ISIGIDIMI SAMAXOSA, MARCH 1, 1876. 5

bobentoni obububele? Lento lomzi ka yise usuke upitizele kangaka kungokuba kuteni? Asimfana wokuke ohlwaywe yini? Ake aviswe ububi yini? Uyasixela uyise isizatu sokuba enjenje, *kungokuba lonyana wam ubefile, wabuya wapila; ubelahlekile, wafunyanwa.* Yiyo imbangi ebange ukuba kubekoku. Uxelile kaloku uyise kwizicaka ukuba lomntu nimbona nje ngunyana wam, noko anje ngunyana wam lo, okuya ebengeko, zingavakali nendaba zake apo akona ubefile, nanku namhla simbona sonke epilile, okuya ebengasabonaka likulomzi engasaveli nokuvela ubelahlekile, namhla nimbona efunyenwe, kulungile ke ukuba ndikwenze oku ndikwenzayo, akabuzwanga nto, indaba zake zonke uzigqibe ngelazwi lokuti *Bawo ndonile,* limanele ke uyise elozwi, akafunanga kuba salanda ndawo, akambonisanga butshaba akamenzelanga msindo usuke wati uyise ukubulela wenzaoku sikubaliselwayo wati masidle sibenemihlali. Nomoni kwezo zono zake onwabekuzo ungofileyo ungolahlekileyo, ufile kuba ubomi bompefumlo akanabo, uxolelo lwezono akakalufuni, umsindisi waboni akakazani naye, ilizwi lika Tixo alikangeni entliziyweni yake, ukonwaba kwentliziyo akakakuzuzi, usengapantsi kweqalekiso, usengapantsi kwelishwa, usengapantsi komsindo ka Tixo, uselengolungele ukutshatyalaliswa ngumsindo ka Tixo ulahlekile kuba ukude nekowabo, ukude nomsindisi wake ukude no Tixo abefanele ukumzukisa, ulahlekene nendlela yake, ulahlekene nomsebenzi ;abedalelwe wona, akotuka ke akububona uboni bake akubuva ubutyakala bake, akubalekela ku Tixo azibike ngenxa yomsebenzi ka Yesu Kristu wokumhlaulela ityala lake, kuvuswa kwalompefumlo oko, kukuzuza ubomi oko, kufunyanwa kwento ebilahlekile oko, kugodukela ku Tixo oko, ati umntu obefile kwilizwi lika Tixo azuze namhla ukupila ngalo. Wena mntu ulapa ungekabuyeli ku Tixo ungekaziqondi izono zako ungekaziva ukuba uzakutshabalala ndikuxelele kutiwa lilizwi lika Tixo ungofileyo ungolahlekileyo. Kuke kwaza kwabako mntu na ukuxoleleyo ukufa ukuxoleleyo ukulahleka? Hayi, umntu akulahleka uyayifuna indlela angonwabi ade ayifumane abuzise kwabanye ade aqonde ukuba ngoku ukuyo, umntu ohlelwe sisifo akancami ade afune igqira awafumane amayeza, wonwabele ntonina wena ufile nje, wonwabele ntonina ulahlekilenje. Kutiwa umpefumlo owonayo uyakufa. Guqukani, guqukani yinina nife, litsho ilizwi lika Tixo. Nonwabele ntonina kwezondlela zenu zokufa, nikuxolele nganina ukutshatyalaliswa umzimba nompefumlo eshweni elingonapakade nikuxolele ngoku nokuxolela na xa niwamkelayo umvuzo wezono zenu xa niqutyelwa kulondawo ingenabomi ingenaluxolo? Yidani nicinge, yidani nibone okokuba nifile nilahlekile niye nizibike kulowo unako ukunisusa yonke imitwalo yezono zenu. Namhla lilona xesha lokukwenza oko, le yiyona mini eninako ulufumana usindiso, namhla ukuba niyaliva ilizwi lika Tixo musani kuzenza lukuni intliziyo zenu hleze niyekwe ngu Tixo angabisanizama ukuba nibuyele kuye nilufumane usindiso.

IV.—Akuba lomfana eye wakawulelwa nguyise esekude? akuba ambeswe, akuba exelelwe inkomo etyebileyo, kwaba njani emzini ka yise? Kutiwa apa, *Bagala, ukuba nemihlali* Yiqonde ke londawo. Kuvuye bani namhla? akutiwa kuvuye lomfana yedwa akutiwa kugcobe yena yedwa, akwahlulwa yena kutiwe, waqala ke lonyana mnci ukuba nemihlali. Obani ke? kuqale uyise, wabaqalela abanye, kwavuya yena, bavuya nabomzi wake, zavuya nezicaka zivuyiswa kubona ukuvuya kwenkosi yazo. Yaba yimini yemihlali. Wavuya nalomfana, fanel’ ukuba ute kaloku akungqengqa elukukweni, akububona ubuso buka yise ukonwaba kwabo ukuxola kwabo, akuzibona izicaka zibinqile zimana zisiza kubeka nto leyo isel’ ivutiwe

pambi kwake, wamana ecinga noko ngento ayenzileyo, yokusuka amone kangaka umzali olutando lungapele ndawo, fanel’ ukuba zipalele inyembezi azayeka akuzibuza esiti, kanene namhla ndigodukile, kanene namhla ndamkelwe, kanene namhla ndixolelwe, wati elila njalo waye noko ngokuba engoxolelweyo wonwaba intliziyo. Ewe kuvuye uyise namhla, kwavuya izicaka, kwavuya lomfana ubefile wabuya wapila, ubelahlekile wafunyanwa, lagabuka namhla elalifu losizi elibe likade liwugubungele umzi kayise kuseloko wemkayo, kwamnandi, kwavuya obemlilela, kwavuya obemkedamele, kwavuya abebemdela bavuya bonke apa bevuyiswa luvuyo lomnini mzi. Izekelisantoni ke londawo? lyaxela okokuba mhlenikweni aguqukayo umoni iba yimihlali yodwa, kuba kuvuya u-Tixo umnini nto zonke, umdali wezinto zonke, ubawo wetu sonke, umlauli wezinto zonke; kuvuya unyana wake u-Yesu Kristu umsindisi waboni, kuba ebona ukwamkeleka komsebenzi wake awawenzayo wokusindisa aboni, kuvuya u-Moya Oyingcwele ongobatyilelayo aboni izono zabo abatyilele ubunzulu bentando ka Tixo nonyana wake, ongavumiyo ukumyeka umoni ukuba ahambe indlela zake engayicukumisi intliziyo yake; kuvuya izitunywa zika Tixo ezulwini kuba zibona kupuma umntu ebukobokeni besono engena enkonzweni yenkosi yazo; kuvuya onke amakolwa agodukileyo aya ezulwini kuba namhla kuza kuva omnye umntu ukonwaba okungapeliyo, bebulela ukongezeleleka kwenani labasindisiweyo ligazi le Nkosi yabo, kuvuya amanye amakolwa asesemhlabeni kuba namhla ebona amandla elizwi lika Tixo nobunyaniso balo. Bevuya nje abo bevuyiswa kuguquka komoni uko ongavuyiyo, uko ongenayo imihlali, lowa kutiwa ngumtyoli, ixoki, umbulali, yena ungatandiyo ukuba kupume bani ebukobokeni bake angene enkonzweni ka Tixo, uba lusizi yena, uba buhlungu yena. Kungati njengokuba sihleli nje namhla kulendlu ka Tixo kwaguquka mnye wenu ezonweni zake waya wazicelela uxolelo lwezono ingaba yimihlali namhla ezulwini, angavuyiswa u-Nkosi ka nkosi, u-Tshawe lawo onke amatshawe, angavuyiswa lowo ungu Msindisi, ugama lingapezu kwawo onke amagama, angavuyiswa u-Moya Oyingcwele ongumonwabisi, zingavuya izitunywa zezulu, liti lonke ibandla lika Tixo elisezulwini nelisemhlabeni livuye nalo kuba kupuma wena ebunyameni, waye ungena elukanyisweni lwelizwi lika Tixo.

Kutiwa apa baqala ukuba nemihlali. Akutiwa baqalile babuya bayeka, baqalile yabuya yapela lonto, babeyakuyekela ni, babuye bahlungiswe yini? Baba nemihlali abayeka ukuvuya ukugcoba, kuba lomfana ugodukile, egodukile nje akasokubuye ageze, emke, amlahle uyise apume kuye, wohlala ehleli namhla kowabo, nokuba ukukuliswa ngubani akasokumka, nokuba uhendwa ngubani akasokumlahla uyise akasokubuye afuduke kuye. Baqala ukuba nemihlali abayeka bevuyiswa kugoduka kwalomntwana wakowabo.

Ungovuyisa bani wena? Eko u-Tixo, eko umtyoli? Owahlala umvuyisa ngongubani? Eko umsindisi, eko umtshabalalisi oyena uvuyiswa nguwe nguwupi? Uvuyisa umtyoli ngalo lonke ixesba osahleliyo wena ebunyameni besono, lonke ixesha ongekalamkeli ilizwi lika Tixo, lonke ixesha ongekakolwa ku Yesu Kristu. Uvuyisake ozakukutshabalalisa. Ke ukuba uyazibona into oyiyo, uyafuna ukuba usindiswe uvuyisa u-Tixo. Nguwupina ke oyena umvuyisayo? kaucinge, kutiwa ilizwi lika Tixo lizindaba zovuyo, kutshiwo ke ngokuba zizuzisa uxolo pakati ko Tixo nomoni. Zizindaba vozuyo kuwena? Usahleli ngapandle kwazo sinina? Yinina ukuba utande ukuhlala ebunyameni kufikile nje ukukanya? Yinina ukuba utande ukuzitshabalalisa, luko nje usindiso? Putuma, imini yenceba iyapela, ixesha lokusindiswa liyegqita. Buya kwezondlela zako uxolelane no Tixo, uve lento yaviwayo ngulomfana mhlenikweni wagodukayo, uyiqonde intando ka Tixo uyive ukuze ubenako nawe njengo Paulos ukuti “ ndinyanisile ukuba nakufa, nabomi, nazitunywa, nazilauli, nazipata mandla, nanto zingeneyo, nazinto zizayo, nabupakamo, nabunzulu, nasinye isidalwa esisimbi asiyikuba nako ukusahlula tina entandweni ka Tixo ekuye u-Kristu Yesu Inkosi yetu.” Kwanga kungaba njalo.