abaprofite baka Bali besahleli, nge eyintonima u-Isra- yeli, nabaprofite baka Bali ngebe file na ? Ukuba kanjalo u-Joshua wafika ngokutandaza, u-Hakani ngaede washenxiswana nesono sake pakati kwabantu baka Tixo ?

Ukuba tina kulamaxesha sipangela emtandazwani oti “ Nkosi susa isibeto sako sipe imvula,” o-Hakani, nezono zabo, abapakati kwetu bayakushenxiswa ninina ? Abaprofite baka Bali bayakufa ninina ? izitixo zasemzini ziyakukweleliswa ninina ? izibeto zika Tixo ziyakuwufezana umsebenzi wazo ? Ngati ngalendawo yemitandazo enye no Tixo siyamxaka ade ati ngenxa yalemitandazo ashenxise izibeto zake zingekafezi umsebenzi wazo. Abanye bangati hayi akunjalo ngokuba noko siyabeka entandazweni ka Tixo. Kanti ke noko akunjalo, ngokuba manxa sesihlanganisene no heyideni, ngezwi lokuba kuya kucelwa imvula, no Tixo sesimxakile, asisabekanga entandazweni yake, ngokuba igama lake umele ukuba alingcwalise, umele ukuba azibonakalise ukuba ungu Tixo okoyo, ovayo, opete izinto zonke, ngako oku ke nokuba belingekabi lilo ixesha lake lokukwelelisa isi­beto eso, ude asislienxise ngenxa yalendawo; kuze ke ngenxa yelituba izibeto zika Tixo zingafezi umse­benzi wazo. Bati nabakohlakeleyo baqele ukucela itaru lika Tixo behleli ezonweni zabo, bahlale kwakwezo zinto u-Tixo ebebabetela zona.

Manxa nditshoyo ningalahleki, andinqandi mitandazo, andinqandi zintlanganiso. Hayi, manxa izigwebo nezibeto zika Tixo zipezu komhlaba, lixesha lokuba sicinge, sitandaze. Lixesha kanye lokuba o- Joshua baka Tixo bawe ngobuso pantsi, becela uku­ba kuveliswe o-Hakani aba pakati kwabantu baka Tixo kuze bashenxiswe nezono zabo. Lixesha kanye lokuba o-Elijah baka Tixo basebenze, kubanjwe abaprofeti baka Bali babulawe kungasindi namnye. Lixesha kanye lokuba o-Samyeli baka Tixo bamemeze ngezwi elikulu, kwelelisani pakati kwenu o-Tixo basemzini. Ewe lixesha kanye lokuba izitunywa zi­ka Tixo zipakamise ilizwi nje ngo Jona e-Ninive ukuxela izigwebo nezibeto zika Tixo ngenxa yenkohlakalo. O lixesha kanye lokuba iremente, o-Israyeli baka Tixo, bakunjuzwe ngezizibeto zika Tixo uku­ba bengafezanga izwi lake, “ bapakamise ilizwi labo balile.” ide nendawo yentlanganiso yabo “ ibizwe ngo nie (Abagwebi ch. ii. 5) Ewe nditi lixesha kanye lokuba abantu baka Tixo bonke, batandaze, basebenze kunye nezibeto zika Tixo ngayo lendlela emisiweyo ngu Tixo. Ingati iremente ilibale kukuti “ Nkosi sipe imvula”—itsho ihleli pantsi itsho ihleli ezonweni—itsho ingase bunzi ngendlela u-Tixo ayi- misileyo—itsho ihleli kwakuyo lentlalo u-Tixo ayiqu- mbeleyo—lentlalo ebize izibeto zake—Ewe,imitandazo enje, ngetuba lalendawo esendiyivelisile, u-Tixo anga- yipendula njengoko anipendule ngako, kodwa umhlaumbi kungaba njenge ngqumbo. Kanjako manxa kungaqutywa ngendlela emiswe ngu Tixo, nalonto esiyicelayo ingaba lilishwa. Kuti nokuba kuya kupila imizimba, kanti imipefumlo iyakufa itshabalale ezonweni. Kanti ukuba siyaquba ngendlela ayimisileyo kuya kuba litamsanqa, ngokuba kukona nesibeto sake siyakukauleza ukufeza umsebenzi waso, aze ati no Tixo, manxa sizama ngeyake indlela, yokuvuma nokushiya izono zetu, ngokuba equmba kade enobubele enetaru, akauleze ukuxolela nokushenxisa izibe­to zake—“ Funani kuqala ubukumkani buka Tixo, nobulungisa bake, zaziya kuti zonke ezizinto zonge- zelelwe kuni. (Umateyu Chap. vi. 33.)

Graaff Reinet.

Nkosi yam mhleli we *Sigidimi:—*Kaundicede undifakele lamazwana epepeni lako lendaba uzunditwale nkosi yam kuba kumhlana ndize ndifake ilizwi kwelipepa lako.

Imigcana endiyibona epepeni lako ebalwe ngumfo otile, oti ukuseza amahashe nge mpumlo akulunganga endaweni yokuba lipile lisuke life. Ndivumela lomfo nam, sati apa ngenye imini ngomhla 28 ka January ngecawa sabamba amahashe amabini siza kuwa seza, elinye lile lam,—elam, lalibonaka ngokungati liyafa, manditi lalisifa ; elinye lona lingenanto lipilile elika mawolume, nguye umntu owayeza kuwaseza. Sawaseza ke akwelwa ke ukuba ahlukuhleke amatumbu azo ku tsheka nje ngesiko maxa ihashe ligqitywe ukusezwa, ahlala ke lamahashe abotshelelwa. Asuka lamahashe avutelana izisu zangaka, kuse emini ke eloxesha nge ntsimbi. Yayinkohla kaloku sakohlwa ukuba amahashe angenwe yinina esuka atsho ngezampumpu zezisu nje, akavu-

IMALI EYAMKELWEYO IBATALELA

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IZINTO NGEZINTO.

INGQAKAQA.—Ingqakaqa iyatshabalalisa kakubi Madagascar nase England, irulumente yelilizwe uge- nxa yoko imise imiteto yokuba yonke imikombe efika- yo apa ikangelwe ngokucokisekileyo pambi kokuba ivunyelwe ukuba ingene emazibukweni.

Umda.—Kuvakala ukuba umda pakati kwa Batembu na Magcaleka namhla ufeziwe. U-Sarili wanelisiwe nguwo, na Mabomvana ka Moni akolisiwe. Kuvakala kanjalo wona ukuba azakuba nemantyi ya- wo, efanele ukuba yoba ngu Mr William Fynn.

Iyeza Lengqakaqa. “ U-Mr Edward Hine wape- sheya kolwandle, uti yena uyayinyanga Ingqakaqa kuti tu ngentsuku ezitatu nge “cream of tarter” iga­ma lelo yeza, iti intwana yalo inyityilikiswe emanzini abilayo. Uti ongekahliwa yingqakaqa ukuba usele elo yeza ingamhli, ati oselehliwe limpilise kamsinya kungasali namaqakuva emzimbeni.

Izulu.—Omnye wababalelani uti: Ngale nyanga ingu January umbane ute komnye umzi (kulamacala ase Middleburg) wabeta intombazana ye Lawu ipete umntwana, wasinda noko yena. Komnye umzi ubete inkomo nehashe. Kowokugqibela ubete inkabi ezimbini.

Ukuba Amahashe,—E-Bofolo ngesabata xa indoda entsundu ibivela etyalikeni ekudluleni kwayo kwindawo ekutiwa yi Schelm Kloof ibone umkondo wamanqina amahashe afakwe intsimbi uyaxwela kom­nye umfula. Ite kuba irana yalanda, ute umgama noko ungekabipi yetu ngamahashe emabini ebotshelelwe emtini, elinye ngomxeba, elinye ngentambo, omambini enentsimbi kumanqina angapambili. U- watabatile amahashe wawasa ku Mr Bennett wase Kaal Hoek apo ate afunyanwa ngabaniniwo, u-Mr Holliday no Mr Cross. Lomfo untsundu ufanele ukunconywa nokupiwa umvuzo ofanelekileyo ngabanini mahashe.

Ihashe elingevayo :—Umfuyi ohlala kwindawo ekutiwa yi Waschbank, onamahashe amahle kunene, isiko lake yena kukunga waqeqeshi amahashe ake ade agqibe iminyaka emine. Ute ngoku xa aqala inkatyana yehashe, endwebileyo kakulu yaraulwa yangeniswa ebuhlanti, emva kwemigudu emikulu bayirinyela ngentambo ende. Lite kuba lindwebe kakulu lenza umntsi wamnye pezu kotangokazi olupukame kakulu lwamatye, lemka nentambo ebijeleke emilenzeni, lapapateka alayeka ngesituba esimalungana ne yure ezimashumi matatu lada ladinwa lawa lafa kwaoko.

ma nokudla, lati elinye lavuza imikunyu negazi ngempumlo saqonda ukuba amahashe azakuqauka. Bawatabatile babuya bawakwela besiti mhlaumbi angahlukuhleka akwanceda luto, kute emva kwemini elam lada labohla lahlala elinye lite elam lamana ukutya noko kancinane elinye lona lingatyi kanye kwahlwa kusoloko linjalo. Kute kusasa safika elam lihle kakulu elinye lona kusoloko linjalo lipuma ubovu ngempumlo. Lakunikwa ne habile lingayi joji, asiwa endle ngalomini lafika langxangisa imini yonke endle xa elam lingabonakali ndawo imandla. Labanjwa ke elinye eli lasezwa amanzi esepa kwa ngempumlo kwafakwa isandla ngasemva, umfaki akafumana nto eyona ilibanga ukuba lingabohli, kukusasangolwesibini ke ngalomini.

Agxotwa ke ukuba aye endle lite lona alavuma ukuya, alavuma ukuhamba, lajikajika ekaya apa kute emini ngentsimbi enye, lafa kute ukumka kwelanga laya kuqangqululwa, ukuba kubonwe ukuba linantonina.

Balihlinza ke kodwa mna ndandingeko, kulo, bati ke abaqangqula, libe line—“ Long-Sick.”—Libulewe yiyo bati bafike imipunga idumbile, abatandabuzi yi *Long-sick—*ngamadoda amakulu. aqondayo—kodwa elam lipilile,—yinkabi yamalanga yona eqele ukupumelela ebunzimeni.

Eli lifileyo liminyaka mihlanu.—Elihashe belinge- nayo nento pambi kokuba lisezwe, belipilile ngqe, emveni kokuba liseziwe liqale lepu, aladla lopa igazi ngempumlo, lapuma nobubovu. Kute kwakuba kunjalo kwafakwa isandla ngapantsi komsila ukuva ukuba akuko zingqatana ezilitinteleyo ukuba litipu kwafunyanwa kungeko nto.

Lasezwa okwesibini kwangempumlo, laza lafa.

Ngati kum okukulisesa kwesibini kube yimbangi yokufa kwalo—Kodwa ke umsezi nomqangqululi bati yi *Long-Sick.*

Madoda, lento *i-Long-Sick* yinto ekoyo kakade na emahasheni ?

Paul M. Xiniwe.

Imidungu Ebulala Amahashe ukususela pakat kwehlobo kude kube sekwindla, uhlobo lwezibawu luzalela amaqanda eboyeni bemilenze nobezifuba za- mahashe. Yiti ke wakuwabona lomaqanda uwasuse ngesitshetshe kakuhle, mhlaumbi ubuhlambe uboya ngamanzi ade amaqanda asuke. Ukuba uwayekile ihashe liyawakota xa lizonwayayo liwaginye namate aze ke esiswini aqandulele. Iminyaka yonke kutiwa amahashe anazo ezizilwana, kodwa kuti xa ihashe lite lafunyanwa kukubanda ebusuku belishushu emini libe nomkuhlane zisuke ezizilwana zikule esiswini zilibulale ihashe. Amayeza ancedayo maninzi, itramteni, amasi, itela, isivimbampunzi.

Kwintlanganiso ye Wesile yomnyaka e-Kimberley yalommandla we Bloemfontein eyabiko ngo suku lwa 22 January kulomnyaka sifumana ezindawo kutiwa ingxelo yokuhambiseka komsebenzi welizwi kwindawo ngendawo yakolisa nakuba kodwa imfazwe le yamabulu iwupazamisile kakulu. Ixela nemali ezuzwa ngabafundisi abamhlope nabantsundu. Ezuzwa ngabamhlope abatshatileyo xa incinane iba £ 200; ngabangatshatanga abamhlope £ 140; abangabalingwa £ 120. Ezuzwa ngabafundisi abantsundu £ 80. Kuzakumiswa isikolo sokufundisa i-titshare e-Bansonvale. Sekutenjiswe £ 500 ukuncediswa ukwakiwa kwaso yi Parent Society.

Igusha Ezi 803 Ezitshileyo.—Ngomhla wesabata e-Mill River kumhlaba ka Mr Lanham kwati qapu umlilo emazantsi omhlaba wake kusasa. Waye umoya uvutela ngamandla umkulu ; umlilo walatyuzelisa amalangatye ukauleza ngokoyikekayo. Mganyana unobom apo umlilo ute gqi kona bekusidla umhlambi wemazi zegusha zi 800. Ute umalusi wahla wayibona lengozi wenza yonke imigudu abenayo ukuziquba ngokukauleza igusha ukuba zishenxe engozini, akanceda nto kuba ngexeshana elifutshane um­lilo wazi raula igusha watshabalala wonke lomhlambi. Site esona sibonakalo sibe sibi kakulu emehlweni *sangenisa* entliziyweni kwaba kuxa umlilo seludlule. Izingqingqa zegusha ezifileyo ezinye kuxa ziqaukayo, kube kunjalonje kubope ivumba lenyama. Ute u- Mr. Lanham nabantu bake basebekaulezela ukusindisa impahla engeka fikelelwa ngumlilo kwezinye indawo. Yasinda indlu, nezita zengqolowa nenqwelo ngokuti bayigalele amanzi lenca ikufupi nazo. Yatsha yonke inca kulomhlaba wake, ngoku uhamba efunela inca inkabi zenkomo kwamanye amazwe.

Into ebenzele ukuti nqa :—Indodana yase America eyayite ngomnyaka ogqitileyo yamangalelwa ngetyala lokupanga abantu abatile, kwati kodwa kwafumaneka engenatyala. Kute ngoku yeva intshumayelo zo Mr. Moody no Mr. Sankey (lamadoda abangela imvuselelo enkulu e-England) yabetwa luvalo lwendlela zayo ezingendawo yaselinduluka iyakulivuma ityala layo. Kute ke kodwa kuba lalitetwe lagqitywa elotyala alabi savuswa, wasele funyanwa namhla enetyala lokuba lomini wayexokise amatyala ngokuzitetelela awazitetelela ngako, wagwetywa ke ukuba ahlale iminyaka ibe mitatu entolongwcni.

 ISIGIDIMI SAMAXOSA, MARCH 1, 1877. 7