ya balandelwa zititshere ezimbini ezingama Tahiti. Abase Rapa balanikela ilizwi, izitixwana bazilahla, baqala impilo entsha kanye. Namhla into ongabona ngayo ukuba kwakukonzwa izitixwana lilitye eseliqekeziwe kwakiwa ngalo indlu, ongava bekuxelela ukuba libe lingu-Tixo wabo, noyise babo. Efika kona emhlope, ngokukodwa olingesi bamamkele ngobubele obukulu, bambambe ngezandla nokuba abazanga bambona ; kube kungeko oya kucinga ngokuta bata into yomnye nokuba isicenge. Nokuhlala bapumile kweziya nqaba zibe zise zindulini. Wakungena endlwini baya kukupa into abasukuba beyidla unikwe indawo yokulala. Injalo imisebenzi yilizwi apo lamkelweyo kona.

AMANDLA EZIBALO.

Um China otile uti ukubalisa ngelizwe lako wabo : Ndifun’ ukwenza amazwana ambalwa ngelizwe lakowetu nelizwi lika Tixo. I-China yahlukile koko ibe ikuko ngokumalunga nencwadi Yezibalo Ezingcwele. I-Grospel ka Kristu ngoku iyalintyutya ilizwe. Imbewu ekade ihlwayelwa iza kuvelisa iziqamo. Ndiyakumbula oko ndibe ndise yinkwenkwana ndati ndakufumana incwadi yezibalo, ndiyipiwa ngabantu base mzini, ndayisa ekaya. Ndati ndakumbonisa ubawo wati “ Mna andifuni kulesa ncwadi ka Yesu, ndifuna ezika Confucius.” (U-Confucius sesinye sezilumko zase China esasiko ngapambi kuka Yesu esizincwadi zi- sapakanyisiweyo nanamhla luhlanga lwakowabo.) “ Wayitabata kum lencwadi yezibalo wati mandingabofunda ncwadi ndizifumana kubantu base mzini mandifunde ezika Confucius. Namhla ke akusenjalo. Ngoku uti um-China akuyibona incwadi yezibalo anxamele ukuyifunda kuba imihla yonke kutetwa ngo Yesu nendaba ezimnandi zake ezihlokoma njengendundumo. Uti akuyifumana ayifunde kube msinya ukuza enkolweni. Ewe into eninzi yamakowetu ibe ngama kristu ngokufunda izibalo Ati akukolwa azifunda azipengulula, abe funa ukuze axelele abanye ukuba lisenini na itemba lawo, ababizele ukuba nabo beze ku Msindisi wehlabati. Hayi Ezizibalo zin- gcwele! Ukukanya kwazo kuza kude kufikelele na- kwilizwe lobumnyama, e-China.

Make ndinibalisele ngokuguquka kumfo otile. U- besebenza evenkileni yom-China ebinamakristu aliqela. Lomfo ube fundile eziqonda incwadi zika Con­fucius. Ubewatiyile amakristu ewagxeka ngokuti adele oyisekulu nezitixo zakowawo. Ubezama ngako konke anako ukubatintela abafun’ ukuza enkolweni. Lamakristu ayesebenza naye ayekatazeka kakulu nguye, kuba ebeti akupikisana naye awoyise ngobuciko. Ada lamakristu amnika Izibalo ati makake azifunde akangele ukuba azimgqiti na u-Confucius. Zati zingekabi ninzi intsuku emva koko wanqamka ekuwagxekeni amakristu. Akugqiba iveki ezimbini efunda akabanga nakufihla ukuba inyaniso uyifumene kwimfundiso ka Kristu; kaloku watanda ukuteta ngobu kristu. Kwakudlula inyanga wati izitixwanauzilahlile, uyeva ukuba u-Tixo uti makazilahle. Okunene wazilahla kwaoko izitixwana waba ngumkristu, waba kwiqela elilwela u-Kristu. Kungekabi mzuzu eguqukile kwabako impikiswano enkulu pakati kwamakolwa nabahedeni e-Oakland. Kwicala labahedeni kwakuko iqela lamadoda angamaciko afundileyo, aziqondayo incwadi zika Confucius. Weza nalomfo usand’ ukukolwa. Elopike lagqiba intsuku ezintatu, boyiswa abahedeni, abaze babuye bafune into enjalo. Bazalwana abakolwayo kaniyikangele into enokuveliswa Zizibalo.—*Juvenile Offering.*

E-Fort Beaufort ngomhla 17 ka April kuya ku- tengiswa imihlaba emine yezisa namasimi.

UKUBEKWA KWENDLOVU EMHLOPE.

Pakati kwezilo ezikonzwa ngumntu akuko sike sadlula ukubekwa ebekwe ngako indlovu emhlope ngabantu base Siam nase Burmah. Iti yakuti tu ehlatini kunge kufika into evela ezulwini. Kuya kweziziwe onke amalinga okuba mayibanjwe, ifakwe kwindlu engati yeyenkosi, ibe nento eninzi yezicaka zokuyilungiselela. Ukuba inkosi yalamazwe uyibize ngokuti “ yinkosi yendlovu ezimhlope,” ingemlibali umntu otanda ukuyipakamisa. Maxa wambi kubako imfazwe ezinkulu kubangwa indlovu emhlope. Ongenayo bamcingela ukuba akatandwa emazulwini kengoko uya kuhlelwa ngamashwa.

E-Ava ngokukodwa asikuko nokuba ibekiwe indlo­vu emhlope. Kutiwa ukubizwa ngu “ Nkosi.” Abantu bayibeka ngobukulu nangapezu komfazi wokumkani. Indlu yayo ihonjiswa ngento ezinqabileyo. Ikutshelwa umpakati omkulu ukuba ayikangele. Uti umntu wase Burmah akungena endlwini yayo ade alale pantsi ukubonisa ukuyibeka kwake.—*Mission­ary Herald.*

ABAHEDENI BOKUGQIBELA.

U-Archdeacon Kirkby, umfundisi wase Tshatshi ose North America kuma India, ubalisa ngokuti kwindawo akuyo kufupi ne Hudson’s Bay kuhle into ayibulela ngangenakukuxela. Emveni kokuba ebehambele kwindawo enabanye abafundisi uquba ati, “Ndize kufika ekaya ngomhla 13 ka August, kwaza kusadlule iyure yanye ndaya kungena etyalikeni nomhlanjana wam omncinane ukuya kubulela u-Tixo ngenceba zake kum. Ewe ezo zindaba ezilungileyo kodwa ezona ndaba ziyizalise intliziyo yam ngembulelo, zenza ukuba ndidumise u-Tixo *zezokupela kobuhedeni kulendawo ndikuyo.* Kute nge Sabata, inkosana yama Samatawa yeza kubaptizwa nabantu bayo abalishumi elinesitandatu- *Bona bebengabahedeni bokugqibela kulendawo.* Wanga u-Tixo angazukiseka ngenxa yalentsikelelo ingaka. Ndiqinisekile ukuba abayivileyo baya kubulela kunye nam. Inkosi leyo ike yenza imizamo emikulu kuba ibinabafazi abahlanu kodwa ubabalo luka Tixo lukoyise konke oko, namhla iti ikwele Nkosi icala. Ndike ndateta nabo abafazi bati noko bebepetwe ngobubele bonwabile, banga kanye bangahluka kuyo babe ngama Kristu, kunokuba babe nayo bahlale ebuhedenini.

“ Asizindaba ezimnandi yinina ezo. Emva kwemi- nyaka yomsebenzi nenxamleko Igospel ka Yesu yoyisile apa. Anditeti kuti bangabantwana baka Tixo benene bonke; kuba akunjalo. Into endiyaziyo yeyokuba akuko nokuba ibenye itente ekungenzelwa kuyo umtandazo imihla yonke ; akuko namnye ongezi kupulapula Ilizwi ngemini engcwele, eze ngovuyo.”— *Coral Missionary Magazine.*

IBISHOPI ENTSUNDU YASE AFRICA.

U-Samuel Crowther oyi Bishop e-Niger wazalelwa e-Oshogun, umzana omncinane pakati e-Africa, ozimayile ezilishumi elinesine ukusuka e-Benin. Igama lake lobuhedeni waengu Adjai.

Ngamini itile, ehlotyeni le 1821, lapuma ilanga labalela njengokwemihla, kuhleliwe konwatyiwe nga­bantu balomzana oyi Oshogun. Bade bayilungiselela ukuya emisebenzini kungeko ulikumbulelayo ilishwa eliza kubehlela.

Abakokwabo Adjai ngokusa kwalomini, waengu yise nonina, odade bake ababini nomza. Ubudala bake yena wayekwishumi elinamnye. Kwati xa unina alungisa isidlo sakusasa kwahlatywa umkosi, kanti ngama Silamsi ase Eyo aze kungenela lomzi, azakubatimba abakuwo aye kubenza amakoboka.

Amadoda aseletabata izapeta nentolo efunza. Aba­fazi bahlanganisa abantwana babo nempahla abanokuyi twala baya apo bangazimelayo. Kwati kodwa kungekafunyanwa ndawo yokuzimela ama Eyo awuraula umzi angena. Akubona oko uyise ka Adjai waya endlwini wati kumfazi makatabate abantwana abaleke nabo kwangoko asinge apo angati abone naye. Wabuya yena waya kwakwamanye amadoda akaze waza wabuya wabonwa ngabendlu yake. Umzi lowo wabehla watshiswa. U-Adjai nonina nodade bake nomza batinjwa banxitywa intambo baqutywa bemka ekayeni labo. Bengekayi kude kwati kanti kuko ama Toulabo abehamba nama Eyo, amtabata umza ka Adjai, amahlula ezihlotyeni zake.

Bahamba imayile ezimashumi mabini bequtyiswa kwenkomo, bade baye kufika kumzi wase Isekin. Onina nabantwana, amadoda nabafazi, abanakwabo nodade bonke babehamba benxitywe ndawonye, ilanga libalele isimanga, befile kulamba nakunxanwa. Ukutshona kwelanga baya kufika emtonjeni bavunyelwa ukuba basele. Banikwa intwana yenqolowa ukuba badle. Apo basiwa kona baya kufika pakati kobusuku.

Ngemini elandelayo bakululwa intambo zabo basiwa enkosini yase Eyo, ukuba baze kwabiwa. Balinda kulendawo besazi ukuba kanene kuza kwahlulwa abazalanayo—kanti mhlaumbi abasoze babu­ye babonane. U-Adjai nomnye wodade wabo balunga nenkosi, waza unina nomnye udade-wabo baya komnye umntu. Lingekatshoni elo langa u-Adjai kwatengwa ngaye ihashe, ukuba kaloku ahlukane nabo bonke abakowabo.

Kwincwadi ayibala nge 1837 uti: “ Yasusela kwe- loxesha imini yam yentsizi neyamatamsanqa. Ndiyi biza ngokuti *yeyentsizi* kuba ngayo ndahlulwa kwi­ndlu kabawo nakuzo zonke izihlobo zam, ndaza nda­ya kuva into obuyiyo ubukoboka. Xa nditi yimini *yamatamsanqa* nditsho kuba wati kanti Usomandla ngoko kwenjenjalo undikupa kwilezwe lobuhedeni nenkolo ezingeni nenkohlakalo, undisa apo kushunyayelwa Igospel yake.”

Lati kanti eliyahashe belitengiswe ngaye aliyi ku- kolisa, labuya labuyiswa yena waya kwase nkosini wasiwa kumzi oyi Dadda. Kulondawo wabuya wahlangana nonina nodade-wabo omncinane. Udade wake omkulu akazanga wabuya wambona. E-Dadda apo wahlala inyanga zontatu esikela amahashe ingca. Maxa wambi ubevunyelwa ukuba aye kubona unina, wada wanetemba lokuba abayi kubuye bahlukaniswe.

Ngakuhlwa kutile watunywa nomnye umntu ukuba baye kutabata imali kwenye indlu. Ute waya kona esoyika noko engenakusixela isizatu. Akungena wabona bembamba bembopelela kwiqela eliya kutengisa emarkeni ngemini elandelayo.

U-Adjai nababe naye basiwa kumzi wase Iyaye kwaza kona watengwa ngumfazi opete lenkonzo ya­ma Silamse. Ubemana ukuhambahamba nalomfazi bade bahlala inyanga ezintatu kumzana wase Toko.

Lenkosikazi ka Adjai ibiya ngezinye imini itete ngokuba izakuya e-Popo. Ke u-Adjai woyika ukuti xa balapo uya kutengiswa kuma Portuguese kongezelelwe ububi pezu kobubi. Yamkataza lonto ngangokuba abe nomnquma agule, angacingi nto imyoleleyo kwelilizwe ade acinge ukuyibulala. Kanti ecinga njalonje unendawo alungiselela yona u-Tixo, waze ke wabugcina ubom bake, wamlinda ukuba angazenzakalisi.

Yati lenkosikazi yake ngokubona ukungapili kakuhle kwake yoyika ukuti uzakufa yaselimtengisa, inani lake balibalela pambi kwake. Lenkosi yake intsha yaya naye e-Jabbo.—*Missionary Herald.*

*(Intsalela yalembali kwesilandelayo.)*

 ISIGIDIMI SAMAXOSA, APRIL 1, 1877. 5