ISIGIDIMI SAMAXOSA, AUGUST 1, 1877.

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ukuba abantsundu bayazikohlisa ngokwabo, ngokuba indodana ipantse ukurola kwaelo nani, inokoyika ukuba xa ingawakupiyo amabaso ayisokumzuza umfazi, kwanje ngalamntu ukupa inkomo—ze nindive —andikwali nganto ukuti indodana esityebi, mhlaumbi elungelwe ngapezu kwezihlobo zomtshakazi mayibancede bona ngangoko inako. Kodwa yahlukile lento yokuti nolihlwempu nosityebi, notandayo nonyanzelweyo kufuneke erolile ngenxa yokuba efuna intombi yako.

III. Ububi bokumana ihlauliswa indodana bobu :

1. Lento idla kangaka indodana kangangokude yona nomfazi wayo bati futi (ukuba abenjenjalo amaxesha onke) bayiqale lempilo yabo yamvenikweni kokutshata bengenayo nento. Akwanele ukuba njalo, ngamanye amaxesha bayiqala benetyala elinzima ize ke ngoko impilo yabaninzi abantu abatshatileyo ibange. Bayiqala lempilo intsha benenkatazo ezininzi ngapezu kwamandla abo. Ufike lomtwalo ubenzima kubo bangabi nakuwutwala, bagobe pantsi kwawo, bangaze babuye bavuke. Iti kaloku indoda yakuncama ukuba ayisoze ifumane konwaba naluyolo kulempilo intsha, seyisuka ireqa ngokuya kusebenza kwidolopu ekude, ingena ngcinga yokuze ibuye ibe nokubuya.

Kanjalo ezimali zaba kusoloko zati qo zibatalwa zibubisa amatemba abegciniwe namabongo okwaka indlwana etandekileyo enempahla zayo ezifunekayo, ize ibe namagumbi ngamagumbi. Lendaba yakwazindlu zigumbi linye, yindaba ebuhlungu kuti. Baninzi abantsundu abatsha abangamadoda nabangamankazana ababenamabongo namatemba pambi kokutshata okuba baya kuhlala kwizindlu ezilungileyo; kodwa ngendlela etile engagqalekiyo kubo lomatemba akazange azaliseke. Oku kudibana ndlwininye kwabantu abangamadoda nabangamanka- zana kulihlazo kutoba impilo yabantsundu yokuba bengabantu. Kutenina lento kuti xa kukutshwa ereme- nteni ikulu labantu kanti kwelo kulu amashumi asi- toba enze umbulo—kweli icala akuko kuhluma, izinto kokona ziya zisonakala ngakumbi. Yake yabonakala kwindawo ezitile zase Scotland into ekwanje ibangwa kukusuka amadoda namankazana bangahlulwa kakuhle nangokufezekileyo.—Sakumelana nayo kude kube ninina lento.—Lixesha kaloku lokuhlaziya izinto kuba obububi buyanda ngokukaulezayo.

1. Lento yokuba amadodana amane ebatala kangaka itintele abaninzi ukuba bangatshati ibabangele ukuba bakukuliseke baye kwela embulweni.—Nam ndike ndibone abatile abafilisha ixesha elide kangangokude babe nabantwana abatatu bengekatshati, ngapandle kwento eninzi etshate emva kokuba be- ngene esonweni.
2. Oku kukangela umvuzo ngemfanelo yomzali kwintombi yake ngumvalo otintele ukuba intombi zingatunyelwa esikuleni.
3. Oku kuba batala abazali ngenxa yomsebenzi abawenzile kwintombi zabo kubanga ukuba ubom bube yimbandezelo kwintombi ede yafika kwiminyaka emashumi mabini anesine ingekendi.—Imana ukuca- tshukiswa ekaya, kuba abazali bengatandi ukuba ibe ngumtwalo nendleko kubo yonke imihla yayo. Imilo yayo isuke ibe nje ukunganyamezeleki kwayo kangangokuba onke amandla ayo nengqondo yayo ifike ipelele kulento inye ikukuzuza indoda.—Ukuba ayinako ukwenza oko isuke iwele esonweni.—Uxolo inokulufumana kwabasemzini kupela, nasenkonzweni. —Ningaqonda ukuba yonke into esengcingeni yentombi entsundu kukuhomba nokucela amehlo kupela ; kanti yakwenda ihomba ngokuzibamba ingahombi ngokugqite imali yazo.

Kuninzi okungatetwayo ngayo lento.—Uti umntu

akucinga ngento ezand'lulayo akuzisa pambi kwake into ezizayo akohlwe kuyikangela lonto, usuke uhambe umzimba.—Isimo ezikuso izinto silihlazo, silusizi sizintloni.—Ukuba akuko kuhlaziyeka kwakamsinya, kuyintonina okuzayo?.

Abazali abawaqondi ngokwaneleyo amazwi ancome- kayo omapostile u-Paulos.—Uti “abantwana abafanele ukubabekela abazali, ngabazali abafanele ukubabekela abantwana.” Imvelo isimka imizekelo emihle ngezidalwa zingapantsi komntu.—Zibulaleka zixamleke imini, nenyanga, zisenzela amatole azo.— Lontwana ayizuzayo umzali ngenxa yomsebenzi wake entombini, inako yinina ukutelekiswa nenxwaleko ezuzwa ngumntwana.—Upulukana nokonwaba kobubomi, mhlaumbi ibe yimbangi yokuba bumpose obo buzayo.

Akwaba bebelumkile beziqonda imbangi zezinkohlakalo; beziqonda befunda ukuzipepa; akwaba bebekunyamekele ngakumbi ukusindiswa kwemipefumlo yabantwana babo, nelungelo yemizimba yabo, balahle ezindawo zokuzifunela ilungelo iziqu zabo bodwa.

IBANDLA LOKUCASANA NAMASIKO ABA-  
NTSUNDU.

(Rev W. C. Holden.)

Eligama nokuba lelinye eliyelele kulo engati intla- nganiso yabafundisi ivumelane ngalo, linga linganikwa kwibandla eliya kumiselwa, uze umsebenzi walo ube kukushexisa nokutshabisa onke amasiko apakati kwabantsundu akohlekeleyo, ati nokuba awakohlakele abe erolela kokungafanelekileyo, mhlaumbi abe esenziwa kunye nezinto ezingendawo, abe ke ngoko etintela ukuhamba komsebenzi wabafundisi apazamise isimilo esihle nemilo efanelekileyo pakati kwaba- ntsundu.

Kukaloku nje lifikile ixesha ababonayo abafundisiabamhlope bezizigama bamahlelo ngamahlelo ukuba kuya kuti ukuze izizwe izintsundu zifumane ivangeli, imikwa yazo iba pantsi kolaulo olunyulu lonqulo Iwetu olungcwele, lonto ibeko kwindawo zonke, kuncedise inqondo nezimvo zabantsundu abakolwayo nabapete imisebenzi erementeni, balatiswe ezona ndlela zilungileyo zokwenza okuninzi okulungileyo pakati kwamawabo.

Kutiwa ke ngoko makubeko ibandla elilunge nale ntlanganiso yabafundisi eliya kuzamela :—

1. Ukwazisa ngezinto ezilunge namasiko abantsundu acasene nokuhamba kwelizwi.
2. Ukukangela into eseyenziwe nokuba yeyenziwayo nokuba yeseza kwenziwa (ngalamasiko) kumahlelo ngamahlelo eremente. Amanye amahlelo angaba enza okukulu, amanye abe akananto inkulu ayenzayo, kodwa nokuba yintonina ayihlangene, nabazalwana abangamalungu entlanganiso yabafundisi abayazi kakuhle into eyenziwayo ngabamelwana babo.
3. Ukuti ngokucebisana nokupana amaqinga ku- miswe indlela yokuwapata amasiko abantsundu. Akulindeleke ukuba kuya kuda kuvunyelwane kanye, kodwa ke noko kungabako ukusondela kulondawo inqweneleka kakulu yokuvumelana, into ke leyo eya kuba luncedo olukulu emsebenzini wonke.
4. Ukufumana ukuvelwa nokuncedwa ziremente zabantsundu. Leke yindawo enkulu, kuba impu- melelo yamaxesha ezayo yoti ukuze ibe nkulu ibeko ngo kuhambisa kakuhle nokwalatiswa okulungileyo kwabasebenzi abantsundu. Ukuba ayenziwa lonto ayakuhlala elele amandla akwabantsundu angelesenza okulungileyo, angati ukuba ayasetyenziswa afeze oku- kulu.
5. Ukusamela ukuba abantsundu babe nobudlelane

obungapezulu kobangoku nale ntlanganiso yabafundi­si. Kumaxesha angapambili inkoliso yamalungu alentlanganiso ibingabamhlope. Siugatemba ke uku­ba ngamaxesha azayo liya kuya lisanda inani labantsundu. Kekaloku ngalo lonke ixesha engekenzeki lonto izinto ezininzi namasiko, ziya kuhlala zikangelwe ngokubona komhlope, kugqitywe kwindawo engekungagqitywanga kuzo ukuba bekuko iqela labantsundu.

Ukuncedisa ukuze zifezeke ezindawo sitete ngazo kutiwa ngekubako ibandla, siti isimo salo sibe sesi- nokulungelelana nezinto ezisirauleyo, esinokusetyenziswa ngapandle kobunzima.

Kuveliswa ke ezindawo zilandelayo ukuba zikangelwe yintlanganiso yabafundisi:—

1. Elobandla malibe nekomiti enomongameli ne sekritari namanye amalungu ekungati kuvunyelwane ngawo.
2. Makubeko amasebe akwindawo ngendawo ne sekritari zawo eziman’ ukubalelana nesukuba iyeyebandla lonke. Kulomasebe ebandla komiswa nama­nye amalungu (okusebenza) abangati abezo ndawo babone kufanelekile ukuba amiswe. Abapati bamasebe ebandla kuya kunqweneleka ukuba ibe ngabantu abekwezo ndawo akuzo.
3. Umongameli webandla lonke nokuba yi sekri­tari yazo amiswe yile ntlanganiso yabafundisi, abe ngoya kwazisa kule ntlanganiso into eyenziwayo abe ngoya kubuzeka nakumasebe asemacaleni.
4. Iminyaka yonke iyakuti Ikomiti ibale ingxelo yomsebenzi eya kuyi nikela kulentlanganiso ukuze izicingele indawo ezitetwa kuyo, ikangele into enga- yenzayo.
5. Ngalo ndlelakoti kuvele izinto zokuba kucingwe ngazo ziremente ; kubeko kananjalo nokongezeleleka kwezizatu zokuba kwenziwe umtandazo wenene. Kuya kuti endaweni yokuba amahlelo eremente mhlaumbi imihlambi etile yayo ibe yodwa kubeko ukuhlangana nokunyamekela imisebenzi yabamelwa- na betu nokuvelana ezilingweni kuvuyiswane empu- melelweni, kuhlanganwe emsebenzini kunikwane amandla angati aye esanda ngokwanda iminyaka ngeminyaka avelise okukulu okulungileyo obeku- ngeveliswe ngenye indlela. Isiqamo soko kwiremente zabantsundu singasihle ngokungatetekiyo, uzuko Iuka Tixo luqutyelwe pambili.

UKUVULWA EWE KERIKE YASE  
ST. MATTHEWS.

(William Philip.),

Abaleseshi be *‘ Sigidimi Samaxosa ’* bokumbula ukuba saka sabazisa ngentlanganiso eyayiko apa ngo 15 September 1875 yokuyila ukwakiwa kwe Kerike entsha. Babuya babona kwesika February 1876 ngokubekwa kwelitye, elabekwa ngomhla wesitandatu ku January kulonyaka ngemini ye Epiphany. Kwati emva koko kwafika imvula ezinkulu, kwadilika nodonga lomseko, kwalahleka nezitena ezi 36,000 yilomvula, kwabonakala kushenxwa kanye kulondawo ukwakiwa, kumbiwa umsele omtsha, kuqalwa kwase qondweni, kwaba ke kulahleke izitena nomsebenzi.

Namhla ke manene sendiyakunishiya apo, ndi. ngene kule yokuvulwa kwayo, ngomhla we 11 ka July 1877, umhla enditi fanukuba abafundi belipepa bawubona ezazisweni.

Baqala ukusondezela abafundisi namanene avela kwindawo ngendawo ngosuku olwandulelayo, laye izulu lilibi ngezontsunku akwabiko temba lokuba ko" bako abantu abaninzi, ngenxa yokuba kukade libalele, abantu kwangati baya kusuka batabateke yimvula kakulu.