4

ISIGIDIMI SAMAXOSA, APRIL 1, 1876.

ICAWA ETUNXE.

*(Rev. J. A. Chalmers.)*

UMZEKELISO WONYANA OWALAHLA IKOWABO.
No. XI.

UKUQUMBA KOMKULUWA WAKE.

*Kekaloku unyana wake omkulu ebesentsimini, wati xa azayo wasondela endlwini, weva intsholo nokuxentsa. Wabizela kuye omnye wezicaka, wasibuza ukuba zingaba ziyinina ezizinto. Site ke kuye, Umninawe wako ufikile; uyihlo ke uxele itole eliya lityetyisiweyo, ngokuba ebuye wamzuza epilile. Waqumba ke, akavuma nokungena.* Luka xv. 25. 2G. 27. 28.

Ukugoduka kwalomfana kwaba luvuyo olukulu kuyise kwaba yimihlali emzini wake kuba emfumene namhla umntwana wake obelablekile, ufike waxelelwa inkomo wenzelwa intlombe zicaka ezivuyisana noyise, bahlwisa beduda imidudo besidla begcoba; kute kunjalo kwavakala isipitipiti ngapandle enkundleni, kanti kubuya konyana omkulu evela emasimini, ebengayanga kubizwa, engayanga kubikelwa, uzibuyele ngokwake; egalelekile ugakulendlu yakokwabo uve intsholo nokuxentsa, waselebiza isicaka esibuza ukuba lento ayivayo yintonina. Simxelele sati kufike umninawe wako, waselexelelwa nguyise ngokuba embona esapilile. Yeka ke, usuke umkuluwa wake waqumba wancamisa, akakatsho ukungena endlwini. Ezindaba azimvuyisanga nganto lonyana mkulu, ebengamkatalele nganto umninawe wake ebesiti umninawe wake lidungudwane elibe lingafanele kubukwa mhlenikweni ligodukileyo, ebefanele ukugxotwa kuba wawulahlayo ngokwake umzi wakowabo. Yamqumbisa kakulu lendawo yokwamkelwa ngoluhlobo komninawe, wati kuhleliwe nje lenkomo ibityetyiswa ibigcinelwe lomsebenzi na? Umntu omikwa mibi kangaka ngowokupatwa ngoluhlobo na? Kuhleliwe nje umntu okonzayo nguyena upatwa kakubi na kulomzi? Watsho wati ndivana nento embi ngokusuka ndibe ngati nguyena wonileyo ukupatwa kwam, ndiyalungisa ukulwa, akavuma ukungena, wati kanye mandimke, wema wangxola ngapandle apa nezicaka, kwada kwapuma uyise esiza kulamla lemfazwe.

I.—Ukuze nditi ke elokuqala *lonyana mkulu ngokukwenjenje kwake ubonakalise ukuswela kwake utando lokutanda umninawe wake.* Ebengasamkatalele nganto,ebengasafune kumbona, ebengasateni naye, nokuba ufile akuni oko, nokuba ulahlekile akakatazeke nganto yena ngalonto. Ebengati ungokuvuyeleleyo yena okokuc'itakala komtaka yise. Ebengayanga kumfuna, akamtandazelanga kuyise akayanga kumputuma ; nguyena mntu ubefanele ukumsonga umninawe wake mhlenikweni amkayo, nguyena ungowokumbonisa indawo aposisa ngayo, nguyena ungowokumluleka. Nguyena ubefanele ukuti, yinina mtaka bawo ude wenjenj? Nguyena ubengowo kwenza imizamo yokumnqanda ekugezeni kwake amalele angenzi ngokutanda kwake, ebengofanele ukukupa izwi akubona uyise eyaba impahla yabo bobabini. Wenjenjalo na ke? Hayi, akatetanga ekwabiweni kwempahla, akamtintelanga umninawe wake ebopa efuduka, emkile akayanga kumbona kwelozwe likude azibubisa kona, amgoduse.” Usuke wakangela ngamehlo nje, wanga ngati yonke lento uyixolele, yangati ukwayingene naye. Ke, bakwabaninzi nanamhla abantu abangonyana abakulu baka Tixo abenza kwalento yenziwa ngulomfo kumninawe wake. Emhlabeni apa upina umntu oti akubabona abanye bezilahlckisa bezeyelisela ezonweni atete izwi lokumalela osukuba etanda ukwenjenjalo? Upina umntu owuvulayo umlomo wake ukubonisa izihlobo zake nezalamane zake indlela yosindiso apo ikona? Ngubanina umntu oti akubabona abanye abantu bemlahla u-Tixo belilahla nelizwi lake ake abekise izwi lokuti, niyakuba yintonina nisenjenjalo nje? Uninzi lwabantu nabalaziyo ilizwi lika Tixo basuke bayikangele inkohlakalo neyenziwa pambi kwabo ngamehlo nje ngati bayixolele? Upina umntu pakati kwetu olibinqeleyo ilizwi lika Tixo? Upina umntu osikwa yimfesane akubona ukutshabalala kwamakowabo enze ke imizamo yokubazisa indaba zovuyo zasezulwini? Asingummangaliso okokuba ilizwi lika Tixo libe lihlala liqoboshekile emhlabeni apa ngokuba sisuke siti tina bantu balaziyo, bantu bakulele kulo, bantu

baliqondayo siliyeke liqutywe ngabafundisi bodwa, bona siti baqeshelwe lomsebenzi, ize ke kwezondawo abafundisi balo bangenakufikelela kuzo, ezindlwini zetu, ezihlotyeni zetu, singenzi mizamo yakuliquba, yakulivakalisa. Ukuze ilizwi lika Tixo lihambe kufuneka ukuba ilahlwe lentliziyo ibinalonyana omkulu ikwakoyo nakuti, sibe nayo intando ngakwabanye abasesebunyameni, siwenze amalinga okubaxelela into abebefanele ukwenza yona ukuze babufumane ubomi. Kendibuze, Wena mntu ulamkeleyo ilizwi lika Tixo ngubanina umntu ongamxelayo oke waza wateta naye wena ngawo umpefumlo wake, wateta naye ngokusikwa kwako yimfesane kuba engo- sahleliyo ebunyameni besono? Lizwi linina, oke waliteta kuboni lokubabonisa usindiso apo lukona? Yabona liti ilizwi lika Tixo abantu bake banjengesibane esi silunyekiweyo endlwini sona siti sibakanyisele bonke abakona, ke usiti nje wena ulukanyiso lwehlabati uke wakanyisela banina? Kuko mntu na uyibulelayo imizamo ozame ngayo yokumsindisa? Mabulahlwe obubuhilihili bukoyo pakati kwetu, ati ulowo nalowo ulikolwa azame angayeki ukubabonisa abanye okokuba u-Tixo unga bonke abantu bangasinda.

II.—*Ngokukwenjenje kwalonyana mkulu akamxoleli umninawe wake.* Mnye umntu kulomzi ongaxolileyo namhla bexolile pofu bonke abanye bonwabile benemihlali, ngumkuluwa walonyana ubefile wabuya wavuka ubelablekile wafunyanwa. Uxole uyise kwa esekude umntwana wake ogodukileyo,. ngumkuluwa wake yedwa osaqumbileyo ngati nguye owoniwayo ngulomtaka yise ngati yimpahla yake eyatshatyalaliswayo, ngati nguyena ungumnini mzi owalahlwayo. Nguyena mntu ubefanele ukubulela namhla ngokukodwa akubona ukuvuya kukayise ngomntwana wake ogodukileyo. Wenjenjalo nake? Hayi, usuke walwa, indlu yakokwabo namhla akayingenanga, inyama yalonkomo ixeliweyo akayidlanga, nobuso bomtaka yise akabanga safuna ukububona, esiti ke ngokokwenjenjalo kwake umninawe wake ebengenguye owokugoduswa axolelwe nguyise ngati nguyena ebelunge kwapela. Ininzi ke lonto yenziwa ngulomfo emhlabeni apa, lomsindo wake useko nangoku ebantwini, baninzi abantu abangabaxoleliyo abanye iziposo zabo abangenabudlelane omnye nomnye, abazingenayo ezizindlu zetyalike zizizindlu zoxolo kwaye ke noko kuko abantu ababaqumbeleyo ababazondayo abanga baugabavisa intlungu. Aliti ke ilizwi lika Tixo makubenjalo ukubapata kwako abanye, maubapindezele, maubavise ububi, liti lona baxolele, musa ukuba nanqala; maninzi amazwi ayityilayo londawo ezibalweni ezingcwele ; Yati Inkosi yetu “Xa sukuba uwunikela umnikelo wako esibingelelweni, wati ulapo wakumbula ukuba umzalwana wako unendawo ngakuwe, wushiye apo umnikelo wako pambi kwesibingelelo uhambe uye uxolelane nomzalwane wako kuqala wand’ ukuza uwunikele umnikelo wako.” Ute akubuzwa ngu Petros ukuba makamxolele kude kube kangapina umzalwana wake omonayo koda kube kasixenxe na? Wampendula u-Yesu wati “ Anditi kuwe, makude kube kasixenxe; nditi makude kube kamashumi asixenxe asixenxe.” Watsho u-Yesu wati “Xa sukuba ningabaxoleli abantu iziposo zabo noyihlo ke akakunixolela iziposo zenu.”

111—Ndifike kwelinye ilizwi nditi, *Lonyana mkulu ubezincoma yena ukulunga kwake;* ebengenandawo yena azibonayo ukuba wona ngazo, ubesiti akuko unjengaye ukulunga, akazanga amiable uyise yena akacitanga nto yakowabo yena, akazanga apule mteto kayise yena ukonze akayeka, wamlulamela uyise. Ezincoma kangaka nje ke ngowentoni lomsindo? Yini ukuba ati ebefanele ukugcoba namhla nomzi wonke, ati elunge kangaka abe nguyena uqumbayo? Kukulunga na oku? Yimfaneleko na le ayenzayo yokusuka amqumbele umntaka yise akugoduka esiza kucela uxolo, yabona, lomfo uqayisa ngobulungisa bake, udumisa into angenayo angayibonakalalisi naye, ukuba ebeyiyo lento ati uyiyo ngeyibonakala ngoku, kuba ngewangenayo endlwini wambuka umninawe wake wamenzela ububele naye. Akenjanganjalo ke, usuke wangxola ngapandle akangena. Nokuya kungabizwa kwake nguyise esesemasimini, okuya kungayi sicaka simbikele ukufika komntakwabo kuxela into, kutyila okokuba kuko ndawo abekalazelwa ngazo kowabo kwalomsindo wake, kwaeli kwele lake abenalo okakade, nakuba ebesiti yena ulilungisa. Uyise ebekwakatazekile nangulonyana wake mkulu, bobabini abanyana bebemtwalise ubunzima, nalo mkulu ubekwaneratshi naye