangabeza indleko zomtshato. Ndinga ukuba ingaba bubulumko ukuba ati umyeni xa abazali bentombazana bengenako avume ukuba indleko zomtshato zotwalwa nguye xa kungeko ulobolo. Kodwa nabo bangagabadeli ngokubiza inani elikulu kakulu elijonge isidlokazi esibanzi. Kunga funeka umyeni atenge isivato somtshato somtshakazi nelokwe yokutshintsha. Umyeni angenza njengoko wenzayo u-Elizare u-Mdamakusi oko wayefuna u-Rebecca intombi ka Labane udade bo Betuweli oko kukuti ke xa sitelekelela indleko iyonke ingamashumi amabini eponti (£20). Ndiyatamba ukuba aniyikulobola pantsi kwegama eliti sisipo lonto yeyona imbi nangapezu kolobolo. Kanti ke anditsho ukuba umyeni makangabancedi abazali bomfazi wake xa bese zintsweleni makaba ncede. Ukuba uyise wentombi uswele ibátyi nokuba ngumkwékazi akana lokwe baye mhlaumbi ababantu balupele makangatsho umyeni ukuti naba beze kundilobolisa.

Ngalo lonke ixesha lento yenziwa ngapandle konyanzelo isenziwa ngemvumelwano akuko mteto otintelayo. Kwanabantu abambhlope umyeni uyamnceda umkwékazi noyise womfazi wake xa kuve-

le amaxesha enxwaleko. Umbuzo oti indleko zingaba yintonina lonto ingahamba nemeko zabatshati oko kuti ngodidi lwabo. Amahlwempu akangelindelwe ukuba enze indleko ezibanzi; kodwa abobanezindlu nemihlaba nabamkela imivuzo enobomnjengetishala bona ke banokwenza indleko ezingapezulu kaanti izityebi zona zingenza ngokugqitisileyo kubo bonke. Lomcimbi ungalungelwa kukuxoxwa kuntlanganisw zetu zika Nyanga Ntatu ezonganyelwe ngabongameli betu (Superintendents) nabefundisi, namagosa, nabashumayeli, nabakokeli nabakokelikazi. Kwakuba kude kwawiwana ngalendawo, makuvelelwe abafana nentombi, amakwenkwe namantombazana ukuba ulobolo luyekiwe ebandleni le Nkosi.

Emveni kokuba umfi esibonisile ngolwaluko no lobolo ngoku ke waneka pambi kwetu ukuba akahambi nezindleko zingummangaliso zenziwayo emitshatweni yetu tina bantsundu, kuba lendlela siquba ngayo ngoku ayaneli kusingenisa nje kodwa ebuhlwentshini isizwe esintsundu koko simbeka umyeni kwanomtshakazi esilingweni sokucinga ukuba umtshato wetu maube newonga ngapezu kweminye eke yabako lube lologqatso. Abantu abazakutshata baya evenkileni ukuya kutenga impahla yomtshato ngetyala umfana nentombi babanyanzele abazali babo ukuba batengelwe ezona ziqubileyo impahla.

Ezimpahla ke abanako ukuzibátalela, kuquba kuqube umlungu we venkile abamangalele. Funda kuma Roma, isahluko 13, isahlukwana 8. Ningabi netyala lanto mntwini; kupela libe lelokutandana, ngokuba otandayo omnye umntu uwufezele umteto. Lendawo ingqinelwa yimiteto ye Remente ngakumbi owesine oti:—Ukuboleka usazi ukuba akuyikuba nakuhlula nokutata impahla usazi ukuba akunandlela yokubátala. Abantu abaninzi e-Koloni ba-

lahlekelwa yingqoboko yabo ngenxa yamatyala ikakulu lawomatyala ingawe mitshato nezidlo zemitshato. Ungafika nesi alam somhlolokazi namahlwempu kulindelwe ukuba mabenze isidlo esikulu—ezizi alam ziyaxela inkomo mhlaumbi kukupela kwayo ebuhlanti. Masibayale abantu betu bangazihlwempuzisi ngale ndlela. Masifunde kuma Ngesi ukuba atinina ukupata eyawo. Omnye u-Mfundisi omhlope wakuti waka wati kum, bona bantu bamhlope uninzi lwabo—wonke umcimbi womtshato wenziwa nge ponti ezintlanu (£5) kupela, bati ukuba abatshati baswele kakulu batshate nje basuke baye ecaweni ngezo ngutyana zabo bati lakubotshiwa iqina bahambe baye endlwini yabo nasemisebenzini yabo kwa ngalomini. Zizityebi zodwa emlungwini ezicita imali ezinkulu ukwenzela uluntu izidlo. Eyonanto inkulu emtshatweni kukufumana umfazi asikokwenza sidlo. Nangona abatshati baye benze izidlo ezikulu kakulu befuna ukukólisa abantu, uninzi lukóliswa kukungeneliswa ngokuba kuye kuze nabangamenywanga kanti bonke balindele ukuhluta.

Emva kwesidlo inxenye igxeke iqalekise umnini mzi bati abanye tina sipiwe kancinane inyama nekofu asiyivanga aze umnini mzi endaweni yokubulelwa angafumani nto. Kubelungu ilungelo lellokuya e-Caweni kupela kwaba ngamenywanga ngoko ke nabantsundu mabatabate umzekelo kwaba mhlope kupeliswe nemibólofo. Umbólofo yingoma epantsi, amazwi ayo ateta amanyala amabi abe ngu lowo ahlabelele ingoma yake esileyo elilekisoyo atsho kulumeze ngamanye amaxesha kanti longoma yoqutywa ubusuku bonke kude kuse kuhlenganisene abafana nama ntombazana kulo mbólofo, uyagxotwa umntu we-Cawe oko kukuti um-Kristu akafunwa apo pakati kombólofo ngabapati bombólofo. Zila-

po izinto ezapuma isimilo kwakudala nendlavini zemifula ngemifula zivela kwizipaluka ezikude nakufupi, alapo amanxila, ze uti umtshato ongcewele ujikwe ngoku ube linxiwa lika Satana—"Umbólofo uhamba negwele lika Bêlizabúbé inkosi yedimon. Apo uqubela kona uqubula embulweni nasekufezezeni nometsho; ngenxa yoko ke ama-Kristu amelwe kukuba aupelise konke aba-Fundisi nabakokeli mabawakálimele bukáli lamasiko obuhedeni. Bonke abazali abangamakolwa mababekwe ityala yi Remente xa bevumela ukuba ezintlondi ziqutywe emizini yabo. Bonke abantu abangamenywanga mabangavunyelwa ukuba babe pakati komzi emva kokutshona kwelanga mabagxotwe umbólofo upelise konke. Kwindawo elandelayo umfi uteta ngomntu oguqukayo engumbhedeni onesitembu aze abe ngum-Kristu ukuba kulungile na ukuba lowo mntu anyanzelwe ukuba atshate nomfazi wake wokuqala. Lendawo ibunqaba kumntu obeliqaba enabafazi bake beliqela ebazeke pantsi komteto wabantu abantsundu kwaye ngawo lowo mteto bonke banelungelo kuye benebango futi kuba baze kwe ngomteto, abamashweshwe. Umfi uwaqonda kakuhle umteto wocebano lomtshato njengoko lucaziweyo kwi Testamente Entsha ukuba lungumtya ofana nomtya obandakanya u-Kristu ne Remente yake; okokuba ngawo lomteto umntu ongum-Kristu akanakuba nesitembu nobugqobóka kunye naso, ezizinto azizange zidibane. Naye umntu lowo uguqukayo kuzo izono zake uyaqonda kakuhle ukuba akanakuba ligqobóka nesitembu sake, nenkatozazo ajongene nayo ngumcamango wokuba nguwpina umfazi azakutshata naye njengokuba namhla egqobókile kanti pezu kwale ngxaki kuseko enye yokuba uzakubatini na ababafazi kuba umelwe

kukuba lungiselela isidlo sabo sobom busaseleyo nesazela sake simxelela lonto.

Uti ke umfi abefundisi bokuqala babeba lom-buzo bawugqibile ngokuba babe siti umntu wesi-tembu xa namhla esamkela ilizwi lika Tixo makatshate nomfazi omkulu nokuba unjanina lowo mfazi. Kanti noko lowo mbuzo bauposisile kuba kumakosi umfazi eziqala ngaye ukuzeka akabingu ye omkulu—kubanjalo kuninzi lwe Nkosi zaba ntsundu. Inkosi ayivunyelwa ukuba umfazi wokuqala makabe ngundlu nkulu. Lowo mfazi wokuqala kutiwa ukubizwa kwake “Sisasula msizi.” Olandela lowo kutiwa “Sisoka nqanji.” Oko kukuti ngumfazi noko asiyona nkosikazi. Ze emva bakulandele inkosikazi emayibe yintombi ye Nkosi kutiwa ukubizwa kwaye ngu “Ndlunkulu.” Lomini ke iba yimini enkulu ekuti ngayo kulindeleke ukuba wonke umntu ngamnye makabete inkomo iye komkulu. Ibe yi nkabi ye nkomo kuyo yonke imizi. Bupuma kulo ndlu ke ubukosi bomzi ontsundu kulo mfazi rditeta ngaye ngoku. Ngemini yomtshato kubako umdudo omkulu kunene, kuxélwe into eninzi kakulu ye nkabi ze nkomo, bubebu ninzi utywa-la kuselwe kakulu. Emva kwalo mfazi kuzekwa olandela omkulu ngewonga ukubizwa kwake kutiwa Kunene—lomfazi ukwa yinkosikazi nonyana wake uba yi Nkosi yesibini elandela enkulu yomfazi omkulu.

Naye uzekwa pantsi kwe siko labantu abantsundu—emva kwake kwalandela omnye umfazi kutiwe “Likóhlo.” Azale unyana kutiwe ukubizwa kwake yi Nkosana. Emva kwalo mfazi i-Nkosi izeka “Iqadi” lendlu enkulu, namaqadi asekunene nawe kóhlo. Emva kwaba bafazi i-Nkosi ingaká into eninzi yabafazi kodwa abasenamagama bona. Kekaloku zininzi inkosana, kwanabantu abamnyama

abazizikulu abazeka abafazi kwangayo lendlela yamakosi—nabo baba nomfazi wokuqala oyena uba yinkosikazi, nabanye ke abafazazana ukanti noko kunjalo lamfazi ozekwe kuqala akakolisi ngokuba yeyona nkosikazi—ilapo ke ingxaki. Lomfazi wokuqala akayi bopi indoda ukuba ayinge pindi izeke kuba no Dafeti u-Kumkani waye zeka yena pantsi ko mteto omdala engekafiki u-Kristu ukuza kuzalisekisa umteto.

Nanku ke umbuzo womfi u-Charles Pamla : “Singatinina ukwenzela umteto onke lama Kosi angaba hedeni nabantu bawo, ukanti ngokomteto wabantu, abantu abantsundu abafazi bokuqala abazekwayo ababekwa nje ebukulwini?” Lombuzo ufuna impendulo ene mbeko. Ngapaya koko uti umfi : “Umtshato waba hedeni aufungisi mntu ukuba akayikubuya azeke nokuba uyakumtanda umkake. Hai autsho konke unokuzeka upinda pinde. Ke ngoko onke amalanga awenziwayo okunyanzela umntu ogqobokayo ukuba makatshate umfazi wake wokuqala masiwakangele ukuba alungilena ; kumngati yindlela engabangela ukuba aba-Fundisi betu abamhlope nabantsundu bagxotwe emizini kuba nangoku kuko amabunga nemitshiti evakalayo yokuba abahedeni sebeyoyika i-Tyalike yase Wesile. Nje ngokuba umaneli selenesituba seminyaka emashumi mane anesitandatu engu Mfundisi, amava ake amkelele ekutini umntu ogqobokayo, engumntu opuma ebuhedenini “nokuba uyi-Nkosi, nokuba akayiyo makatshate, kodwa unyanzelwa ukutshata lamfazi aqala ngaye ukuzeka koko atshate owokuqala wobeko ngokwesiko labantu abantsundu. Lento mayenziwe apo kunokwenzeka, kanti noko mayingenzelwa mteto, kuba ke kuke kwako ingxaki kwabanye kwabonakala ukuba akalunganga lamfazi wobeko, nokuya ke lento asimahlala eko.

ISAPHLUKO SESHUMI NANYE.

Ngemini elandelayo saba nentlanganiso enkulu yabapati bemfihlakalo zika Tixo, namagosa naba kokeli naba Shumayeli. Ndabikwa e-Rementeni ukuba ndifikile, ngumpati we Sekete okwa yi Chairman yelozwe, yaza intlanganiso yamankela umfi ngovuyo nangezandla ezishushu nangentliziyo ezivuyayo. Wanikwa imbeko yokucelwa ukuba apose amazwi. Wateta ngenkonzo zemvuselelo, nokuba ngumsebenzi wabo ukuba bancedise kulo msebenzi kona ukuze ube nempumelelo, no Mfundisi omkulu (Chairman) wayomeleza lendawo; esiti ngumsebenzi wabo ukubiza bonke abantu beze ezinkonzweni, nokuba banditandazele mna nomsebenzi. Yavalwa lontlanganiso ngofefe, ngo Mgqibelo salungiselela inkonzo ze Sabata. Ndakutazeka kakulu xa ati kum u-Mr. Davis owaye ngu-Mlingwa ngoko (Candidate) elingelwa ubufundisi ngobuso obuncumayo: "Sonke siyakutandazela silindele itamsanqa elikulu. Yaza ne Chairman yateta kwa elozwi.

Kusasa nge-Cawe ite makutandazelwe mna yifemete nomsebenzi we Nkosi, yatsho yona isiti soloko inditandazela. Pambi kwazo zonke inkonzo yati i-Chairman kuba kokeli mabeze e-Caweni pambi kokuba ingene inkonzo, bace bacite iyure benditandazela bebodwa nomsebenzi we Nkosi endiwusingatileyo, kwenjiwanjalo ke zonke ezontsuku ngenxa yokungeniswa kwam kamnandi kulowo mzi, ndafumana ukuba abantu abazilungiselelanga ukupulapula nje kodwa koko bazimisele ukulamkela ilizwi lika Tixo. Saziqala inkonzo zetu, kusasa nge Cawe. Yazala indlu ye-Cawa tu akwabiko ndawo yaneleyo abanye bapandle. Eyokuqala

intshumayelo ndayi shumayela ngesi Ngesi itolika zimbini, eyamva yangenela pandle, abantu benga pezu kwe waka (1,000). Saquba njalo ke umtandazo kusasa, intshumayelo emini. Kwa koleka ku-Tixo ukuwutoba u-Moya Wake Oyingewele pezu kwazo zonke inkonzo zetu imini esilishumi. Ngamanye amaxesha abantu esiguqweni babe ngapezu kwa makulu amabini (200). Abantu bazo zonke indidi, ne Remente yavuseleleka, kwawa ingqola ne njubaqa emadolweni azo pambi ko Kristu.

Izifundi (Students) nabantwana bazi nikela ku-Tixo. Umsebenzi owaba ngummangaliso. Um-pati (Superintendent) wale Sekete soloko eko kuzo zonke inkonzo zetu etabata inxaxeba kuzo, kwaza kwabako uvuyo kuwo lomzi wabe Fundisi (Station) no-Mfundisi u-Newana eko kuzo zonke, waye engu Mfundisi we mvuselelo ikakade ezaliswe ngu Moya oyi-Ngwele.

Naba Shumayeli basincedisa kulomsebenzi ngenkatalo. Abantu abeza esiguqweni bazuza uxolo no Tixo. Sakumbula imini zamandulo zo Mfundisi u John Wesley no Bishop Taylor endaka ndanetamsanqa lokuhamba naye ndimtolikela ukusuka e-Colony saya kwahlukana e-Natal andiyilibali imini yokubulisana kwetu, wati kum: "Ingubo ka Elija ndiyishiya kuwe" watsho wanditandazela andibanga nayo intsikelelo yokuba ndibuye ndimbone nokuya wabuya wazihambela iremente ezimbalela zelilizwe letu seleguge kakulo engasenalo elalizwi lingumtyangampo lake bembalwa abamvayo watolikelwa ngunyana wam u-George Pamla. Emva koko ndeva ukuba ububile, kanti waseleze kubulisa. Sawuqukumbela kamnandi umsebenzi apo e-Bensonvale, sayitandazela sayitamsanqelisa iremente. Ndanduluka ndaya e-Jozanahoeck, ngomhla we 10th May, 1910. Apo e-Bensonvale sa-

shiya 840 abantu abati ngokwabo banoxolo no Tixo abahedeni 61, abantwana 125, abahlaziyekileyo 654. Intshumayelo yokuqala eyashunyayelwa e-Jozana-hoek yaba bubuko buka Tixo. Aye eko amakolwa nabahedeni kanobom. Eyonanto eyaba sisimanga apa yaba kukuguquka kwabahedeni negqifa lokuvumisa, nonyana we-Sibonda owayenedimoni. Esi-nye isimanga kwaba kukupiliswa kwemilwelwe nezi gulana ngokubekwa kwezandla pezu komntu ofayo kubizwe igama lika Yesu Kristu apile umntu ne dimoni zakutshwa; ngenye imini kwenzeka eko nompati (Superintendent) we Sekete wawubona ngokwake lomsebenzi umhle kangaka.

Kute xa kummandi kukuhle abahedeni beguquka u-Satana wangena kwenye indoda engumhedeni egama lingu Magamndela yasasaza ulwimi lwento engazanga yabonwa nengazange itetwe mntu, yamtyola umfundisi u-Pamla yati u-Pamla ubaqalekise abahedeni yati into yokuqala ute mhla nge-Cawa: Abahedeni bakohlakele, ngapaya koko babi inkangeleko yabo, kanti amagqoboka alungile emahle noku-bonakala kwawo. Eyesibini: Ulwaluko ekuqaleni lwalulu pawu lwabantu baka Tixo ukubahlula kwizizwe zabahedeni, namhlanje ijikiwe lonto ngabahedeni bayenza isiko lobuhedeni. Okwesitatu: Amagqoboka angabantu abalungileyo ngapezu kwabahedeni, amagqoboka akebi akafakwa ezitilongweni. Ngezizinto zontatu abahedeni baqalekisiwe ngu Pamla watsho u-Magamndela, wagqiba ngeliti akasoze yena alubeke unyawo lwake e-Caweni engeniswe ngu Pamla. U-Sibonda u-Pitso wotuka kakulu nabantu batwala amehlo bakuya obubuxoki buzalise isixeko i-Sibonda sabiza u-Nomagamndela namapakati aso no Pamla wacelwa likomkulu ukuba eze kuzihlamba kobubuxoki wazihlamba kakuhle.

Ukusuka apo ndiye e-Blikana ndashumayela apo abantu bebaninzi hexinene; kwaqubeka umsebenzi olungileyo nje ngoko kuhlala kubanjalo. Kwaguquka apo indoda enesitembu yaba yifto ebalulekileyo leyo kwa ne-Nkosi eyayi ngu mhedeni u-Sakakude kunye nentombi zake nabantwana besikolo ababini ngapandle kwento eninzi abezakuzihlaziya. Apo ndenza intsuku ezisibozo ndashumayela intshumayelo ezihshumi nambini (12). Itekisi zam zakona nanzii:—Ezekile 33 verse 11. Enye kuma-Roma 8 verse 2-3. Enye ku-Zenzo zaba Postile 16 verses 30-31. Enye kwi-Vangeli ka-Johane 4 verse 24. Enye kwizityilo zika-Johane 20 verses 11-15. Enye kuma-Roma 4 verse 5. Enye ku-Zenzo zaba-Postile 1, verse 8, nezinye ke.

Wabamhle ngohlobo olungaqelekanga umsebenzi we Nkosi kule ndawo. Be bonke abazinikelayo 552, ikulu lonke laba ngabaqalayo ukuzinikela e-Rementeni. Omnye umangaliso owehla kule ndawo kwafika u-Mrs. Sarah Ntlayi ezisa intombazana efayo u-Ellen Ntlayi esiti uyafa kakulu mayitandazelwe esiti kudala yalala pantsi nokuba uwagqibile ama-Gqira akwabiko luncedo. Abazali bakwenze konke okunokwenziwa kuboyisile, yaba simanga noko omnye angekolwa; yatandazelwa yapila lo ntombazana yayibanjiwe kukufa okubi kunene. No Kosete Moleko uliso lase lifile no mfi unyana wake u-Thomas Moleko wayete ku-Nina ze ungabi sazikataza ngo kufuna amayeza eliliso lifile nayo lo nkosikazi yapiliswa.

Enye inkosikazi u-Martha Tshangela ka-Mr. Jacob Tshangela wayegula eti ubulawa luvalo (isifo sentliziyo). Watandazelwa ngu-Mfundisi u-Pamla wapila naye. Enye intombazana yomhedeni u-Ge-buza yayingenwe ngumoya ongolileyo we Demon yaziswa kumfi wabeka izandla pezu kwayo wayita-

ndazela yapiliswa kwa ngoko. Nenywe intombazana ka Mr. Jantshi Silele eyayi ngumhedenikazi ikwane demoni yapiliswa kwangalo ndlela. Nomnye umfazi waye ngumhedenikazi inkosikazi ka John Jikimfe owaye ngumlwelwe, waziswa naye ku Mfundisi wapoliswa ngobeko lwezandla zake nango mtandazo. Ukusuka apo umfi uye kwase Bensonvale apo waboniswa umsebenzi we mfundo oqutwayo. Izindlu zezikolo wazi boniswa ngu Mongameli u-Mr. Weaver, waboniswa nenkulu ye-Titshala u-Mr. Benjamin Read, efundisa unyaka wokuqala no Mr. J. Croziah efundisa unyaka wesibini no Mr. G. Phoenix ofundisa unyaka wesitatu; no Mr. Saunders ofundisa ukucwela, no Miss Lucas ofundisa umtungo. Ukusuka apo e-Bensonvale uye e-Kromme-Spruit.

Umfi wawuqala umsebenzi apo ngolwesi-Hlanu 10th June, 1910. Washumayela kumaculo ka Dafeti 8 chapter 2 verse. Kwasondela esiguqweni 18 abantu abadala nabantwana. Pakati kwabagugukayo kwabako ne Nkosikazi ye Sibonda Umgadhilwini wasebenza imini ezilishumi washumayela intshumayelo eziyi 15. Kwaguquka abahedeni, kwabuyela ku Krestu ababuyi ngomva, kwabekwa izandhla pezu kwezigulana zapiliswa kwangoko ngamandhla ka Tixo. Bebonke abagugukayo kulendawo 137. Ukusuka apo waya e-Ndofela. Wangena umfi e-Ndofela embete ingubo ka Yesu. Ukululama nokuzitoba eputuma umvozo wobizo lwapezulu luka Tixo ku Krestu Yesu. Washumayela kumaculo ka David 8 : 2. Upindle ngemini ye-Cawe washumayela ku Zenzo zaba Postile 1 : 8. "Koko niyakwamkela amandla akuba u-Moya Oyingewele ehleli pezu kwenu; naniyakuba ngamangqina am e-Jerusalem, nakuyo yonke i-Judeya nase Samariya nakude kube sekupeleni komhlaba."

Ngosuku olulandelayo nyise kwa Sibonda inkonzo, washumayela pandhle kwi Vangeli ka Maraki 1 : 15. Upindile washumayela kuma Culo ka Davide 5 : 6. Lwadilika usapo lwaku N dofela kwawa 35 esigugweni kwasondela 74 abeze kuzihlaziya, kwapiliiswa izigulana nemilwelwe 14, kwaguquka abahedeni 10.

Unduluke apo waya e-Ducesnick, wafika kugula abantu abakulu ababini wabatandazela wegqita apo kwangoko waya kwase Bensonvale ku Nyanga-Ntatu (Quarterly Meeting) wapumla apo walungiselela i-Sabata yokugqibela yombuliso apo e-Bensonvale. Washumayela ku Luke 24 : 36.—“Uxolo malube kuni.” Kwabalusizi indoda ka Tixo yalitamsanqela i-Bandhla yahamba yaya e Wittenbergen. Wayivula inkonzo e-Wittenbergen ngentshumayelo eyitata kwi Sityilo sika Johane 20 : 11-15, washumayela kwintlanganiso enkulu kunene; ayabiko indawo yabantu endlwini ye-Cawa waya washumayela pandhle njengoko linjalo isiko lake.

Wafika apo ifemente ityafe kakulu ngokwase Moyeni! yakonya apo inkunzi yakulo Moses unozakuzaku we-Tshawe lama-Tshawe. Elilizwi lokuti ifemente yayifile apo silifumana kwinqaku elibalwe li Gosa le Bandhla lalapo liti:—Umfundisi u-Mr. Pamla, u-Mvangeli ojikelezayo, uwoqale umsebenzi wake apo e-Wittenbergen nge-Cawe 10th July, 1910; wafika ifemente ifile. Washumayela kubantwana watsho zatsha intliziyo zabadala nabatsha bapuma behlabekile. Inkonzo waziquba imihla ngemihla pakati kuka Ntunja ne Wittenbergen. Into eyaba lusizi yeyokuba u-Mr. Pamla waba nexesha elincinane kulendawo kodwa noko amandhla angaqelekanga abako kuzo zonke inkonzo zangokuhlwa ezazingena ngo 8 zipume ngo 10. Kwigumbana elincinane ebelizala kude kungabiko ndawo yonke imihla. Kwezonkonzo sazuzo uninzi

kwabaguquki. Apo wenza intsuku 13 washumayela intshumayelo ezi 24.

Washumayela ku Johane 3: 16, washumayela kwakona enye kuma Roma 4: 5. Enye kuma Roma 8: 18 nezinye kodwa yabankulu kakulu imini ya-Komkulu kwa Mehlomakulu kowabo. Washumayela kumazwi ati:—"Kodwa umfazi wake wakangela ngasemva waza waba sisimo setyuwa." Kwapuma neselikókóba ixego nesalukazi. Ngezwi elinye ndingati kwaguquka 47 abahedeni abakulu, abantwana 97, abazihlaziyo 318 kwi Sekete yase Wittenbergen. Washiya itamsanqa apo wanduluka waya e-Alvan (Aliwal North).

ISAHLUKO SESHUMI ELINAMBINI.

Umfi u-Charles Pamla wanduluka e-Aliwal North waya e-Alvani. Efikile ke apo wayingenisa inkonzo ngokuhlwa yaba yintlanganiso enkulu bebanintsi abantu. Washumayela kubantwana kwi-Culo lika Davidi 8: 2, kulonkonzo kwaguquka abantu abatandatu kweza esiguqweni abantwana abangamashumi amatatu, aza amalungu e Remente angamashumi amatatu anesine ahlaziyeka. Ngosuku olulandelayo washumayela pandle njengoko belinjalo isiko lake elandela i-Nkosi yake: no Petros um-Postile omkulu ngemini ye Pentekose washumayela pandle kubantu abaninzi kunene. Ngaleyo mini eshumayela umfi kwakuko nabefundisi bamanye amahlelo o-Rev. J. Msikinya wase Rabe (Presbyterian) no William Somngesi wase Wesile endala (Primitive Church). Yashukunyiswa yonke intlanganiso ngu-Moya ka Tixo.

Ipindile ngokuhlwa yangena inkonzo intshumayelo wayitata kwi Sityilo sika Johane 20: 11-15 sazalo isibingelo ngobobusuku kwaguquka amashumi amane afumana ubungqina obuzelelo ukuba u-Kristu ungowabo, washiya apo amakolwa azihlaziya 74, abantwana 30, abahedeni 6, wanduluka waya e-Burghersdorp. Ute owakona ufikile apa u-Maneli ojikelezayo washumayela kwangalomini kubantwana kuma Culo ka Davidi 8: 2, bebanintsi abantu bedolopi, intshumayelo yacukumisa zonke indidi zabantu abatsha nabadala; kwaza ngobo busuku kwaguquka abahedeni 2, abantwana 6, amakolwa azinikelayo abayi 35 abantwana 25. Ipumle ngo-Mgqibelo indoda ka Tixo yalungiselela i-Sabata, kusile nge-Cawe yangena inkonzo ngo

11 o'clock washumayala kumazwi ati:—"Ngokuba kuyakumnceda ntonina umntu, akulizuza ilizwe lonke, wati yena ngokwake walahlekwa mhlaumbi wazizuzela ingozi?"—Luke 9: 25. Yaba yintlanganiso enkulu, abantu bebaninzi, yaba yintshumayelo emnandi kweza esiguqweni 27 abadala, abantwana 10.

Ipindile yangena inkonzo ngokuhlwa umfi washumayela ku-Luke 9: 23. Kuleyonkonzo yangokuhlwa abantu babangapezulu kweyasemini ngakumbi ulutsha kwasondela abantu esiguqweni abayi 25, yonke indlu yashukuma ngu-Moya Oyingewe. Kuse isina invula noko yangena inkonzo ngokuhlwa intshumayelo ibe kumaculo ka-Davidi 51: 6, beko kanobom abantu; ibeyintshumayelo eshushu akwabikobantu bozelayo kusondele amashumi amatatu esiguqweni. Kuse isina invula ingumvimbi yana intsuku ezi 6 zavalwa inkonzo. Lati mhla lazola yangena inkonzo kwakona ngokuhlwa. Intshumayelo wayitata ku-Johane 3: 16, bako abantu ngokungaqelekiyo kweza 12 esiguqweni amakolwa odwa. Ipindile ngokuhlwa okulandelayo bebanintsi kakulu abantu. Itekisi wayitata kwi-Genesisi 19: 26, kweza 12, esiguqweni, i 11 ingamakolwa emnye umbuyi mva apo umfi washumayela katandatu kwavuseleleka 115, amalungu bahitoba 9 abaguquki abantwana 35

Ukusuka apo uye e Colesburg inkonzo yokuvula umsebenzi we-Nkosi kuleyondawo nge-Cawe ngo 11 o'clock emini, washumayela kwi-Zenzo zaba-Postile 1: 8, yaba yintshumayelo enkulu kunene eyamkeleka kubo bonke ababeko. Sazala isiguqo ngabafuna i-Nkosi abadala nabancinane bebonke babayi 101, kulonkonzo.

Ukumka kwemini ngo 3 o'clock kube ngu-Mtendeleko we-Nkosi kulonkonzo u-Maneli waposi amazwi esiyalo ngesi-Bulu.

Ipindile yangena ngokuhlwa ngo 7, wadanduluka umfi kumazwi ati:—"Ndivise uvuyo nomgcobo aze avuyelele amatambo owatyumzileyo." Le inkonzo yaba nkulu nangapezu kweyase mini, yazala indlu ngabantu kwaguquka abantu 3 babaninzi nabavuselelekayo; kuse epumla intsuku ezimbini efunda incwadi zake, kute ngosuku lwesitatu kwahlkonyiswa ukuba uyakushumayela ngokuhlwa kubantwana. Izihlwele zabantu abakulu zavela macalonke koko abantu balika indlu yecawa ivalekile itshixiwe bahlala bahlala pandle kubanda ngobobusuku bada bancama bagoduka kunye nesosikaka sika Tixo emva kokokulinda iyure yonke; yonke ionkatozo yenziwa ngubanina? Yenziwa li Gosa (Circuit Steward). Kuse epumla kwakona epengulula Izibalo, ngobusuku obulandelayo. Ngo 7 yayinkonzo yabantwana abantu ababeko kulo nkonzo babe yi 118. Abasoudela esiguqweni baba yi 26, abantwana baba yi 14. Ipindile yangena inkonzo nge-Cawe emini washumayela umfi ku Matt. 13: 26, abantu ababeko babese kulwini (100) kwasondela ishumi abazinikelayo (10) bababini abaguqukayo.

Ipinde yangena ngokuhlwa ngo 7. Umfi washumayela lotekisi yasemini abantu bebaninzi kulo nkonzo ngapezu kweyase mini kwazinikela abantu abasibozo (8) ngokuhlwa ngosuku olulandelayo ngo 7 ushumayele ngesi-Bulu kuba elolizwe likoliswe ngabebala (coloured) watolikelwa ngumfundisi u-Gert Mbongwe yaba yinkonzo emnandi kunene, ikakulu ingabantwana bembalwa abantu abadala ibuye yangena kwakona nge-Cawe ngo 11 o'clock kwaba yinkonzo emnandi kakulu kwazinikela abantu abatandatu. Ipindile yangena ngokuhlwa aba-

ntu beyi 95 kwaguquka wamnye ngobobusuku upi-ndile washumayela ngokuhlwa ngemini elandelayo abantu beyi 100 kwaguquka umoni wamnye abanye bazihlaziya intshumayelo yake yayikulamazwi ati: "Owenza okungalungileyo makabe esakwenza nowenza okulungileyo makabe sakwenza naye ongcolileyo makabe engcolile naye olungileyo makabe esalungile naye ongcwele makabe esangcwaliswa." Lentshumayelo yaba yeyokugqibela kuleyo ndawo yahamba indoda ka Tixo ngololiwe igqibe intsuku eziyi 14 apo. Abazihlaziyo 76, abantwana abaguqukayo 14, abahedeni 8, yaya e-Kimberley. Eyase Kimberley uyibalisa ngokwake uti:—"Ndifike e-Kimberley ngo 7 a.m. ndafika ndihlangatyezwe e-Station ngumfundisi u-John Mtubi ehamba no Mr. Mtshiza no Mr. Mbéle itoliki ye Jaji, umsebenzi wokuqala owenziwa apo kwaba yintlangano (committe) yabapati be Sekete yonganyelwa ngu Rev. William Pesood umongameli; no Rev. Poulsen, no Rev. John Mtubi. Umfundisi u Pescod wambulisa ngombuliso oshushu u-Mr. Pamla wamngenisa kamnandi kwibandla lase Kimberley wati;—Into ongayo apa wanga u-Somandla anganawe awusikelele umsebenzi wako akupatise wona. Watsho esiti banga bonke abantu bebandla lake bangaba yimbumba yamanyama: Ngezwi elinye babe ngumntu omnye kwesisituba u-Mr. Pamla ubaqubele indlela yake asebenza ngayo invuselelo. Saba nomtandazo apo tina zinkokeli zase Kimberley emva kwawo sayivala inkonzo. Ingenile inkonzo ngosuku olulandelayo washumayela u-Mr. Pamla kwi Zenzo zaba Postile 8: Kwavakala ngenene ukuba u-Tixo uko kulo Tempile. Kwasondela ama 30 esiguqweni: babatatu abaqalayo ukuzinikela e-Nkosini.

Yabanye into eyabalulekayo ngalo mini yavela ukuba sityelelwe ngomnye wonyawo zintle. Ufike

u-Mr. Pamla kuko udushe lokungevani kwaku makólwa odwa. Abulisana ngezandla ngalomini. "Malidunyiswe igama le Nkosi." Ipinde yangena ngokuhlwa inkonzo yabankulu nangapezulu kweyase mini kweza namagqoboka ezinye icawe yazala indlu. Inkonzo yaba no-Moya ka Tixo itekisi ikuma-Culo ka Davide 8 : 2. Kwasondela 52 amakólwa nabaguquki abatandatu. Kuse ingena imvuselelo washumayela u-Mfundisi kumaculo 51 : 8. Abantu babepume macala onke edolopi yaba yintshumayelo eyahlaba intliziyo zamakólwa nabahedeni ngokufanayo babaliqela elinobom abasondelayo esiguqweni, amakólwa 37, abaguquki 6. Wayeko kuleyo nkonzo no Mongameli u-Rev. Pescod no Rev. C. Poulsen bake nabo baposa amazwi e Ramenteni. Ngosuku olulandelayo ibuye yangena imvuselelo beko futi aboba Fundisi abamhlope nomnye u-Rev. Clarke nama nenekazi amabini amhlope, yadanduluka Ingqanga yase Tshoxa kumazwi etekisi yake awayeyitanda kakulu:—"U-Tixo walitanda kangaka ilizwe wada wanika unyana wake okupela kozelweyo nkuze osukuba ekolwa kuye angabulá koko abe nobom obungunapakade."

Yonke lonkonzo yabashushu ngoku ngummalngaliso kwasondela esiguqweni amakólwa 27. Kwelandelayo inkonzo, u-Mr. Pamla ushumayeke kwi Zityilo zika Johane 22 : 17. Nokuya indlu yecawe yayinga zalanga ngabantu noko yaba yinkonzo emnandi. Esiguqweni safumana 37 abazihlaziyayo safumana wamnye umbnyi ngomva.

Ukumka kwelanga sibe nentlanganiso enkulu yo Manyano lwama Kosikazi. Intshumayelo isekwe pezu kwamazwi ati:—"U-Tixo ungu-Moya nabo bambédeshayo bafanele ukumbédesha ngo-Moya." Abangamazwi anamandla sazala isibingelo ngabaziposayo kuso pakati kwabo kwabako nomfana

wolahleko owati ngalomini wakúlulwa entolongweni ka Satana. Eyangokuhlwa yaba yinkonzo ebalulekileyo kakulu yabantu bentlanga ngentlanga namahlelo ngamahlelo beko abafundisi abamhlope o-Revs. Pescod (umalusi womhlambi), W. N. Davis no Mrs. Davis nonyana ka Mr. Pescod nentweninzi yamalungu etyalike ka Rev. Pescod (Europeans). Umfi ushumayeke ku Johane 24, yaba yimvuselelo enkulu kakulu kwaguquka abantu abatatu bahlaziywa bonke ababelapo.

Ngemini elandelayo yazala indlu ye-Cawe uninzi lwabantu kungabantu bezinye i-Tyalike nabefundisi Revs. Pescod, Bacon, no Clarke behamba namanene amatatu (Europeans). Yonke lonkonzo yazaliswa lufefe oluvela ngapezulu kumazwi ati:—“Ukuba umntu uyafuna ukuza emza kwam makazikanyexe atate i-Kruse yake eze emva kwam (Matt. 16: 24.)” Beza kanobom abantu esiguqweni bababini abaqalayo ukukonza u-Tixo ngalomini leyo ke yaba yinkonzo yokugqibela kweso sipaluka se Sekete e Newton Church waza waziqala imvuselelo kwe sine isipaluka sase Kimberley ekutiwa kukwa No. 2. Ziliqela italente ezipiwa abantu ngu Tixo abanye zinintsi abanye zimbawabanye abanye inye.

Kulo mfundisi endiquba ibali lake zaziliqela, pakati kwazo zonke endingekazibalisi ngeyokuvuma yaye ilizwi lalomntu lipakamile ebesiti akunyuka akubéka pezulu balabalabe bonke abantu kusale yena yedwa nentombi yake okwakutiwa ngu “Lili” yabuya yangu Mrs. “William Magaqa” nenkwenkwana yake le engumfundisi ngoko engu Rev. Zulu Pamla. Kanti nokuya kunjalo eyona ngoma ebigqiba abantu yile ebeyivuma yedwa ingaziwa mntu yena onwabe kakulu alicule yedwa kuvuke nobesozela acimele angakangeli basondele aboni

ngabanye ukuya esiguqweni:—Kwesisituba ndoke
ndifake ivesi zibe mbini zamaculo ake emvuselelo.

Ndivile ngotando lo-Msindisi
Malube lutando olukulu
Lokuba wehla e-Zulwini
Ngotando, nokuvela mna kwanna
Ngotando lokuvela mna.

Chant:—Esisiteto esikolekileyo, nesifanelwe ku-
kwamkelwa sokuba u-Kristu wezela ukusindisa
aboni.

Ndivile ngentlungu nokopa
Wazoteka wafa emtini
Kodwa kuke kwatshiwo pina
Uba wazoteka wev intlungu ngam
Weva intlungu ngenxa yam?

Chant:—Wahlatywa ngenxa yezigqito zetu
Watyunynzwa ngenxa yeziposo zetu
Intlaulelo yoxolelo lwetu yaba pezu kwake.
Nangenxa yemivumbo yake siyapiliswa.

Ukusuka e-Newtown umfi waya ku No. 2 Lo-
cation waquba inkonzo yesibini abantu bebaninzi
kakulu sabasimanga senkonzo. Intshumayelo ikwi-
Sityilo sika-Johane 20: 11-15. Kwazinikela aba-
ntu abayi 28, bayi 24 abazihlaziwayo, abaqalayo
ukuzinikela e-Nkosini baba bane. Inkonzo yase ma-
langa yaba yeyamahlelo onke babaliqela abazinike-
layo kuleyo nkonzo.

Kanti eyona nkonzo eyabankulu yaba veyango-
kuhlwa intshumayelo ikwincwadi yo-Mprofite u-
Hezekial 33: 11. Yaba yintshumayelo eshushu
kwawa esiguqweni 55: kwelonani abayi 48 beza
ukuzivuselela abasixenxe babeqala ukuzinikela enko-
nzweni ka-Tixo.

Kwasa ingena kwakona inkonzo kwabako iqela elinobom labantu intshumayelo iku Johane 3: 16. Ekwawa esiguqweni 16 amakólwa odwa eza kuzivuselela. Elandelayo yaba yinkonzo vabantwana nolutsha, washumayela kuma Culo ka Davidi 8: 2. Owayeko wamkela u-Fefe luka Tixo, okólwayo nongakólwayo. Kwazinikela 12 abantu abakulu, 18 abantwana. Kuse ingena inkonzo bako abantu kanobom intshumayelo ikuma Culo ka Davidi 110: 1. Lentshumayelo yaba yehlabayo laba liqela elimnandi ela zinikelayo kwabendlu yokólo; bababini abaguqi.

Ngosuku olulandelayo kumenywe intlanganiso yabafazi enkulu, wacelwa umaneli ukuba ashumayele kuyo, washumayela ku Johane 4: 24. Kwasondela 22 amalungu aweza kuhlaziya ukolo lwawo. Kwabako umfana owenza isicelo sokuba makatandazelwe wayengenwe yidemoni, waza watandazelwa. Elandelayo inkonzo apo kwa No. 2 Location yaba yenkulu kakulu intshumayelo wayitata u-Maneli kuma Hebere 3: 7. Kweza esiguqweni ama 51, bebatandatu abaqalayo ukuguquka ama 52 bengabeze kuzihlaziya. Ngosuku olulandelayo ngo Mgqibelo wapumla u-Maneli. Kuse nge Cawa eshumayela u Mfundisi kwa No. 2 Location. Emva koko kungene intlanganiso yamakólwa odwa e-Newton Church; babanuzi abantu, no Mfundisi u-Pamla wacela ukuba ake apose amazwi nabanye abazalwane banikwa ituba lokuba kebatete nabo kulo ntlanganiso. Kute ngokuhlwa kwalapo e-Newton washumayela u-Mfundisi u-Pamla, lwadilika udiwu bawo abantu esibingelelweni macala onke, sazala isibingelelo babahlanu abaguquka lomini ngobobusuku.

Le yaba yinkonzo yokugqibela kulendawo eyaba luncedo olukulu kuma Gosa, nabakokeli, nabashumayeli, nabefundisi beremente jikelele. Inko-

nzo bezisiziwa ngamaxesna onke. Lengxelo nge Kimberley siyifumana ibalwe ngumfi u-Mfundisi u-Mtobi wase Kimberley. Emva koku upumle iveki yonke u-Maneli; waza wacelwa ukuba ake atete ngesi Ngesi kwi Ntlanganiso enkulu kunene yama Ngesi nabebala (coloured.) Emva koko uye e-Dutoitspan, washumayela apo kwi Vangeli ka Johane 3: 16. Sabasimanga esehla apo utsho u-Rev. Poulsen, kwaguquka ama 60. Emva koko wayakubona umfi Davis no Mrs. Davis, wapiwa incwadi apo wabulela wabuye waya kubona u-Rev. no Mrs. Pescod wapiwa apo izihlangu ezihle nom-tandazo. Kuse enduluka e-Kimberley ngo 4 malanga waya kufika e-Bloemfontein ngo 9.30 ngokuhlwa walala kwa Mr. Mlamleli layitikiti lokuza apo e-Bloemfontein alitengyelwe u-Rev. Pescod nge 10/-. Inqwelana yokumsa kwa Mlamleli yambiza 3/-. Ukusuka apo uye e-Winberg, wafika apo wane-ntlanganiso nabakokeli, namagosa. Ingxoxo ikukubqa aquba ngako invuselelo. Kwinkonzo yokugqala ushumayele kuma-Culo ka Davide 8: 2 wamnye umbuyi ngomva oziposayo esiguqweni wavuka esele sindisiwe, ayi 35 amakelwa avuseleleka. Inkonzo yase malanga washumayela kwi Zenzo zaba Postile 1: 8, abantwana abamfumanayo u Yesu kuleyo nkonzo baba yi 48 abadala bayi 21 abamkelayo u-Moya Oyingwele, babatatu abaqalayo ukuguquka. Makadunyiswe u-Tixo.

Ngokuhlwa washumayela ku Hezekial um-Profiti 33: 11. Bayi 15 abadala abamkela u-Moya Oyingwele, kwaguquka 26 ulutsha wamnye umbuyi ngomva babane (4) abaqalayo ukuzinikela. Abantu ababeko kulo nkonzo babe yi 600. Kweyabantwana inkonzo washumayela kuma Culo ka Davidi 51, kwaguquka 16 ulutsha, bayi 20 abamkela u-Moya Oyingwele. Kuleyo ndawo yase Winburg

wenza intsuku ezilishumi nantatu, washumayela intshumayelo eziyi 16, i-Nkosi yabanawo umsebenzi wayo etolikelwa ngu Mfundisi walapo u-Rev. Pululu encediswa ngu Mr. Poho umpati we Choir. Akuko ndawo kwendizi hambayo egqita i-Winburg ngokucula. Umsebenzi nje ngakwi ndawo zonke saugqala e-Rementeni yati yakuba imamkele u-Moya Oyingewele, sangena kubantwana:—Oko kukuti saquba intshumayelo ezilungele ulutsha. Emva kwezabantwana sitate ezababuyingomva nabangapandle kwesibaya se-Nkosi. Sagqibela ngentshumayelo ezilungele u-Manyano lwa-Bafazi noluntu lonke. Waba ngumsebenzi ozukileyo kakulu. Kweza nama Topiya no Mfundisi wawo barokela u-Moya Oyingewele.

Kweza nama-Rabe (Dutch Reform Church) nama-Tshetshi (Church of England). Kuzo zonke inkonzo safumana abaguquki abatsha: waye nompati (Superintendent) walo Circuit nangona wayesandukufika wabonakalisa ububele obukulu. Ndashlala ngokonwaba endhlti yo Mfundisi u-Pululu nenkosikazi yake. Kwati ngomhla ndanduluka ngawo ndapiwa umpako ligosa (Circuit Stewart) ngobubele obukulu andilamba endhleleni. Umfi ubalisa ati akanamlomo wokubalisa umsebenzi omhle ka-Tixo ahka usenziwa e-Winburg wokwakela u-Tixo indhlu ye-Cawe entle kunene eyabahlala iwaka leponti (£1000) bayibatala yonke lomali bayivula ndangena ndashumayela kuyo ndabangum-Shumayeli wokuqala ukushumayela emva kokuvulwa kwayo lo-Tyathike ne Choir yayo ne Remente ka Tixo elapo iludumo ka-Tixo nomxaka kuma-Wesile. Abantu abaguqakayo e-Winburg abaqalayo babayi 18, abantwana 70, abazihlaziyo 160. Ndaququmbela umsebenzi kulendawo ngomtandazo nangentshumayelo kuma-Culo ka Davidi 110: 1.

ISAHLUKO SESHUMI ELINANTATU.

Umfi watabata uloliwe oya e-Parijs itikiti lamdhla 9s. 4d. ne 3/6 indhleko zendhlela koko wafika seye hlangatyezwe ngenqwelana yamashi ngamanene alapo o-John Rampa, Solomon Loate no Williams nendhleko zalonqwelana zahlaulwa ngabo akabi nandhleko umfi u-Charles Pamla, wabulela. Walungiselwa indawo yokuhla kwa Mvangeli u-Mr. R. Rampa. Wamkelwa kamuandi ngumninimzi u-Rev. Charles J. Hepburn wamazisa e-Rementeni waza washumayela intshumayelo yake yokuqala ngesi Búlu. Ngosuku olulandelayo waba nentlanganiso yaba Kokeli. Kuse ibayi Cawe washumayela katatu lomini isipumo sezontshumayelo yaba yimvuselelo enamandhla. U-Mvangeli u-Mr. R. Rampa wandibopela inqwelo yamashi wandisa kumfundisi u-Rev. Charles J. Hepburn kwaza apo kwenziwa i-Plan yake yokuquba imvuselelo pakati kwe Circuit yashukuma le Circuit kwakwinkonzo yokuqala kwehla u-Moya ka Tixo pezu kwaba Kokeli nabashumayeli bakokelwa ngu-Mvangeli ukuza esiguqweni bonke bamkela isipo sikamoya ka Tixo njengemini ye Pentikose. Babayi 76 abeza esiguqweni. Eyamva inkonzo yaba yeyabantwana lolutsha kwazinikela 32 abantwana, 23 abadala, 6 abaqalayo ukuzinikela. Ngokuhlwa washumayela kwabangapandhle kwesibaya abangakólwayo ku Tixo, kwincwadi yom-Profite u-Hezekile 33: 11. Kwagquka abantu abatatu; kweza basixenxe ukuza kuzivuselela bonke bafundiswa ngocoselelo elukulu indhlela yosindiso, babuzwa ngabanye bati bonke bamfumene u-Yesu.

Emva koko u-Mvangeli u-Mr. Rampa wabuye wabopela inqwelana yake yamashashi wamsa umfi ku Mongameli we Circuit u-Rev. C. J. Hepburn apo kwalike kwenziwa imigaqo yomsebenzi wake ngumfundisi opantsi kuka Hepburn, kuba kunguye olaziyo ilizwe, i-Plan yema ngoluhlobo:—Ukuba ndiqale umsebenzi e-Parijs pantsi ko Rev. C. J. Hepburn, ndisuke apo ndiye e-Vredefort nase Veljoins Drift nase Heilbron nase Kroonstad pantsi ko Rev. C. S. Franklin, nase Thaba Nchu, pantsi komfundisi omkulu wodumo lwama Wesile u-Rev. J. W. Househam nase Bethlehem. Wawuvula umsebenzi e-Parijs ngentshumayelo ngokuhlwa kwi-Sityilo sika Johane 3 : 20. Bambalwa kakulu abapulapuli abantu bengeko bemenyelwe isidhlo somtshato owawulapo ngalomini. Eloqelana elaliko lapulapula. Ngosuku olulandelayo kwangena intlanganisyo yaba Kokeli. Umfi wahlala intsuku ezisixenxe kuleyondawo eshumayela i-Vangeli yonke imihla ngapandhle kwemini enye ekwaneta imvula; umfi washumayela intshumayelo ezilishumi bemana ukuzinikela abantu kwezonzonzo zonke. Abeza kuzihlaziya babayi 115, abantwana 32, abaqalayo ukuzinikela 14. Wawuququmbela umsebenzi wake kulondawo ngentshumayelo ku Mvangeli u-Luke 15 : 18, washiya itamsanqa wanduluka waya e-Vredefort. Efikile e-Vredefort intshumayelo yake yokuqala yaba kubafazi bo-Manyano kwaku Mvangeli u-Luke kumazwi anzima kakulu e-Nkosi ati:—“Nandibona u-Satane esiwa ezulwini nje ngokubaneke.” Le yaba yinkonzo eshushu kunene kwasondela isixenxe esibingelweni ngobobusuku sapuma kumnandi ndasiwa endhlini ye Soldati elidala lika Yesu Kristu umfundisi u-Moshumi nenenekazi lake u-Mrs. Moshumi. Abantu baka Tixo bakwenza konke okwakusemandleni abo ukumonwabisa. Wa-

wuquba umsebenzi we-Nkosi kulomzi intsuku ezintlanu eshumayela i-Vangeli ngamanyamaxsha etolikelwa. Ngenye imini wada watolikelwa zitoliki ezimbini mhla washumayela ngemini yomgwebo. Babayi 13 abaguquki, 34 abantwana, abavuselelekayo 90. Ndabuliswa ngu Mrs. Moshumi utsho umfi ngesipo sendhlela umpako ndaya e-Parys ndatata uloliwe oya e-Veljions Drift. Wadibana nolunya kwisiteshi sase Dover lokokuba nangona waye netikiti le Second Class akabanga nandawo wahlala e-Varandeni wada wayakufika e-Veljions Drift waqasha inqwelana nge sheleni ukuya esixekweni. Into yokuqala apo wamema intlanganiso yaba Kokele beza amashumi amabini wabaqubela indaba yomsebenzi angawo nempumelelo yemvuselelo kwindawo ngendawo wabacela abakokeli ukuba bazinikele ku-Tixo kuqala kuba imvuselelo iqala kubo. Wayisonga lonkonzo ngomtandazo intlanganiso leyo yabakokeli yaliqwa bela izandhla elocebo. Wawuqala umsebenzi we-Nkosi ngentshumayela kubantwana kwalandela eyabantu abakulu kwincwadi yom-Postile u-Paulos II Timothy 3 : 1-5 wenza intsuku ezintandatu washumayela kasibózo i-Remente yavuselelwa abahedeni baguquka nentsapo ngokunjalo.

Wanduluka apo ngolwesi-Hlanu ukuya e-Kroonstad wafika kona ngokuhlwa ngemva kuka 9. E-Kroonstad akabanga nandhleko konke kuba wenzelwa izibele ngu Rev. J. Motshumi owamhlangabeza ngenqwelana yamahashi eyayakumbeka kwake apo wamkelwa ngobubele ngumfundisikazi. U-Rev. Moshumi wabuye wamsa ku-Mfundisi omkulu u-Rev. C. S. Franklin ngekari, wafika enomhlobo wake omdala u-Rev. C. T. Denston bamankela ngezandhla ezishushu bobabini. Into yokuqala umsebenzi kulendawo yaba kukuya endhlini ye-Cawe ngabapati bemfihlakalo zika Tixo

aba-Fundisi, aba-Shumayeli, aba-Kokeli, nama-Gosa kwavunywa iculo, emva kwalo kwatandaza u-Mr. J. Manis, igosa lesosiqingata. Emva koko u-Rev. Motshumi wamazisa ngamazwi amafupi kwi Circuit umfi waposa ilizwi lokubacela ukuba babe yimbumbá yamanyama nxa bezakulwa no Satana. Baba nomtandazo omandi owavalwa ngofefe wambulela umfundisi u-Motshumi ngokwenza amazwi amandi ngokumazisa e-Rementeni wabuye wabulela nangokubona iqela elikulu labasebenzi esitiyeni se-Nkosi beko kanti izulu lalilibi isina invula. Kuse ngosuku olulandelayo izulu liselibi njenga pezolo kanti noko site sakungena e-Caweni safika indhlu izele ngabantu benxanelwe ilizwi lika Tixo nati savuya. Intshumayelo yaba kulamazwi e-Nkosi i-Zenzo zaba Postoli 1: 8.—“Naniyakuba ngamangqina am.” Amandhla Opezu Konke abapezulu kwabantu bake.

Ute akukwáza ebizela esiguqweni kwasondela 96 bekokelwa li Gosa (Circuit Steward) bababini abaqalayo ukuzinikela. Ekumkeni kwemini kungenekonzo yabantwana, isina invula kakulu ngapezu kokuya kwakusasa, umlanjana owahlula i-Locations zombini sezele uhamba ngapandle, noko safika indlu ye-Cawa izele ngabantu ngakumbi ulutsha zahamba kakuhle izinto. Kute xa umfi epakati kwentshumayelo yake, kwahlatywa umkosi oti:—“Naba abantwana abatatu bemka nomlambo!” waza u-Mfundisi u-Motshumi wapuma wasukela lomkosi wasala yedwa umfi u-Charles Pamla wawuquba umsebenzi wake wabizela emva kwentshumayelo kweza 52, kwako neqela labantwana elazinikelayo wabuya no Mfundisi u-Motshumi esiti enye into mbazana emke nomlambo ibivela e-Doropini paya ingesiyo ye-Tyalike yakuti. Sapuma sagoduka. Kuse impilo yomfi ingamvumeli ukuba aqube inko-

nzo, zaseziqutywa ngu Rev. Motshumi wambopela ikari yamashashi ukuba asiwe kwagqira, laza lati okunene akapilanga ukatazwa kukufa kwentliziyo; intliziyo yake inobutátaka, kufuneka uzilumkele kakulu, latsho lamnika iyeza layaleza nokutya amakanikwe kona. Wagcinwa kakuhle ngu Rev. no Mrs. Motshumi waqonda ukuba upantsi kwentungo yama Kristu enyaniso nendhlu eseyiqubile ngenqubela yokanyo; wondhliwa wada wapila kwakwintsuku ezimbalwa.

Ndixelelwe ngekaya pezulu
 Elobonwa ngabaka-Yesu
 Kodwa kukw'indawo napezulu
 Elungiselelwe kwa mna, kwa mna
 Elungiselelwe kwa mna ?

Chant :—Endlini ka-Bawo zininzi intlalo
 Ukuba bekungenjalo ngendinixelele
 Ndiyemka ukuyakunilungiselela indawo
 Kuza'apo ndikona nibeko nani.

Bawo ! pendula lemibuzo
 Ndooyapi ngapandhle kwakuwe ?
 Utsho ngomoya opilileyo
 Kukho u-Msindisi wam ezulwini.

Chorus :—Ewe ewe, ngenxa yam
 Ewe ngenxa yam
 Umkululi wehla ezulwini
 Ngotando Lomnqamlezo
 Wafela wena nam.

Wati evuka kolokuko washumayela njengongati uyaqala ukuyisebenzela i-Nkosi kumazwi ka Dafeti ati :—“Uyatanda inyaniso embilinini; nasemihlekweni uyakundazisa ubulumko.” Wayishumayela ngesi-Búlu kuba uninzi olwaluko kwakungabe-

bala (coloured) etolikelwa ngu Motshumi ngesi Sutu umoya we-Nkosi wawuko, kunye nati ekwati bakumenywa kweza 12 amalungu. Wasicela u-Mr. Pamla ukuba sitandazele imvula kuba yayitintela unsebenzi we-Nkosi senjenjalo kunye naye. Yaqamka imvula lazola izulu waqutywa umsebenzi ngumfi kwintlanganiso enkulu. Intshumayelo yaku Sityilo sika Johane 22: 17. Kwasondela esiguqweni 20 amakólwa. Ngokuhlwa umfundisi ushumayele kwintlanganiso yabantwana (Guild) kwa B. Location e-Caweni kumazwi ka Paulos um-Postile ku Timothy wesibini neyokugqibela incwadi yake kuye 4: 7. "Ndilulwile ululo olulungileyo, ubambo lwam ndilugqibile, inkolo ndiyigcinile." Lentshumayelo yapulwapulwa ngocoselelo olukulu lulutsha kwasondela 12 esiguqweni abatsha bodwa behlabekile. Saqonda ngelonani labazimikeleyo ukuba bayamkele lenyaniso.

Ngemini elandelayo u-Mzalwane u-Moshumi wamata umfi wamhambisa pakati kwesixeko behamba bebona abantu kwizindhlu ngezindhlu emakayeni abo besebenza umsebenzi wabalusi bezimvu beteta nabo betandaza nabo bevuselelekile zinkonzo ebezisenziwa pakati kwabo. Isimanga asibona kulowomzi umfi laba lixegokazi elidala kakulu lelaukazi eselidinwe nalukuko lao lineminyaka eyi 109 ubudala. Kuse emquba umfi nge-Kari umzalwane u-Motshumi embonisa idolopu wabona noqgira wati uselepila. Besuka apo bayakubona umzalwane u-A. Melke, owayelele pantsi epetwe sisisu esiluma kunene. Batandaza kunye naye bamyaleza ezandhleni ze-Nkosi ngetemba lokokuba i-Nkosi yompakamisa xa kukolekile kuyo. Ekumkeni kwelanga siye elu-Manyanweni umkosi omkulu omhle kunene wama-Nina upetwe ngu Mrs. Motshumi ndateta nabo ku Johane u-Mvangeli 4, 24—"U-

Tixo ungu-Moya nabo bambédeshayo mambédeshe ngo-Moya nangenyaniso," ndakugqiba ukuteta nabo, ndicelile ukuba ngaba kuko ofuna ukuteta makatete. Baba liqela elikulu abattetayo bengqinela inyaniso etetiweyo ngomsebenzi ka Tixo amakosikazi ashushu kakulu kangangokokuba bala siyivala inkonzo yo-Manyano.

Emva kokuba siuqutqumbele umsebenzi ngo-Fefe amakosikazi ancela umfi ukuba eme angapumi kanti u-Mgcini-Sihlalo unebunga namakosikazi o-Manyano lokuba apiwe into abati bona ukuyibiza "Mohago" kanti lom-Mohago yinkongozelo wani-kwa 18/6 waza umzalwana u John Mokgana wongeza 1/6 kwapela iponti isipo asipiwa lu Manyano. Wabulela no-Mfundisi u Motshumi, wabulela naye. Kuse epumla efunda incwadi zake kuba yayisina yonke imini ye-Cawe. Kuse eshumayela ngo 11 o'clock kwintlanganiso exineneyo ngenxa yobuninzi babantu kwa B. Location etyalikeni kumazwi o-Mpostile u-Paulos ku II Timothy 3: 15, kweza 12 amakolwa kwaguquka batatu. Ngo 3 p.m. washumayela ku-Mvangeli u-Matthew 11: 28 kumazwi amandi kakulu kweza 19 amakolwa kwaguquka batatu.

Ngo 7.30 p.m. washumayela kwi Sityilo sika Johane 20: 11-15 ngemini yomgwebo. Esibingelweni kusondele ama-Kristu alitoba (9). Yonke lomini kwakuxinene nobuko bo-Moya we-Nkosi babuvakala ngokungumangaliso akwabiko sipitipiti bazola abantu ngokuncomekayo. Yapinda inkonzo yangena ngokuhlwa ngemini elandelayo kwa B. Location yazala ityalike washumayela kuma-Culo ka Dafeti intlabeli enkulu yakwa Sirayeli kwiculo 110 kwivesi yokuqala: Wati u-Yehova kwi-Nkosi yam: "Hlala ngasekunene kum ndide ndenze intshaba zako zibe sisitulo senyawo zako." Yazola

intlanganiso yapulapula amazwi e-Nkosi ngocoselelo olungaqelekanga kwakwelo kuqala kwada kwaba lelokugqibela ilizwi lo-Mdali wabo zalisabela ezake igusha ilizwi lake kuba ezake izimvu ziyalazi elake ilizwi. Kwasondela esiguqweni 12 kwelonani babatatu abaqalayo ukubaleka umsindo ozayo. Malidunyiswe igama le-Nkosi.

ISAPHLUKO SESHUMI ELINANE.

Kulomjikelo uwuququmbele e-Kroonstad umfi kumazwi abalwe ngu-Mvangeli u-Luke 24: 46.—“Uxolo malubekuni.” Watsho kulawo mazwi umtandi woxolo xa sebenduluka, esebenze apo e-Kroonstad ishumi lentsuku nosuku olunye, eshumayele intshumayelo eziyi 19, bebonke abazinikela apo baba yi 248 kudibene nababeze kuzihlaziya ababeqala ukuguquka baba yi 15. Ngemini elandelayo ukwele kuloliwe watabata uhambo oluya ekaya emzini wake e-Matatiela, uhambe yonke lomini waya kufika e-Maritzburg ngo 2 a.m. kusesebusuku imini yonke leyo wayihlala apo kumfundisi u-Mngoma owaye lapo. Waya kubona umfundisi obambe intambo u-Rev. Mr. Hodges i-Superintendent washumayela ngokuhlwa izele yaxinana i-Cawe ngabantu sazala isibingelo ngaba guqukayo yapantsa ukuguquka yonke intlanganiso. Ngomhla olandelayo utabate uloliwe oya e-Malenge washumayela e-Ngwaqa ngomhla we 7th Nov. 1910, umsebenzi wamhle wafana nowase-Maritzburg.

Ngomhla olandelayo ukwele wagoduka waya kufika ekaya ngomhla ka 9th November, 1910, ennyanga ezisixenxe emkayo ekaya, wafika ngeyesibozo chamba eshumayela kulo lonke elimiweyo yonke imihla ngapandle kwemini zokuhamba nange migqibelo namhla ngemvula. Uhlale u-November no December ekaya. Kute nge 17th January 1911, wabopa inqwelana yake yamashashi walishiya ikaya lake wenza umsebenzi wo Mvangeli washumayela ilizwi lika Tixo kwizizwe ngezizwe nakwinteto ngeteto, eshumayela ngokucacileyo ngesi Ngesi, nangesi Bulu, nangesi Sutu, nangesi Xosa, nangesi

Tshaka; ehamba ngeyake inqwelana, kuti apo ingenako ayishiye atabate uloliwe. Undulukile ke wakumbula e-Lusutu e-Thaba-Nchu. Efikile apo kube Fundisi baka Tixo, bamkululela izindhlo zabo ze Cawe. Wafumana ukuba abe Sutu zizizwe ngezizwe nenteto azidibene; watenga incwadi wafunda inteto yesi Rolong ne Sechuana. Akubanga kade waba nako ukushumayela ngezonteto zontatu.

Walihamba lonke elase Lusutu wafunda izinto ezinintsi abantu beguquka ngamanani amakulu. Wada waya kufika naku Khama inkosi angilibali ukuviwa nokubekwa kwayo ngabantu bayo. Elusutu wafika exatshiswe kakulu amankazana onke, abafazi nentombi. Uti abe Sutu bafana nabelungu kulentloko. Inkosikazi e-Lusutu ayikweli pezu kwendhlu, umsebenzi wokufulela wenziwa ngamadoda intombi yase Lusutu inelifa kuyise elilingana nonyana. Ilifa labelwa bonke abantwana bonntu ngokulinganayo. Njengoko senditshilo ukuti akabanga sabhlala ndaweni nye walihamba lonke. Washumayela e Cape Town wawela no Tukela umlambo wobawo. Washumayela e Monti wawela i-Gqibi omnye umlambo wobawo. Ukusuka e-Lusutu waya e-Coiony kuma Ngqushwa apo wabuqala kona ubufundisi baka engumfana wapindela kona selalupele namhla. E-Mgwalana kumawabo ama Reledwana wafika namhla iratshi lidambile, no Matomela ebubile nonyana baka behexa ebukosini nase Mazizini ngokunjalo. Inkuku isikwe umlomo no Njokweni engaseko neziyafatyi zenkabi ekwakutiwa ziyakubotshwa zitute amanzi ayakucima isihogo somlilo zingazange zabotshwa. Yakonya apo inkunzi yakulo Moses kwalusizi, mhla wabashiya wawela i-Nesi kwelika Nqobokazi waya kungenela i-Midutshane. Walishumayela komkulu apo, wati mazihlanganiselwe zonke izizwe, elusizi kakulu emoyeni wake esiti

ndingumfundisi nje ndapakanyiselwa izandhla ngama-Xosa, ama-Kama, kodwa andizange ndikutshele kwi Circuit yama Xosa : namhla uvuyile ukuba akululwe ezintanjeni ze Circuit abenetuba elihle kangaka lokuba abe ngumlomo ka Tixo kubo. Waquba wati ndisisitunywa sika Tixo. Bako onozakuzaku abahamba ngapambi kobuso be Nkosi kodwa yena ukolisa ukutunywa ekugqibeieni; pambi kokuba buwe obobukosi okanye sicitakale esosizwe waquba wati ndatunywa ku Sandile ukuba ndimshumayeze ilizwi lika Tixo ndimyale ngezinto eziza kumehlela. Weva weva u-Sandile wati:— “Undilibazisile shenxa ndihambe,” ute omnye nditini ukukuyeka nditunywe kuwe nje?

Waquba wati ukuba umhlekezazi lowo akalamkeli ilizwi lika Tixo ezintili ze Gqolonci ne Bolo ziyakulinywa lolunye uhlanga kwaba njani? Yati imfazwe ebipakati ko Rili no-Rulumeni yalucita usapo luka-Nggika yatsho indoda ka Tixo yati:— Ndiyimvusi, ndiyintlabankosi, ndatunywa ema Mpondweni ku-Dhlangasi into ka Stata umyeni wentombi ka-Sandile ndati Mdhlangasi ekunye nenkosikazi yake nditunywe ngu-Tixo kuwe ukuba namhlanje wena kunye nesizwe sako wamkele ilizwi lika-Tixo ndatsho ndati ukuba aulamkeli ilizwi lika-Tixo izilimela aziyikubangapi. Isihlonyane simiwe silinywe ngamanye amadoda. Kuyini namhlanje, Ndatsho. Isiginya mkento kunye noluti lawo asiko esi-Hlonyaneni.” Ndatsho ndati kona kwa-Nggika kuyini apo lacekiswa kona ilizwi lika-Tixo? Upi umzi ka-Cungwa? Auko ku-Khama yini isini nawe? Upi u-Pato? Ute akuba ekankanye umfo ka-Cungwa u-Pato yavakala inkosi ye-Midushane u-Siwani, ixoba isiya ku-Mfundisi iteta ivivinya igwangqa lomquma, yati ngezwi elikulu yinto yapi le? Ivela pi? Itunywe ngubani ukuba ihambe isenyelisa

abantwana benkosi? Yatsho yonda ngaye esesi-kweleni kwindawo eyingwele. Sasi pitipiti esikulu kute xa inkosi ye-Midushane iti mayiti lwale entloko ngenduku kungeko nepakati elimnqandayo, kuba uyoyikwa lo Siwani lapakama igofa elikulu lase-Wesile u-Mfundisi u-Silas Magawu, owayeko e-Caweni apo e-Tamafa iyi-Circuit yake le akuyo umfi ojikelezayo, wati "Tsheli, Tsheli, Mhlekezazi." Wangena pakati ko-Siwani nomfi wati, Nditi: Tsheli! ikwelo eli lagwetywa ngu-Rili (i-Paramount Chief) inkosi eyona inkulu kuzo zonke inkosi zama-Nosa u-Gcaleka u-Ngqika, u-Ndhlambe, hai akungefe mntu ngomteto ka-Rili, lenziwe elikwelo "Tsheli Mhlekezazi" yapindapinda isitsbo into ka-Magawu.

U-Siwani akuya elokwelo akubona nalo Mfundisi uxolele ukubetwa endaweni yalo ujikelezayo uyibeke pantsi intonga pezu kwezisongo ezinzima, esiti ndingapinde ndimbone lomfo apa kweli lam ikomkulu mkani naye magqoboka, ngawam amehlo ndingapindi ndimbone. Esitsho njeke ilanga kumaxa litshonayo, yaba iyacitakala inkonzo ka Tixo ngalomini.

Bahamba abe-Fundisi bagoduka bobabini edane kakulu lo owavotelwa ngama-Khama ukuyiswa into embi kangaka ngabona bantu basentliziyweni yake ukubatanda engazenzisi ebatanda ngenene. Kwakungeko Mfundisi owaye mxabise njengo Rev. Boyce Mama no Rev. James Dwane, ama-Nosa omabini. Bahambile ke abe-Fundisi esiti u-Magawu:—"Luqwebedu lomhlaba lo wase Tamafa. licasiwe kanye apa i-Tshawe le Zulu alifunwa likomkulu kanye." nawe sebenza kuyo yonke le Circuit yam ndikuvulele zonke izindhlu ze Cawe kodwa ungapindi uye komkulu u-Siwani uyakukubulala, watsho umfundisi u-Magawu. Ute

ukupendula umfi indoda ka Tixo: Ndilapa nje nditunywe ngu-Tixo ku-Siwani nesizwe sake. Kusile okungaliyo wavuka umfi kwakusasa kakulu waya komkulu kwa Siwani engamazisanga umfundisi u-Magawu ukuba uyakuvuka aye kweliya ngewaba layizolo wahamba ngenyawo.

Paya kwa Siwani kuko inkunzi yenkomo ehlabayo eti ukuba ikutshwe yodwa ebuhlanti zisavalelwe ezinye inkomo ibe yingozi embi. Yinkunzi iyaziwa inezidumbu. Abakwa Magawu bambone selepantsi komzi wakomkulu. Tyini! Nankuya ehamba ngenyawo yedwa! Bate ukuba bambone abakomkulu bayivulela inkunzi, besazi kakuhle ukuba ayibetwa, ayigityiselwa nangamatye, ayilanyulwa nangamakwenkwe. Yonda ngaye kanti imbonile seyihamba iqepula iziduli ikonya ngokoyikekayo. Yavakala imbongi yomfo ka Mdushane, kuba linjalo isiko lama Nosa i-Nkosi ibongwa lomhla yenza into embi. Dwe pandie amadoda nosapo kulindelwe intsini enkulu xa u-Mfundisi esukelwa eleqwa yinkunzi yenkomo eyaziwayo izinto ehlala izenza kwelo tafa lase Tamaŕa. Umtu akafi kukuva into embi, oko engafanga u-Mfundisi u-Magawu nebandhlana le-Nkosi elalinaye.

Ite ukuba inkunzi ifike kuye izipose, weqikili walala ngomhlana yaba kusuka ikonya igquba walala pantsi, andazi mlesi olungileyo ukuba yintonina eyabangela ukuba ingamqwengi inkomo, kuba komntu ukule engumalusi wempahla zama-Bulu nokuba elo lalilicebo sinina andazi. Nokuba bubulunko abupiwa ngu Tixo kweloxesha sinina. Inye into endiyaziyo yile yokuba wasinda ngelocebo. Nanamhla londawo yase Tamaŕa ise nezigigaba. Intliziyo yomfi ivuta nje kuwatanda onke amabandhla ka Ntsasane ama-Nosa ke kwanzima ukuwashiya umkúluli engamazi kodwa wanyanzeleka ukuba alilu-

lamele ilizwi lompati wemikosi yezulu eliti xa bengavumi ukunankela ezixekweni zabo gqitelani kwezinye izixeko. Wehla wabeka e-Mkangiso (Mt. Coke) yindawo ebalulekileyo le ebalini le Tyalike yakuti sisikolo sesibini sama Wesile kuba aqala e-Twecu, amisa u-Mkangiso emva koko. Kulapo yashicilelwa kona i-Baibile nencwadi yamaculo ngesi-Xosa. Wakanyisa apo unohamba yedwa ngenxa ye-Vangeli kanti uzalwa nabanintsi noko. Esi ke sisizwe sama-Xosa kutiwa ngama Ntinde iakosi ngu Dyan Tshatshu. Apa lwadilika udiwu kwanjengemini ka Joshua engenela ama-Kanana e-Jeriko. Kwanje ngemini inkosi yati ku Simeon Petros okuya wayebambisa intlanzi engafumani nanye. Lupo se utambo ngelinye icala lenqanawe.

Apo wamkela abadala nabancinane, amadoda nabafazi wasebenza ixesha elide apo wabashiya bezamkele itikiti zobulingwa wabayaleza kakulu kuba Kokeli nakuba Kokelikazi ukuba zebagcinwe bengena bala, bengena kukalazelwa enkonzweni ka Tixo. Kwenziwa oko, ute umfi selesekaya basiwa bonke pambi ko-Mfundisi omhlope owaye ngu-Mongameli webandhla lase Mkangiso bakuba begqibile ixesha labo lobulingwa ukuba benziwe amalungu azeleyo waliteta u-Mongameli ilizwi elikulu eliti:—Namblanje ilizwi lika Tixo lingenile emzini ontsundu jikelele lamkelwe ngamadoda nje kuba ezintlanga ezise Mzantsi we Afrika amandhla azo asezi Nkosini zazo. Ababantu bayiqonda kakuhle i-Nkosi yohlanga, ibekiwe ngenene, ilizwi nje elipuma Komkulu lingunteto alipikiswa, alipendulwa. Azinjalo ezinye izizwe kodwa abantu amandhla abo asezi Nkosini zabo. Bamtate ngaleyo ndhlela ke u-Tixo kungoko nditi namhlanje ubukumkani bezulu bufikile ku Afrika esezantsi.

Kulo mjikelo wapantsa ukutata iminyaka emibini engeko ekaya lake, kuwo lomjikelo wablangana no Rev. D. B. Davis esese-Ngqushwa ngoko bazana omnye, yintoni apa walupele nje ngoku? Omnye wati:—"Ikaya lam ndali ncama ngenxa ka-Yesu. Nabantwana bam ndabancama ngenxa ka Yesu. Nobudala bam ndibubala ukuba abunto ngenxa ka-Yesu."

Lempendulo ndaku yiva ngo Mfundisi u-Debese ayindimanga lisanga, kuba ndimazi umfi u-Charles Pamla wancama ubutyebi nxa bunza kakuhle kwa Qoboqobo (Keiskamahoeck), eyindlamafa u-Yise wancama ubukosi, selete u-Captain Feltman u-Rulumentē usipile umhlaba pesheya kwe Nciba (Kei River).—"Hamba siye kwahlulelana ngawo, qokelela Abambó sihambe, mna ndiyawela nama-Zizi la," wati ukupendula:—"Wela imntaka malume uye kuba yinkosi ya-Bambó na-Mazizi, mna ndiyeza ndoba ngumbingeleli."

Ko nyana abatandato abatshata eseko mnye kupela oke wawuhlonela ngobuko bake umtshato, amangwaba endlu yake aqala e-Tshoxa ada aya kuma e-Mampondweni, e-Lusutu, e-Matatiela, ada aya kuma ngo-Mzimkulu ongumda wase-Natal. Sesihamba singwabana sodwa engeko umnini mzi ekwelo dabi likulu elabonwa epupeni ngu John Bunyana, elipakati ko-Mkristu no-Apoleon. Malunga nokupela ko 1912 ngo November wafika apa e-Gcuwa (Butterworth) evela e-Ngqushwa (Peggie) ekwele e-Qonce (Kingwilliamstown) ku loliwe sapantsa ukuposana kuba ngeloxesha ndandise Monti (East London) kwa Rev. C. Lubisi. Andazi ukuba bamva ngabanina abakwa Captain Feltman, wafika i-Kari (Cart) ka Captain Feltman seyimlindele e-Station, yamtabata ngovuyo ukumsa kwa Mfundisi u-Rev. W. Baker, nam ndakweliswa kwa

kulo Kari waya kubekwa kwa Mfundisi, bavuya kakulu ukuba no dwendwe olungu nyawo ntle.

Ute akufika ndakumbula mhla babe lapa no-Békayeke u-Rev. Charles White, bencokola bonwabile abe-Fundisi, wati um-Fundisi u-White:—“Kuza imihla enzima emhlabeni,” waze wati um-Fundisi u-Charles Pamla, yena angavuya ahlale iminyaka engamashumi amatatu eshumayela i-Vangeli, wati omnye:—“Kwo! Uyakuzibona imini ezimbi ezaxelwa ngu Johane u-Mpostile,” kumazwi ati:—“Ndaza ndabona bepuma emlonyeni we namba, nasemlonyeni weramncu, nasemlonyeni wo-Mprofeti wobuxoki, omoya abatatu abancólileyo bafana namasele, ngokuba bengo moya be demoni, besenza imiqondiso abapuma ukuya kubo okumkani bomhlaba.”

“Bona ke ndiyeza njengokuba lisiza isela. U netamsanqa lowo ulindayo azigcine izivato zake, ukuba angahambi zé kuze kubonwe ubuhlazo bake.” Wati u-Mfundisi u-White utandazela yena ukhulala apa iminyaka emitatu qá, abuye agoduke. Pakati kwentsumayelo zake ezibalulekileyo, ndoka ndicapazele mbini mhlaumbi zintatu azishumayela apo e-Gcuwa (Butterworth) kwa Ayliff. Eyokuqala ama-Culo ka David chapter 15 verse 6.—“Kangela uyatanda inyaniso embilinini nase mfihlekweni uyandazisa ubulumko.” Wacaza u-Yesu ukuba uyinyaniso nokuba wazalelwa inyaniso esiti akuko buncoko kwa Tixo, yonke into etetwa apo iyinyaniso u-Tixo uyinyaniso utanda inyaniso. Uti u-Tixo, umntu okolwayo uyakusindiswa, ukuba kuko umntu ongakolwayo yilonto itetwa ngu Tixo, lomntu umenza u-Tixo ixoki. “Nawe kawukangele inteto etetwa ngumlingani wako omtandayo kakulu uze ungakolelwa yinteto yake uti uyaxoka.” Uze ukangele ukuba uyakuba njanina ngakuwe mhlaumbi uno-

kusuka alwe nawe. Umntu ongakolwayo uti u-Tixo uyaxoka, makabe ke ukangelwe njanina ke ngu Tixo? Lawo mazwana angati ayabanda ambalwa asika njengefele lika Yehova nelika Gideon. Wanwenwezela umlilo wase zulwini, yacitwacitwa imisebenzi ka Satane wati nobe baleka engezi nasa zinkonzweni watukutélwa kukushiywa ngabantu bonke besiya emvuselelweni. Inkonzo zangena kusasa namafanga yaya isanda ngamanana intlanganiso yangenela pandle intlanganiso yase malanga. Kwavakala izigulo, nenewina, nemitandazo emifuleni, nasezindongeni, napezu kwemilambo. Kwenyuka intsholo elusizi eyaku Tixo, yamadoda, nabafazi, nabantwana, enje ngentsholo yabafazi bama Hebere pezu komlambo wase Jipete.

Omnye umfo walapo eskolweni wahlangana naye pezu kwamasimi ekwéle ehashini, nomfi u-Charles Pamla naye ekwéle ehashini, bahambisana. Wati umfi u-Charles Pamla kuye:—“Kodwa Gasela njengokuba sihleli ngokuvana nje sobabini kungeko nto inokusahlukanisa sitandana ngalendlela kwelikade, wova kanjani kwilizwe elizayo siyakhahlukana nje.” “Awuvuyi kaloku wena uya kuya e-Zulwini nje mua ndiye esihogweni?” Yatsho lendoda ingqola endala yase skolweni e-Ngqushwa (Peddie). Ute umfi “uyabona ngoku kuqutywa imvuselelo apa eskolweni abantu bayagqoboka wena akuzi nokuza endhlwini ka Tixo.” “Mfondini ka Pamla musa ukundifundekela ndixelele ukuba awufuni ukuhamba nam, ukuba ubuye wateta kum ngokugqoboka siyakhahlukana,” watsho u-Gasela. Ute umfi sendiyekile ukuti gqoboka kodwa ndiyakucela ukuba uze ubeko kuzo inkonzo zika Mfundisi u-Pamla namhlanje emalanga. Ute umfi esateta wase libeta ihashe lake emka, nanko epalisa ehamba eteta yedwa nxa eyakutshona e-Mpenduza e-Maq-

beni apo kufunyanwa kona utywala bamazimba, nezinye izonwabo ezikolisa ukuhamba nentluta.

Wagoduka umfi, kute kamsinya emva kwemini yavakala intsimbi zalepuka macala onke izizwe, kwabonakala ukuba inkonzo mayibe pandle njengezolo. Yatontelana i-Cawe yalapo ekutiwa ngu Hintsá (Paramount Chief) yama Nosa kuba nguye owabapá isiza se-Cawe leyo eyati yakutshiswa zintshaba kwayena u-Hintsá wakúpa ikulu lenkabi zenkemo (100) ukuba mayipindwe yakiwe, yavulwa inkonzo njengezinye ngu-Maneli beko nabe-Bandla lalapo abe-Fundisi nama-Gosa. Kute xa ipakati inkonzo isandukuqalwa intshumayelo, lavela ihashe lomfo ka Zitumane wakwa-Gasela entabeni pezu kwesixeko, weza lomfo wafika ehlika ehashini walishiya kufupi nezihlwele ezishunyayezwayo indaba ezimandi, weza lomfo ecota ebindekile, wadlula zonke izitulo nezipambili waya esiguqweni yedwa engavanga nalinye kusaqalwa intshumayelo kungeka bizelwa nokubizelwa.

O! zihlobo zami, lwaba ngakananina uvuyo lwe-Nkosikazi yake, ne-Ntsapo yake, ne-Remente yalapo, ngenxa yake sazala isiguqo, waba ngowokuqala ukuwa esibingelelweni, waba ngowokuqala ukupakama, nokutétá: kuba injalo imvuselelo abantu abaziposa esibingelelweni bayasala no-Mfundisi, naba-Kokeli, naba-Shumayeli, lalinjalo isiko lo-Mfundisi u-Bishop Taylor ngo 1866, lonyaka walivuma ngawo umfi ubizo luka-Tixo. Yati lenda-da,—“Ndivuke ndabamba ihashe lam ndaya emasimini ndahlangana no-George Pamla, watétá nam ngomdali wam, ndati kuba ndivuke ndizimisele ukuya kulo Mha e-Mpenduza ndinotemba lokuti ndobáqa umqombóti njengesiqelo ndafika umzi ka malume uzele amadoda ndavuya ndati kuko amadoda nje, kuyaselwa kanti hai namblanje. Amraqaba

ate kum kautsho indaba mfondini wasesikolweni, ndalandula ndati aziko. Lite iqaba kum elingum-lomo wamanye.—Yini ukuti uvela eskolweni kanti akuzazi izinto eziqubeka kona kulezi ntsuku?" Silapa nje sihlanganiswe ngu Maxazi u-Nyokolumé! eti ute elele ngobubusu weva emenezwa nguyise ekudala wabubayo esiti:—"Maxazi! uya kugqoboka nini? Kuyagqojokwa esikolweni." U-Maxazi akuvuka, "Tyini lipupa udiyapupa u-Bawo wafa engagqobokanga nje naye watsho walala."

Elele lipindile ixégo elingu yise: "Maxazi! nditi uya kugqoboka nini? Kuya gqojokwa esikolweni." Akabanga salala u-Maxazi ute "ngumhlola lo." "Yinina wena Dhlenge eti xa wake esikolweni uti akuko nto yenziwayo esikolweni usisimanga somtu." Ute ke lomtu andibanga nakulu nyamezela lolu bizo. Yini! ukuba ndibizwe kusasa ligqoboka, emini ndibizwe liqaba u-Tixo uyandibiza ndilapa nje andina ntloni ngo Tixo ndifuna ukumkonza ukususela kule mini, kade ndibizwa nangu mfazi wam owagqobokela kwase Ngqushwa (Peggie) bobabini bafela e-Nkosini. Mali hambe elilizwi lide liyo kufika ku Faku, no Sotshangane, no Senzangakona, no Sobuza ka Ndungunya.

Waza ehlanganisene nabo waba yalela ukuba bange muki e-Jerusalem. Lendawo yase Gcuwa (Butterworth) yindawo enkulu ebalini lomfi kuba kulapo uyise u-Mdingazwe waye ngu mkonzi kona, into ka Batauda, ihamba no nina u-Mamkwane, u-Molokazana ka Ngobizembe. Liguquiwe ngu Hintsá eli gama lokuti Mdingazwe wati: O! udinga ilizwe uya pamla nje itafa eli ungu Pamla kwanjalo, kulapo e-Gcuwa (Butterworth) apo u-Ninakulu u-Mamkwane no Nina u-Majili bagqoboka kona ngexesha lika Ayliff u-Mfundisi wama Mfengu (Fingos).

ISAHLUKO SESHUMI ELINESIHLANU.

Liguqulwe ngu Hintsá eligama lokuti ngu Mdingazwe. Kulapo e-Gcuwa (Butterworth) apo uninakulu u-Mamkwane nonina u-Majali bagqobóka kona ngexesha lo-Mfundisi u-Ayliff wama Mfengu (Fingos) owada waqauka etandazela ama Mfengu esiti emtandazweni wake:—"Nkosi bendiba wondigcina ndide ndiweze olusapo lwama Mfengu endalucola ludinga yesheya kwe Nciba," (Kei River). Kulapo naye wazalelwa kona ngemfazwe ka Hintsá waza ngexesha lo-Mfundisi u-Warner no White wangu Mfundisi wesibini esixekweni e-Gcuwa (Butterworth). Le ngenene yi Jerusalem yama Mfengu (Fingos). Weza e-Gcuwa apo umfi u-Mfundisi u-Charles Pamla ukuza kucela umtandazo ebandleni ukuze abe namandla okulwa no Satana kulamatafa yedwa xa ejikelezayo kulo lonke okokukuti i-Kapa (Cape Town) i-Rini (Grahamstown) Komani (Queentsown) nase Mpondweni napesheya kwe Gqili (Orange River) nase Natal kwa Zulu.

Intshumayelo yake isiti e-Gcuwa (Butterworth):—"Uyatanda inyaniso embilini nase mfhlekweni uyakundazisa ubulumko." Ngelinye ixesha wayese Cape Town kwagula unyana wake e-Tsomo, u-Sobantu watumela unyana wake u-George Pamla ukuba aye kumonga neshumi leponi (£10). Kute emva kweshumi lentsuku gaxa wafika. Kute kule ntshumayelo kwako indawo eti:—"Zihlobo zam ndizakunixeleva izono zentlanga. Isono sabe-Lungu kukutanda imali. Isono sabe-Sutu liratsi, um-Sutu akazi ukuba kuko olunye uhlanga olungga pezu kom-Sutu emhlabeni. Isono sama Lawu yinkewana (Brandy). I-Lawu nokuba selili-

gqoboka elikulu liyakunxila lidanise nge Krismesi (Christmas) ne Nibidyari (New Year). Isono sama Xosa kukuřezeza, ungambona umfazi wasema Xoseni ese nkwalini paya emlanjeni ze kugqite indoda kuye ingateti nto, uyitele nqa ukuba sisibanxa sapina esi singateti nto nam sendisilinde ngase mlanjeni. Isono sabantu bakwa Radebe kukuxoka, u-George yena axoke noba sele ngu Mshumayeli botuka abantu balapo bamlandela emva kwenkonzo. Kauyi kangele leyo nqala u-George ehleli nabanye abashumayeli kwescsitulo, kanti naku Nkomfa eyayise Monti (East London) 1908 esese Tembani, wake wanqanda indlu xa sise dinaleni naba Fundisi nama Gosa, kwati kwakuti cwaka kulindelwe lukulu oluza kutetwa ngumtu omkulu kanti nali:—Bazalwana masingavimbi kangaka njengokuba izalatiso zenkonzo zonke ngoku silapa nje zinikwa tina be Fundisi. Ngelinye ixesha kulungile ukuba lo plani yake u-Mfundisi ayinike omnye kwi (Laymen) ama-Gosa kuko amadoda nakuwo ningazi nje. Quzu! yintsinini i-Komfa (Conference) ewe u-Mfundisi watsho omnye siyeva sesiyazi nalo (Laymen) itandazelwayo eye iti xa sukuba isiza lapa ekaya ifake idlavu lebrukwe ngabom.

Efikile lapa e-Kaya abesebuza igumbi lake atsho pakati, bafike abantu abambonileyo ezongena apa beze begijima. Tyini! umfundisi upi besifuna ukubulisa nje? Avakale:—Ndilapa zihlobo andinako ukupuma egumbini apa ibrukwe yam igugile, u-George uyala ukunditengela into yokunxiba. Qonda mlesi nam ndiyangena kunye nababantu andiyibonanga nalebrukwe ndinetyala ngayo. Ndishiyelontsini ndiye e-Dolopini ndize nazo ziliqela azoziketela. Ndandenjwanjalo mna ukupatwa ngu-Mfundisi wam, ne-Nkosi yam no-Bawo wam. Ngapandle ko-Bugqoboka nobu Fundisi lalilinen:

eli ndibalisa ngalo, yayi lento bati abe-Lungu yi (Gentleman) isihlobo sawo wonke umntu kumnandi ukuba naye. Kule Ntshumayelo yake engumangaliso wacaza into yokuba umntu oyamkelayo lenyaniso wenziwa kwangoko umntwana ka-Tixo ze kühle pezu kwake u-Moya Oyingcwele uzekungcina ngokuba wamkele u-Nyana ka-Tixo ogama lingu-Nvaniso. Akanakuwa ugcinwe ngu-Moya Oyingcwele. Akuba etshilo udanduluke wati:—U-Booi Bala lo niti kuteni engazeki nje inkomo zake zininzi kangaka nje? Ugciniwe ngu-Moya Oyingcwele. Lentwana u-Mvangeli (Maja) u-Kwatsha kuteni lento isoloko ite nca emva kwetu? Ingavumi ukuyeka? Igcinawe ngu-Moya Oyingcwele. Esitsho nje ke bako bobabini pambi kwake kwesipambili isitulo. Wajika umfo wakwa-Tixo wati kuko ixoki elidala umnini kuxoka into exoka kungangeni noko lilinye ilizwi, nokuba litetwa zindudumo nemibane, igama lalo ngu-Satane uyise wama-Xoki. Eliqaba lisesapa e-Tobotshana lingavumi nje ukugqoboka laxokiswa ngu-Satane lakolwa ukuba lona alizukufa kwangoku nayizolo beliko nanamhlanje liko nangomso lobako.

Amanye amaqaba awafuni nokuva nto noku-pulapula, oh! kona kodwa ngokuba axokiswa ngu-Satane. Yiya nokuba kuse Mpumalanga nokuba kuse Ntshonalanga napi wofika abantu behleli pezu kwelipike, ngani? Baxokiswa ngu-Satane. Waba xokisa e-Eden emyezweni bese babini abantu ngoko, wabaxokisa pezu komsingakazi ka Noah, wabaxokisa e-Sodom nase Gomora, wabaxokisa e-Jerusalem mhla bayilahla imbangi yobomi. Nawe ungaba waxokiswana? Yatsho indoda ka Tixo, ndiyakukunga xolisana no Tixo abalipindanga ngenxa yentsholo yaba lilela usindiso.

Eyokupinda yake inkonzo, yamenywa kakulu ngu Rev. W. Baker owaye pete i-Sekete (Circuit) yazala londlukazi ebizwa ngokuba sisikumbuzo sika Ayliff. Ako nama-Ngesi alodolopa yase Gcuwa (Butterworth) mhla washumayela intshumayelo engasoze ipume ezingqondweni zebandla lika Tixo elaliko. Washumayela ezole kakula nelizwi elibeke pantsi kwincwadi ka Yoshua isahluko sokugqibela (ivesi 5). "Kodwa ukuba kubi ukumkonza u-Yehova ziqasheleni yena namhla eniya kumkonza, nokuba ngo Tixo ababe konza bona oyihlo benu ababe pesheya komlambo, nokuba ngo Tixo bama Amori enimiyo elizweni labo, mna kodwa nendlu yam siyakumkonza u-Yehova." Andinamlomo wokuyicaza lentshumayelo, kwanele nxa nditi washumayela yona kulo lonke elilizwe esiti umntu lowo ngamnye makazikétele eyona Nkosi azakukonza yona, eko u-Tixo eko u-Satane, watsho wati uminyaka mininzi ejikeleza, ngoko ke uhambo lwake seleza kulogqiba, ufuna ukuququmbela umsebenzi wake owaye ewutanda esengumfana, umsebenzi wokubizela aboni elusindisweni, watsho wabalisa ibali lenye indoda eyayilizim bonke ubomi bayo yada yalupala ayabi nakuhamba konke ibanjiwe kukwalupala kwada kwasondela imini zake zokubúbá. Kwajikela iminyaka ngeminyaka lomfo eko engaqauki, bamangaliswa bonke abantu namanye ama-Zimu.

Ute yena ndoti ukuze ndiqauke ke ndidle isibindi somntu, bate onyana bake abantu abasazingelwa ngoku abasadliwa kwafika abelungu. Hai ndifuna isibindi somntu ndingcame ndiqauke yatsho le nkatavu ingasa boniyo nokubona, yatsho labaya onyana, kude kwanqunyulwa inja kojiwa isibindi sayo sisiwa kuye kwatiwa sisibindi somntu wasidla kwapela. Yahamba londoda yase Mazimini bayingcwaba, nam ke yatsho indoda yakulo Yesu; nde-

ti ukuze ndinduluke ngoxolo, ndibone niziketela namhlanje oyena Tixo nizakumkonza. Nitini ke? Itini le ntlanganiso? Kodwa ukuba kubi emehlweni enu ukukonza u-Yehova; ziqasheleni namhla oyena niya kumkonza, kodwa mna Charles Pamla nendlu yam, utini wena George kuba nguwe wedwa okoyo kwabendlu yam, siyakumkonza u-Yehova na? Wapendula u-George ngokusuka aye esibingelweni, kunye nayo yonke intlanganiso, abanye behamba besiwa abafikelela nasesibingelweni, abanye baguqa kwakwezo zitulo abakuzo, wehla u-Moya ka Tixo pezu kwetu namandla Opezu Konke asisibekela.

Ukusuka apo waya e-Qofa. Intshumayelo yokuqala yaba kwayile yase Gcuwa (Butterworth). Lwadilika udonga nalapo bazinikela abantu kakulu alabiko ixesha lenkonzo yamva, sasebenza apo ukwalatisa abantu ngabanye ngabanye indlela yokuzuzwa uxolelo lwezono. Baqalelwa isiguqo yi Nkosi yabo ngumfo ka Smith Poswa u-Richard kwagqibela yena nokuvuka, oko eguqile. Ngofefe luka-Tixo nanamhla usalibambile i-Lizwi lika-Tixo. Into eyabambi apo kufika u-Maneli ahlale kude nendlu ye-Cawe ehlala kwa-Gosa, ndamfudusa kwalomini ndamzisa endlini ka-Nkosi u-Poswa, ndamtengela inkuku ndati mabayixute bampekele, wati nilumke anganiboni akasayi kuvuma ukuyitya xa eyibonile ukuba niyixela nge Cawe. Okwenene wayibona isukelwa nge Cawe, wati mayiyekwe akayikuyitya ixelwa nge-Cawe nje. Kulomjikelo walihamba lonke elama-Mfengu andingezibalisi zonke indawo aya kuzo. Ute xa ezakugoduka aye e-Matatiele apo ikayana lake lasemhlabeni belikona, waya e-Hlobo kwesika Mazamisa.

Yakonya apo ingqanga yase-Tshoxa imihla ngemihla yabuya ze e-Hlobo. Kwakulisiko lake lokuti akugqila ukushumayela alashumayeli bangene

entendelezweni babizele aboni esibingelweni kwenziwa oko zabuya ze intlaba'nikosi e-Hlobo. Ude wati ku-Mvangeli u-Mr. Samuel Maja xa ibibizela esiguqweni enye indoda. "Nqanda lamzalwana ati cwaka angabizeli." Ute u-Maja "li-Gosa eli libizelayo." Ute u-Mfundisi: "hai mnqande angabizeli nokuba uli-Gosa umoya wam awuhambi naye lomzalwane." Woyika u-Maja ukusa lonteto; waya ngokwake omdala wantintela. Wasuka lomzalwane waxakaniseka watata umnqwazi wake wapuma lomfo enekulu lenkomo. Ute xa edlula ebantwini ngasemnyango wendlu ye-Cawe, wateta wati: "abantu aba zigusha na lento kutiwa masibaqube ukuya esiguqweni?" Watsho wemka umshumayeli ne-Gosa lebandla lasala apo eligoza ndibalisa ngalo. Lawuqukumbela umsebenzi walo wokugqibela kulondawo lomini ngawola amazwi awatetayo:— Ukusuka e-Kapa (Cape Town) ndiyokuti xa kwa-Zulu pesheya ko-Tukela andifumananga mhlaba ulakuni njenge-Hlobo.

Kwasa ebotshelelwa ikari ngumfana ka Ntloko wasiwa e-Dutywa kwa Ntlabati ehamba no George bafika emzini wendoda ka Tixo ngenyaniso. Bacita ubusuku obumnandi lati lilikaya labantsundu nje namhla lasisimhla kuti ndaqonda ukuti lomzi ngokwenene ngowe gqoboka futi ndaqonda ukuti abobantu baqelene nezi-Balo Ezingwele bayayazi levesi eti:—"Imbuko yabasenzini ningayilibali ngokuba hete ngayo inxenye bazamkela ingelosi bengazazi." Emva kwesidlo sokuhlwa nesikonzo sinikwe indlwana eyodwa eyandlwe kakuhle ibedi zimbini salala apo. Kwalile kusasa lingeka pumi nelanga kwanqonqozwa emnyange. Ndite yintoni? Nditsho noko ndicinga ukuba ngumntu ozisa ikofu, ute lomntu u-Mfundisi use kona? Nditewe. Ute nditunywe kaye, ndite ngena wange-

na. Yintoni? Hai ndinendaba ezimbi ndisuswa ngu Nkosi u-Mazamisa ukuba ndizokubika ukuba eliya Gosa lase Hlobo, eliya lipume ngomsindo e Caweni libamba liteta lodwa aliseko! O! sakúza. Yintoni? Ubenani? Hai ubanjwe kumka mtu ngobubusuku: yamhlaba indoda kwapela. Asilalanga e Hlobo ngobubusuku oko kulatywe lomkosi pezolo. Maninzi amabali nalapa kwesisixeko ebewateta umfi enzeke alusizi kunjalonje kuyoyikeka kuzintloni ukuwabalisa. Emva koku malunga nokupela konyaka 1912 sinduluke sobabini nomfi sagoduka saya e-Matatiele sakwela kuloliwe oya e-Monti (East London) kwala xa siseblofweni e-Nciba (Kei) wemka umnqwazi womfu. nomoya wapuma ngefestile kwapela, waye ebaleka uloliwe walandazelwa lomnqwazi ngu Maneli yonke lomini kwalikelwa ne Gadi kwatandazwa. Yini le! kanti ngokupepeteka kwa lomnqwazi kuvele umsebenzi wokutandaza.

Ndafunda into entsha, sahamba sayakufika e-Mabele (Blany Junction) salala apo. Kwalile kwesika badakazi (midnight) yafika i-Goods train nomnqwazi ka Maneli. Ndancama mna ntwana engenalukolo. Kwasa sahamba yekoko ukusinga e-Monti (East London) yekoko ukusinga elwandle ukutenga amatikiti esiképe yekoko ukukwéla kudo-kolwana, yekoko ukufakwa engobozini ukusiwa esitimeleni. Ndaqala ndoyika ngoku kulengobozi, yandiqonda indoda yakuti ukuba ndiyoyika ngoku yati:—George! kunjani ngoku? Andizange ndimpendule andayazi nento ebendiyenza ukuvuma ukuhamba ngolwandle. Lazaliseka lomini ilizwi leculo eliti: "Aboni bayovika ukufa kwakufika." Ndazibona apo ukuba andifani nalendoda ndihamba nayo. Yonwaba njengomninimzi ehleli e-Pala esofini amapakati ehlinza inkabi yenkomo pandle

ebusika. Sasikwēle (2nd class) kwigumbi lesibini, kumhla ndalibona izulu lase mhlabeni. Akukonto ingekoyo apo zindyabo ngendyabo akukonto ingekoyo. Safika sebelapo abafana babe-Lungu ukusikonzela belulamile abavuma nokuba sipate impahla zetu noba senzeni. Ndambona apo ukuba uyageza xa ezilinganisa nomlungu okwangoku. Into endayibona kugumbi lesibini yaba simanga azi kunjani kwelokuqala. Bayavuya abantu abakwēle kunjaniwe eya ezulwini, kuba le esasikwēle kuyo ingumfanekiso ngokungaketi bala lamntu. Sahamba kamnandi sayakufika e-Durban nge-Cawe ngexesha lokungena kwe-Cawe saqasha orisho ukuba basise kwa Mfundisi u-Mr. Nyawo. Safika lo-Mfundisi ememile kungumntu pezu komntu yabetswa intsimbi yokungena kuba ebeselindelwe kakade u-Maneli lo. Site ukuba sifike kwa-Mfundisi u-Nyawo waziposa esofini wati yena udiniwe mandishumaye. Mna O! hai abantu baya kudana abasayi kwaneliswa ndim. Hai ndidiniwe shumayela. Noko kwakubi ndafumana ndaya e-Caweni ndafika seyizele ngabantu base Tekwini ndenza iculo ndatandaza ndavuka sendomelele; ndite xa kusenjalo xa ndivukayo ndakuposa amehlo pantsi kwesikwēlo (pulpit) nanku umfi u-Charles Paula lamntu obete yena ndidiniwe selehleli eze kuba ngumpulapuli kwo! yonakala indaba ndisati ngelam ndizaku dabalala. Ndacinga kude kumazwi esilumko esikulu u-Solomon xa ati:—"Luleka umntwana ngokufanelene nendlela yake woti kwano kuya amdala angapambuki kuyo."

Ndakumbula imini zam zobu kwenkwana e-Xesi (Annshaw) apo waye ndibamba ngesandla emke nam ekaya siye endaweni elubala ekude le nemizi yabantu afike andiyale ade alile, ndimangaliswe ukuba ubawo ulilela ntonina kunga fanga

mntu nje atandaze ati nam manditandaze nditandaze kanti ngezo nyembezi uyancenceshela uyayitambisa intliziyo kuba uzakutyala imbewu enqabileyo Hliziwi lika Tixo ndehliwa lufefe ndaqonda ukuti lemisebenzi aye nzayo yeyokugqibela ixesha lake liya finyela awushiye nati lomsebenzi wake. Ndaquba noko ndingeko kula mandla bendiweva engekangeni u-Maneli. Eyamva yangeniswa nguye ngokuhlwa. Ama-Tshaka enza into embi ngokuhlwa esoloko engena epuma evatile kakuhle ehlokomisa izihlangu asayiva ne ntshumayelo pofu u-Mfundisi eshumayela isizulu yaba yi Cawe ebanda kunene akwabiko nesiguqo abasinika netuba lokubizela esiguqweni sapuma sahamba kwangobo busuku sakumbula e-Pietermaritzburg. Sedlula apo saya kuhla e-Malenge sapatwa kakuhle kwa Manqana sedlula saya kutsho e-Franklin satika seelapo u-Ngobizembe umninawa ne kari emahashi mane yekoko ukusinga ekaya e-Matatiele. Kulo mjikelo nje ngokuba wemkayo kwasala kwelila ilifu eli mnyama pezu kwendlu yakokwetu.

Ingelosi eyabonwa ngu Johane u-Mpostile ikwele ihashe elilubelu egama layo lingu-Kufa, yatyelela kwadade wetu yamtabata umyeni wake u-Mr. Isiah Mayeza, safikela kulompanga onzima kuba lomyeni ubenje ngonyana engumondli wetu sonke tina bakwa Pamla. Kwabanzima kakulu pezu komfi ngalompanga, uti xa eyibalisa ngokwake: lompanga ufike ndikwa Tuku e-Ngqushwa (Peddie), emvuselelweni ndihlala kwa-Mfundisi u-Ncapayi no-Ncapayi engeko lomini, ndawa pantsi ndakohlwa kuvuka nokupakama ndada ndacela umfundisikazi u-Mrs. Ncapayi ukuba anditandazele. Andizange nditutuzeleke yada i-Nkosi ebubeleni bayo obukulu yabona kukolekile kuyo ukumzisa kum embonisweni wobusuku wati:—"Ba-

wo msaukulila kuble kakulu apo ndikona." Ite yakuba itshilo indoda ka-Tixo e-Matatiele e-Caweni pakati kosapo lwayo nebandlana elingepi labe-Sutu wayiququmbela inkonzo ngale ngoma yake abeyitanda kakulu kuba umfi lo ube ngumntu onengoma zake azitandayo abeye azivume akuba egqibe ukushumayela ngalemuni wavuma le:—

Sohlangana emlanjeni,
 Nazo izihlobo zam,
 Eziseko ezulwini,
 Ndiya kuzi bona nam.

Chorus:—Sohlangana emlanjeni,
 Ongcwele ke! Ongcwele ke unlambo,
 Sohlangana emlanjeni,
 Ohamba pambi kwe-Trone.

ISAHLUKO SESHUMI ELINANTANDATU.

Ndisazi nje ukuba ukubekwa pantsi kwalo upahla lwam kuza kubako kamsinya kwa njengokuba i-Nkosi yetu u-Yesu Kristu isiza msinyane. Yanguena intlanganisano yabefundisi i-Synod e Cumngce (Buntingville) ngo January 1913 ndiko nam ndihamba naye sanikwa indlu apo esixekweni yokulala njengesiqélo. Kute kusasa kakulu wasivusa wati masitandaze savuma. Site sipakama wayesele enxibile enxubele umtandazo wakusasa obako zonke imini ze Sinodi. Sabungena tina wakauleza wavuka wanxiba. Ute xa evutulula ingubo yake yokulala xibilili! inyoka yawa pantsi kanti ibizisonge ezingubeni ayamenza nto. Kubonakele ukuba kusindwe indlu engasahlaliwa yalungiselelwa indwendwe. Wena ucinga ukuba ubufundisi buyiswekile abunjalo konke ngumsebenzi onemini ezimbi nezinzima. Sabaleka na? Hai salala kwakulondlu styibulala inyoka leyo tina ngokwetu hai umfi kuba wayeyoyika nesono ngokungumangaliso.

Kulo Sinodi ndinosizi ukuti abanye aba-Fundisi bayishiya apo imitika namaqina endaweni yokwanda kwabasebenzi esitiyeni se-Nkosi bancipa. Babaninzi abapumayo ngapezu kwabangenayo. Baye abanye abe Fundisi abantsundu beqekeka bemka nezimvu ze-Nkosi kwindawo ngendawo, ngakumbi kusiqingata saku-Komani (Queenstown District). Kwako i-Circuit ezingena-Mfundisi yayinkohla. Kuzakutiwani? Waye umfi ngeloxesha selekulile selakululwa ebu-Fundisini be-Circuit selengu-Mvangeleli ojikelezayo. Kwabonakala ukuba lendawo mayisiwe e-Nkomfeni (Conference). O! kulapo e-Nkomfeni (Conference) ngo-April, 1913, abati aba-

Fundisi makafakwe kwasedyokweni ye-Circuit ukuba izikáli zotshaba ziwabinzile amadodana, itimba le-Africa emnyama amadodana anetalente ngenyaniso. Ndakucinga nangoku ngamabini kuwo kuti manditi: Buhle buka Kushe buhlatiwe pezu kwe-Nduli zako hai ukuwa kwama-Roti. Kwabonakala ukuba makaye e-Mpukane (Queenstown District) apo kuko izizwe zakulonina e-Mazizini, yaba yi-Circuit yokugqibela leyo njengoba i-Circuit yake yokuqala yabase Mazizini kwa-Njokweni ngokunjalo neyokugqibela yabase-Mazizini kwa-Dweba. Lavuma ilulama elikulu lehla leza e-Mpukane (Queenstown) njengokuba yena waye soloko eyuma nokuba kwakusitiwa makaye pesheya kwe Zambesi nokuba kuse Maputa kuye kwakulungile.

Okwenene wafika umhla emnandi obukade ulindelwe libandla lase Mpukane ngovuyo kuba ubeseluxelelwe ukuba i-Nkomfa itumele yena kubo. Wafika umfi ndise Dutywa walalisa apo kwasa eyindlela yokusinga e-Mpukane eliamba nomfana wake ongu John igama oqondayo ukuquba amahashi kakuhle. Wandimema nam ukuba ndimkape ndimse ebandleni lake elitsha ngokwe Nkomfa kanti lidala ngokwazana kwake nabantu emjikelweni. Sanduluka e-Gcuwa kusasa nge-Cawe aye ama-Gosa ebandla eyimeme yonke i-Mpukane engekakeki ukuba idibane yonke enkonzweni e-Tyiniira kwa Nkosi u-Zazela eyona ndawo ise sazulwini se Circuit. Waya u-Mfundisi u-Msimanga ekekile wapuma e-Wesile wemka ne Remente eninzi, kuba wati nokwenza wapuma ne-Gosa letu elite-mbeke kakulu. Safika seyingene inkonzo yokuqala izele i-Tyalike ngabantu amadoda, nabafazi, nabantwana iye yema ngomnyango. Wawungeze watshe ukuba kuko uqekeko ngango buninzi babantu esafika beko benxaniwe benxanelwe ilizwi lika Tixo.

ngomlomo woyise wabo. Ute pambi kokuba ashu-mayele wati makuke kutandazwe. Sawa sonke emadolweni ebusweni buka Yehova owasenzayo kute cwaka ixeshana wati: Taudaza Johane Mboli kwalapo kwavakala ukuba i-Nkomfa ikokelwa ngu Moya ka Tixo ekwenzeni izalatiso, wehla u-Moya ka Tixo pezu kwetu sonke esatandaza u-Mboli. Lwakala usapo lwabacitakali ndaqonda ukuba siyinyatele namhla invuselelo.

Wangena esikwelweni (Pulpit) umfi wayiseka intshumayelo yake kumazwi o-Mpostile u-Paulos kuma Korinte okugala isahluko 12 ivesi 25.—“Ukuze kungabiko impambano emzimbeni koko ati amalungu afane ukukatalelana kwawo.” Kulawo mazwi mlesi indoda ka Tixo yakupa izinto ezintsha nezindala yatsho isiti uko ke no-George (umbali) woke emva kwentshumayelo apose amazwana. Asibanga ko isituba somnye umntu ukuba apose amazwi. Sazala isibingelo ngabadala nabacinane.

Nge-Cawe elandelayo wayisa inkonzo kwa-Zangwa. Ndandihamba naye. Was humayela kwala ntshumayelo abeyi shumayela e-Tyiniifa. Kwabuye kwaba njengoko baguquka abahedeni nengqola ezindala zase skolweni nababuyi ngomva nabantwana nefemete yazihlaziya. Ndamshiya apo ngokokuhlwa emsebenzini wake nam ndabuyela kowam e-Dutywa. Ndamshiya ezindleni ezihle ze-Gosa lalapo u-Mr. Samuel Mvumbu ne nkosikazi yake u-Madongwe. Emva koku ke waya ekaya labe Fundisi e-Mpukane ehamba nalowa John wake nomzukulwana wake intombazana yam eyabe ihlala kuye eyaba ngu Mrs. Charles Muqabisa emva koko. Apo e-Mpukane e-Mission wave hlala nabo bantu bobatatu ngaye. Kautelekelele esosizungu nobulolo, pezu koko yapuka impilo yake

wagula kakulu kwasa wagula, bada boyika abantwana babikela i-Remente. Yazibalula apo intombi yomfo ka Tshayinca u-Mrs. Ben Mahlasela ukuba ingumntwana womntu namanye amakosikazi akwa Sikelewu o-Manyano amonga u-Mfundisi amtandazela, hai wagula, ndamtoba e-Mpukane weza kum e-Geuwa (Butterworth) apo afumana ububételana obungeni. Wenzelwa ububele obukulu ngu Mfundisi wase Wesile o waye lapo u-Rev. W. Baker. Wasele hlala apa kum kuba indlu yabafundisi ese Mpukane ayimlungelanga konke; wayisebenzisa pofu i-pulpit yake eyihambela ezitata zonke izalatiselo zake nemini zentlanganiso zaba Kokeli no Nyanga-Ntatu njalo njalo esuka kum e-Geuwa (Butterworth). Waya eba-butátáka empilweni lazaliseka ilizwi lo-Mprofite oti:—Imidla yetu yiminyaka emashumi asixénxe nokuya iti ngenxa yokomelela ibe ngamashumi asibózo, amandla ayo abubunzima nobubi noko. Waye ke ngoko eyi 79 ubudala bake. Saqonda ukuba makaselehlala apa kuti tina ntsapo yake. Uhlobo lwalo mntu lwalunje; wayengena kuhlala engenzi nto-napakade, makabe soloko kuko into apezu kwayo mhlaumbi ayenzayo mhlaumbi esiti mayenziwe mhlaumbi eyisingete yena ngokwake wayengenalo ixesha lokufeketa nelokutshaya. Ngenini zokukúluleka kwake emsebenzini webandla lake wabála incwadi yake ayibála ngokwake ize ifundwe ngokubanzi yi-Remente; futi ifundise abantwana ezoncwadi zake nazi utsho u-Rev. W. Baker, Wesleyan Minister, The Mission Butterworth, Transkei, ngo April 1913.

Emva koko wabála incwadi ezimbini enye wayiqondisa ku Rev. W. Baker etétá ngencwadi yake ayibáhileyo yamasiko (Native Custom), esiti inconywe kakulu ngabe Fundisi u-Revs. White.

E. J. Warner, T. Marsh, J. Rob, W. J. Morris, Jonathan Mkosi, L. Mtembu, kunye nama-Gosa o-
 L. J. Mayeza, G. Pamla, namanye, esiti iyafunwa
 ngabe-Fundisi, nangama-Gosa, nazi-Titshala, na-
 ngabantwana, esiti xa ebe se Sinodini e Clarkebury
 ufumene £7 10 ngokutengiswa kwazo ebonisa ukuba
 lenwadi ifanele ukuba isetyenziswe pakati kobu-
 Wesile njengokuba ibalwe ngesixosa inokutengiswa
 ngeshe'eni. Incwadi ayibekisa kwi Chairman wa-
 teta ngokupumla kwake esiti abazali bake bati,—
 wazalwa ngo 1834 ngako iminyaka yake yi 79 ekom-
 bamba ukwapuka kwempilo yake ebonisa ukuba
 unyanzelekile ukuba makapumle kwi (Conference)
 elandelayo, ekomba ukuba wangenela ubu-Fundisi
 ngo 1866, ebonisisa ukuba seleneminyaka eyi 47
 engum-Fundisi, esiti selelindele ukufika kuka Yesu
 ne-Ngelosi zake ukuba amse e-Paradise, esiti unga-
 tsho njengom Positile u-Paul ukuti:—"Ululwile
 ululo olulungileyo," esiti utelekelela okokuba abantu
 abagqobokayo pantsi kwentshumayelo zake banga
 pezulu kwama (25,000), esitsho nokuti waba ngum-
 Fundisi wokuqala ontsundu ukubekwa izandla kwe
 lilizwe, ebulela ukuba engaqekekanga, ebulela no-
 kuba eshiya unyana ebu-Fundisini u-Rev. J. W.
 Z. Pamla kanti kuzaubuye kulandele nomzukulwa-
 na wake u-Rev. N. Pamla, esitsho esiti lonke
 usapo lwake ulushiya e Wesile. Ezincwadi zo-
 mbini uzibale ngo April, 1913.

Undulukile e-Mpukane malunga nokupela ko
 1913 waya ekayeni lake lase mhlabeni e-Matatiele.
 Wati elapo wandibetela ucingo esiti upilile selequba
 unsebenzi wake wokujikeleza kwindawo ngendawo
 apo amenywa kona ngabe Fundisi. Waquba ke
 kakuhle iminyaka emitatu. Kute ngowe Sine ngo
 1917 waya e-Nkomfeni (Confrence) eyayise Bloem-
 fontein nalapo wade wasala sebegodukile abanye

abe-Fundisi nama-Gosa waquba invuselelo. Yati kanti lo Conference yeyo kugqibela kuye seleye kubulisa. Ngezwi elinye singati wayeye kubeka pantsi intonga kuba idabi lipelile. Pofu kwa ngo December, 1915, waye ndibalele wati ze ndingaposisi i-Kresimesi mandiyivume kuye andabiko kuba ngeloxesha ndandise Mbusweni (Civil Service). Kute ngamhlanazana utile ngolwesi Hlanu ngomhla we 22nd June, 1917, wati ku Mrs. Pamla: Ndiya hamba ndiya kushumayela e Kokstad; utsho kusasa kakulu makubotshelwe i kari. Kute kuba ilizwi lake lalingu mteto ekayeni lake kwabotshelwa. Wati nantsi enye into emandiyitete kuwe:—Wawete u-Madlamini inkosikazi yake yokuqala engasekoyo yena akasokuze eze kum ndim endiya kuya kuye. O! wotuka omnye babodwa akukomntu ukoyo ingatini lonto ukwenzeka ndim umntu osisiguli nozauqale ahambe. Wena uzauke uhlale ngapaya koko ungati kulenxowana yetu engapandle kwelifa (estate) eli labantwana betu uzifunele umntu wokupembela umlilo yatsho intombi ka Mjodi. Ute u-Maneli hai, mhla sangenela ubufundisi nenkosikazi yam sancama konke. Yati mhla yabubá ndikutandazele ku Tixo ukuba zakugcine uwufuze umsebenzi wake, kodwa futi ndite angakubeki emhlabeni ude ube liviti into yokufeketa abantwana ze i Nkosi ikugoduse ke ngoku ndizakugoduka yatsho indoda ka Tixo bopani amahashi am ndihambe. Kwabotshwa wahamba no mbexeshi wake omdala, umfana okwa kusitiwa ngu Lutoli, ngum-Gcaleka ngokuzalwa. Zihlobo zam ezingama Kristu utinina u Mprofite? “Gqala ofezekileyo ukangele olungisayo ngokuba isipelo somntu onje siluxolo.” Kanimkangele lomntu ka Tixo endibalisa ngaye nanko! ehamba ngekari yake ebulisa umfundisikazi nentsatshana yake engumntu oyaku-

shumayela e-Kokstad abuye ngo-Mvulo. Waya walika e-Kokstad kwangolwesi Hlanu olo. Nanko ngo-Mgqibelo pakati komzi elungisa imicimbi yake kakuhle epilile engabikwa nto efikele kwa Mfundisi u Rev. F. Nomvete kuba waye ngumntu wabe Fundisi ikakade lake.

Kwasa okungaliyo ngemini ye Cawe ngemini ye Nkosi wanikwa isikwelo (Pulpit) kulo ndlukazi yama Wesile washumayela eyase mini. Wamkelela ebulungwini obuzeleyo abalingwa, wancedisana nabanye abefundisi ukunikela umtendeleko we Nkosi. Neya ngokuhlwa inkonzo yanikwa kwayena.

Babe liqela abe Fundisi ababe se Kokstad nge zontsuku aba-Mhlope naba-Ntsundu. Intshumayelo yake yangokuhlwa ngomhla we 24th June, 1917, yaba yeyokugqibela naye watsho wati ndishumayela okokugqibela emhlabeni ngomso aniyi kupinda nilive elilizwi ngowam umlomo yizani ndibulise. Enye into awayeyitete ngapambili esesekayeni lake e-Matatiele wayete aze ati akububá nokuba ububéle pina aze angcwatywe e-Kokstad. Lo mini ngokuhlwa sazala isibingelo ngabafuni abafuna Inkosi ngend'ela engaqélekanga. Wawa umntu pezu komnye isikalo esifara esavakala nakude kakulu sabafazi, namadoda, nabantwana. Asibanga namtutuzeli ngokuba ete uyise wabo no Mfundisi wabo:—"Anipindi nindibone ngomso." Emva kwenkonzo uye kulala kwa Mfundisi u-Nomvete, kute kusasa ngo Mvulo kwasiwa ikofu yake. Lowo ubeyisile ubuye esiti umfundisi akayiselanga ikofu usalele. Ute kwangoko wancwina wakatazeka kakulu umfana wake u-Lutoli umbéxeshi wenqwelana yake yamashashi wati: Hai! akazange alale lipumile ilanga uyalipangela yena ilanga okanye ebete siyakhamba kwakusasa kakulu ze

ndivuke kwanini ndipe amahaŝhi. Hai yanxuba lentwana yacela ukubā mabancede abantu bakwa Mfundisi u-Nomvete bamse yena Lutoli kwelo gumbi bati ukulo. Bamsa! okwenene njengokuba ibitshilo lentwana ingu Lutoli igōra elikulu lama Wesile lihambile ngobo busuku be-Cawe. Ngalo lonke ixesha esenako ukuteta wateta ngo Yesu wati pezu komkōba wake ze kubālwe lamazwi:—Kufa! Lupi ulwanvila lwako, nawe Hadesi lupi uloyiso lwako.

ISAHLUKO SESHUMI ELINESIXENXE.

Ndahlala nale-Nkosi iminyaka emashumi matandatu anenyanga ezintandatu, kodwa ngoku ilanga lokonwaba kwam litshonile ngonapakade, umpfumlo wam uzaliswe lusizi. Uti umntu akundenzela ulunya akundipata kakubi, akundi-bandezela nditi wenziwa kukuba endibonelela ukuba ndingena bawo. Uti umntu akundenzela ububele akundipata kakuhle zindishiye inyembezi nditi kungenxa ka bawo, yiyo lento ebangela ukuba lomntu andenzele ububele. Um-Fundisi u-Nomvete ukauzele kwa oko waya kubikela abanye aba-Fundisi kwa kusasa njalo waba ngowokuqala ukufika esidumbini, u-Rev. T. R. Curnick waba kwanguye owandibetela ucingo kwango-Mvulo njalo kanti ulubetele lonke usapo lwake. Isi alam esingungu mha e-Matatiele silindele ukufika kwenqwelana yomyeni wake kunye naye. Hai latshona elingaliyo engafikanga. Ite kanti lantwana ingu Lutoli ibambé ihashi yaboleka isali kwangoko yakwéla yaya e-Matatiele ukuya kubikela intombi ka Mcetywa unina wosapo.

Endaweni yokufika no Mfundisi u-Lutoli ufike yedwa kokwetu ngobobusuku. Sonke sabopa kwa ngo Mvulo lowo. Abokuqala ukufika esidumbini sake kwaba ngu nyana wake u-Sobantu naba Zukulwana o-C. T. Pamla no Nathaniel Pamla lo ongu Mfundisi ngoku e-Natal. Ubúbé nge Cawe, wangewatywa ngolwe Sitatu seluko lonke usapo lwake ngapandle kwam; pofu nam ndakwela kuloliwe kwa ngo Mvulo lowo wati kuba uke aye ngase Bloemfontein ajikeleze u-Sutu ndaya kufika entsuku mbini efihliwe. Ndafika aba-Fundisi ababini bela-

po bebopa umhlokokazi, nosapo. Amenzela imbeko ama-Wesile amngcwaba ngo mngcwabo opakamileyo. Naba aba Fundisi abamngcwabayayo amagama abo:—Revs. T. R. Curnick, W. Garner, G. Baqwa, no F. Nomvete. Wazibalula kakulu u-Rev. T. R. Curnick ngenteto yake ayenzayo ngomfi ebonisa ixabiso lake nemisebenzi yake nangamacebo ake alungileyo ebufundisini bake. Akabina ntloni ukuti naye impumelelo yake ebufundisini bake yaba pezu kwamava awafumana kumfi u-Charles Pamla wada wati akwaba bekuya kwehla ingelosi ivela e-Zulwini itete ngemisebenzi yake. Nabanye aba-Fundisi bawisa inteto ezintle kakulu ngaye.

Ndafika emzini womfi e-Matatiele kuko indoda ka Tixo u-Rev. Mji yasibopa elonxeba. Umfi wayehlonipekile nakwa bamhlope ngangokuba e-Kokstad abamhlope bafuna ukuba ingcwaba lake libe sendaweni yawa bamhlope apo angcwatywa kona. Sayibulela leyo mbeko. Zaba liqela ityalike zakuti ezamzilelayo. E-Gcuwa (Butterworth) sagunxa isibingelo sasiqala pantsi saya kuma pezulu. Intshumayelo yesikumbuzo sake yashunyayelwa ngu Mfundisi ontsundu u-Rev. William Mama ecelwe ngu Mfundisi u-Rev. William Baker. Wenza intshumayelo engasoze ilityalwe e-Gcuwa (Butterworth). Zaba liqela incwadi zabefundisi nezihlobo zetu ezafikayo ukusikuzi nokusibopa kulompanga. Eyomfundisi u-T. B. Soga, yafika ifumbete £1 2/6 neyo Mfundisi W. Jijana, yafika ifumbete £1 2/6 neka Mr. Kali Jafta ifumbete 15/-. Egameni lomzi ndiyanihubulela bobawo e-Nkosini.

Emva koku ndafumana incwadi ezintatu ezive-la kubefundisi ababe nam futi bengabasebenzi kunye nam no bawo esitiyeni se-Nkosi babeke base Gcuwa (Butterworth) okweminyaka emininzi ndipantsi kwenyawo zabo; zaba zincwadi ezinexabiso.

kakulu kum. Ezoncwadi zazipuma ko Revs. W. J. Hacker, W. Baker, T. R. Curnick. Ezoncwadi zabo befundisi zaba ngumomelezi omkulu kuti sonke lusapo lomfi kwada kwanamhlanje. E-Matatiele njengoko seke ndatsho ndalika kuko abafundisi ababini bebopa besomeleza usapo ati asakumka omnye sisati kusele mnye namhla suka kufika omnye njengokuba ndaba nentsuku ezisibozo ekaya soloko beko ababini abafundisi abantsundu. Ndashiya bababini ndalibona lomini elalizwi elatetwa yi Nkosi yetu xa seyipezu kohambo lwayo lokugqilela isiti:—"Nguwo lo unyalelo wam owokokuba nitandane."

Emva kokuba ufeziwe wonke uncimbi woku-ngcwaba lapela nezila kwabonakala indawo yokuba pezu kwengcwaba lake makumiswe ilitye lesikumbuzo. Kugqite iminyaka emine nenyanga ezintandatu lafika ilitye lesikumbuzo. Ngama lungiselelo awenziwayo kwabonakala ukuba elilitye malibekwe limiswe ngu Mongameli (President) we Nkomfa. Ngetamsanqa ite kanti i-Sindi ka 1922 ngo January eyayise Kokstad kule dolopi inengcwaba lomfi ihamba netamsanqa lokuba i-Chairman yayo ikwayi President ye Komfa u-Rev. Arthur J. Lennard.

Ndinduluke e Gcuwa (Butterworth) ngo January lowo ngololiwe ukuya kudibana nosapo lomfi e-Kokstad. Yekoko ukusinga koma Bloemfontein koma Thaba Nchu e-Lusutu (Basutoland) ndayakutsho e-Mnambiti (Ladysmith) ndaza kutsho e-Mgungundlovu ndajika apo ndatata indlela eza e-Franklin. Kute xa ndise Malenge esitishini sakwa Loliwe ndengqwakaza no Mfundisi wase Tembani kanti ukwakulo loliwe ndikwéle kuye u Rev. William Garner. O! wandixelele lo Mfundisi ukuti nali ilitye lesikumbuzo sika yihlo ndikwéle

lona kulo loliwe ndisuka nalo e-Natal ndilisa e-Kokstad. Ndabulela kakulu kulo Mfundisi. Sihambe nalo ke sada saza kufika apo uloliwe apela kona e-Franklin sincokola kamnandi. Ndite kuye uyintonina kula Mfundisi u-Garner owayese Ngqushwa (Peddie) endabaptizeshwa nguye nowaba ngumnata wokuloba ubawo uba abe ngumshumayeli welizwi lika Tixo. Ute hai kudibene amagama nje andizalani naye. Sahamba ke, sifikile e-Franklin senze ubudididi bokuqasha imoto zokusitwala sonke kunye nelitye elo sada saza kufika e-Kokstad. Safika selapo u-Rev. Jno. W. Zulu Pamla yaseli lahla ibatyi pantsi yamema nabanye abafana bantwalisa lomtwalo welitye unzima kunene. Ide yafika imini yokubekwa kwesikumbuzo sebeko bonke abantwana bomfi nabazukulwana. Lomsebenzi wenziwa ukunike kwelanga ngemini enkulu imini ye Cawa. Saba sisikumbuzo pambili sibekwe ku ngwelo yembongolo sisiwa emangwabeni.

Emva kokupuma kwenkonzo yaba yinkonzo enkulu yesikumbuzo bebaninzi abantu base-Wesile abalapo. Kuhambe pambili i-President ye Conference, emva kwayo usapo lomfi, emva kwalo aba-Fundisi abam-Hlope naba-Ntsundu, nama-Gosa emva kwabo i-Bandla le-Nkosi i-Remente ka Kristu, befale bonke ngababini, waye lom-Fundisi owayepete lenkonzo u-Rev. Arthur J. Lennard (President) enxibe isinxibo esifana nesom-Fundisi John Wesley, esifana nesinxitywa ngabafundisi base-Tshetshi koko sona asimhlope simnyama. Abantu ababelapo babebaninzi kakulu nabamhlope nabe bala (coloured) abona bemi balomzi wase Kokstad, ayelapo onke amahlelo. Kwati kusa kuvulwa isango lamangwaba abelungu ndabona into entle ukungena kwabantu bonke nabantwana kungeko ocekiswayo nge bala lake wangumfanekiso

omhle yati xa ibamba ngapambili injengele yakulo Moses no Aaron, ndakumbula umalusi omhle onganani nabelusi belilizwe abahamba ngasemva beziquba igusha zabo, koko yena ehamba ngapambili zimlandele ezake igusha. Ndatsho ndati umPresite omkulu sehambile ngapambili tina silaziyo ilizwi Lake singamlandela. Site pambi kokuba sipume e-Caweni ukuya emangwabeni, wandibibizela egumbini um-Fundisi u-Rev. Arthur J. Lennard wati kum. Isiko lesikumbuzo nali:—Kuya kwenziwa iculo kutandaze umntu abemnye. Emva koko kutete aba-Fundisi abatatu, nonnye konyana bomfi, ilele kuwe ke indawo yokuketa abangatetayo ubaxele kum ze nna ndihlokomise amagama abo xa sise mangwabeni. Ndite ke nna ukupendula bakete wena Mfundisi, wala akavuma. Ndite ke makutete wena yise kuba ibinguwe i-Chairman yake iminyaka emininzi no Mfundisi u-Samuel Clarke kuba nguye alwe naye amadabi amaninzi kweli lase Mpumalanga no Mfundisi Peter Mpinda kuba nguye omdala kubo bonke aba-Fundisi abantsundu abalapa nomaziyo umfi kwase butsheni bake. Ute kulungile xela iculo eliyakuculwa. Ndite lele 196, iculo lo Mfundisi wake Bishop Taylor wase America indoda eyamphelelelele ukuze abe yimvuseleli. Ute kulungile, ze kutandaze bani? Ndite kotandaza u-Mfundisi Hargreaves Ntikinca umntwana wakokwabo kuba bayazalana ngokwase nyameni nangokwase moyeni. Ute kulungile, sapuma ke senza ufozo ukusinga emangwabeni. Sifikile ke engwabeni lake ndipawule ukuba ilitye selakiwe selimiswe pakati kwamangwaba amabini abelngu. Ngasekunene kungewatywe i Ngesi lapesheya lingu Mvangeli, ngase kohlo li-Joni (Soldier) elafela apa ngenxa yelizwe no Kumkani. Lilele pakati kwezo njengele zombi-

ni ingewaba legoŋa Jakulo Lamplough no Impey. Sifikile apo u-Mfundisi omkulu u-Rev. A. J. Lennard ute sovuma iculo le 196. Salivuma simi sonke eso sihlwele.

Emva kwalo ucele u-Mfundisi Ntकिनca ukuba atandaze. Wawabeka amabini amazwi wasibeka isililo. Ndacinga imini abaya kumbeka ngayo nge-mini yokugqibela mhla bosulwa ngu Tixo wabo ezonyembezi. Egqibile umfundisi ibandla livume ngokuzelileyo liguqile umtandazo we-Nkosi. Sivukile ekutandazeni i-President yenze amacapaza okutela ngobomi bomfi lo uhambo lwake amadabi awalwileyo kwindawo ngendawo ahambe kuzo notshaba lwake lokugqibela ewe olwetu sonke lufike selexobile. Waqukumbela ngeliti igama lalomntu ka Tixo beliligama elilungileyo napi napi apo ake wayatela kona ushiya igama elilungileyo ewe uhambile yena kodwa igama lake lihleli laye liyakuhlala liye kuzizukulwana ezingekabiko. Ngalo kobaliswa yatsho indoda ka Tixo kwangati ukuteta kupelile kanti usaza kusivulela isiteti umfundisi Mr. Clarke: Ukufika kwam kwelilizwe ndivela Pesheya mhla ndabona umfundisi womntu ontsundu ndabona umfi lo u-Rev. Charles Pamla no Rev. Stephanus Makhobotloane, ndamangaliswa kakulu mhla ndeva umfi eshumayela ndapaula kwa oko uba lomntu akayedwa uno Moya ka Tixo. Ndibuyeye ndanentsikelelo yokuba ndikwesisiqingata saku Komani sasebenza kunye. Ndamsfumana eyilonto awayeyiyo mhla ndaqala ukumbona. Lonto ubeyiyo kwada kwayimini yokupela kwedabi i-Nkosi yake inaye njengoko yatshoyo ukuti:—"Bona ke ndinani ndobanani kude kube sesipelweni selizwe. Amen." Yatsho yabeka indoda yamadoda. Zihlobo zamndiqaula nje apezulu yateta londoda.

I-President emva kwayo ibize u-Rev. Peter Mpinda opakamile ebindekile wati:—"Le siyibeka kulo mhadhi yindoda ka Tixo eyaba kwawokuqala ukungenela ubufundisi betu kwelilizwe, mna ndimi apa nje, nabanina omaziyo akange malati ngomnwe ati kuko into ekohlakeleyo nesisiposiso aka wabizwa ukuba apendule ngayo. Singewaba apa um-Fundisi, lomzekelo wake wokukonza u-Tixo ne Tyalike yake sonke singanguwo ukuba solandela emanyatelweni ake njengoko yena wanyatela emanyatelweni o-Msindisi wetu u-Yesu Kristu." Amen. Emiva koko ute u-Mr. Mpinda:—Mna ndaba nentsikelelo yokukutshelwa e-Seketini ekupuma yena kuzo, ukutatela e-Colony kude kube lapa e-Mpumalanga ngoko ke bendifanele ukumazi kakulu.

Kubizwe umbali, mna ekugqibeleni ndabulela egameni lomzi wakowetu lembekokazi yenzelwa u-Bawo ngaba Fundisi abamhlope nabantsundu kuba ndingazange ndiyibone ngawam amehlo nentombi ka Mjodi unina wetu ngokusifaka nzulu kangaka isandla enxoweni (pocket) yake, atenge ilitye elihle kangaka nokuyala abantwana bakowetu ukuba ze bagcinane bahambe ngale ndlela inamatye nameva de sonke siyekumbona ubawo owayesitanda kangaka sonke. Hamba kahle Mtinkulu umkondo welizwi lika Tixo uwugqitatile.





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