5 ISIGIDIMI SAMAXOSA, APRIL 1, 1876.

ubekwampete naye kakubi uyise kuba nanku esuka wayiqumbela imihlali kayise yokuvuyela ukugoduka konyana wake. Ukulunga kwake ngekubonakala ngoku, ukumgcina kwake uyise uge ekubonakalalisile ngoku, ukumlulamela kwake uyise nge ekuvelise ngoku, ayibangako ke lonto, wabonakala naye engumntu obekwanalentliziyo yonyana omnci. Azi baninzi nangoku abantu emhlabeni apa abazincoma ukulunga kanti bangabakusweleyo kanye, abati asizanga tina sizenze izinto ezitile nezitile ezenziwa zityakala, kanti ke banazo ezinye indawo abaposisa ngazo emehlweni ka Tixo, abantu okwenene abangarexeziyo, abanganxiliyo, abangaxokiyo kanti ke noko zininzi ezinye indawo abona ngazo pambi kwalowo ungumazi wengc'inga zentliziyo, abantu abangabaxoleliyo abanye iziposo zabo, abanekwele, abanomona, abangabahlebi, abangabapindezeli, abangenanceba, abangenabubele, abaneratshi, abazipakamisayo bebadela bebagxeka abanye. Ewe umntu angati azincome, ati akuko unjengam ukulunga, ndiyaziwa mna ukuba andililo imenemene, kanti ke noko ungati uyibencile intliziyo yake ubone ukuba konke okokulunga kusentetweni yomlomo kodwa akuko ngapakati entliziyweni.

1. *Lomfo ekumkonzeni kwake uyise ebesekeleze inzuzo yodwa,* ekonza nje akungakuba emtanda uyise, ekuyisebenzeni imisebenzi yake akaqutywa lutando lokutanda umzali wake, ukangele nje kodwa into ayakuyamkela into ayakuyifumana. Umntu ke owenjenjalo akasokuze awutande umsebenzi wake, intliziyo iyakuhlala ijonge emvuzweni wodwa, uyabona lomfo uyiqumbele lendawo yokuxelelwa komninawe wake, uti yena akazanga enziwe lonto kanti ukbnze kangaka umgcine kangaka uyise, uyakalaza ke, uti yinto ebifanele ukwamkelwa ndim leyo izuzwe ndim, ndim umntu obefanele ukux'elelwa enzelwe lomdudo, ke ngokokutsho kwake uyatyila imbangi ebange ukuba ahlale ekaya yena. Baninzi abantu emhlabeni apa abati ukumkonza kwabo u-Tixo baye besekeleze inzuzo yodwa belinde ukuba namalungelo emhlabeni apa, ozindyebo zokudla ozindyebo zenkomo, ekumkonzeni kwabo batenga u-Tixo uku­ba bangahlelwa ngozinxwaleko, ngozingozi, ngozifo, bakonza nje kodwa ukuze bati mhlenikweni babubayo baye bangene ezulwini basinde eshweni lonapakade, into abayinxameleyo kukusinda nje kodwa esohlwayweni. Yabona ke u-Tixo inkonzo enjalo akayifuni, akungekolwe nawe ukuba umntwana wako eyisebenzanje imisebenzi yakowabo ebehlala ekangele umvuzo oyakumamkelisa wona, akungekolwe ngumntwana ohlala esiti, manditi, ukuze ubawo andinike into etile ; into etandwa efunwa nguwe kukuti umntwana wako ahlale ezenza zonke izinto zakowabo ngentando, equtywa lutando nje kodwa lokutanda wena engacingi nokucinga ukuti azi namhla ndiyakuzuza ntonina. Ufuna lonto ke u-Tixo, unga ungamtanda, eyona nto ilupawu lokuba umntu ungoka Tixo lutando, kuba liti ilizwi lika Tixo “wonke ubani otandayo uzelwe ngu Tixo uyamazi u-Tixo, lowo ungatandiyo akamazanga u-Tixo, ngokuba u-Tixo uyintando.”
2. *Nantsi enye indawo, lomfo akafunanga kuba nobudlelana nomntaka yise.* Nditsho ngani ? Nanku engangeni kulendlu akuyo umninawe wake, nanku emi ngapandle esilwa nezicaka ebuza kabukali lomsebenzi wenziwayo ekaya apa. Yabona uti, ukuze ndingene mna makagxotwe umninawe lo, mayipele lemihlali, makakaviswe ubuhlungu, uti andingeyi kudla nabantu mna abagezayo abayicitileyo impahla yabo ngokuhula, akasabuzi nokuti, ubuye esitinina? enantonina, ebekise lizwi linina kwindoda enkulu? usuke wamgweba umninawe wake wati, ngunakanye mna ndidle ndisele naye. Ayiko na ke lonto emhlabeni apa? abako yinina abantu abati babagxeke abanye babadele, bangavumi ukuba nobudlelane nabo? Ayiko yini lendawo napakati kwabantu abati bangabaka Tixo yokuti kwenziwe umahlulo, kusitiwa tina singabangamalungisa kunonantsi nonantsi, ayiko yini lendawo yokudelana kwentlanga, ati umlungu amdele um Xosa ati um Xosa amdele owasembo, ati owasembo adele owase Lusutu? Akuko kugxekana kunjalo na pakati kwama Kristu? Kaniyikangele londawo, iko nje ke ikwayilento yenziwa ngulomfo yokusuka amnyelise umntaka yise ngokokude angavumi kungena, endlwini adle naye. Yabona bekungatiwanga makaye adlelane naye kwelazwe likude, kuba oko ibiya kuba kuzincblisa, bekungatiwa makaye kudibana naye ezinkohlakalweni zake azenzayo. Ke akutshiwo kuti ukuti masiye

sibe nobudlelana nezikohlakali ezinkohlakalweni zazo, kutiwa kodwa masingazahluli tina sizenze amalungisa sibadele abanye abantu, ngati siti sedwa abantu ababefanele ukusindiswa baye abanye ngati bona bafanelwe kukutshatyalaliswa. Kutiwa masingangeni’enkohlakalweni, masiti sivuyisane nabo bapumayo kuzo, baguqukayo ezonweni zabo.

1. *Wayezekelisa banina u- Yesu ngalonyana mkulu unje ukuzipata kwake,* unje ukumdela kwake uyise, unje ukungavumi ukusondelelana nomninawe wake ogodukileyo? Uzekelisa ababantu bafike barora bakalaza bakumbona ebamkela aboni esidla nabo, ufanekisa bona ngalonyana mkulu azekelisa ngaye, bona bebezincoma ukulunga, bona bebeqayisa ngokuti abazanga bamlahle u-Tixo, bona abazanga babucite ubuntu babo, bona bebebadelile bonke abanye abantu, bengenzi mizamo pofu yakubaguqulela enyanisweni. Lonyana ukwele lingakanana ngabo abo, lonyana ufike wazahlula kule mihlali yenziweyo namhla ngabo abo babatintelayo abanye ukuba bavuyiswe lilizwi lenyaniso lika Tixo. Kaukubone ukuba kuhle kokufundisa konyana ka Tixo, ute akutetelwa kakubi akukalazelwa ngenxa yemizamo ayenzayo yokubasindisa aboni, akapika wasuka wateta lamazwi okuyipendula londawo, fanel’ ukuba nabo baqondile okokuba lonyana mkulu uratshi lingakanana ngabo bona basuka bazenza amalungisa kunabanye, abavelisa malinga okuziguqulela ezazikohlakali endleleni yenyaniso. Abo boni ngebalivinjwayo kwapela ilizwi lika Tixo ukuba bebetembe ukuliva ngababantu bamrorelayo u-Yesu. Ngebengazanga balixelelwa. Ukuba aba boni bebengenzelwanga lusizi ngu Yesu, waya wabaxelela, indaba zasezulwini ngebeba abazivanga ; Uti u-Yesu abo boni ngu lo nyana mnci ungenabuntu okwenene waye etandwa nguyisenoko, elangazelelwa ekunjulwanguyise noko asezweni elikude ; kwako namnye waba boni ndihamba nabo ndibuta nabo ndidla nabo ote wabulilela uboni bake waguquka koba yimivuyo ezulwini kwa Bawo engapezulu kwale yabakoyo kulomzi akugoduka unyana obelahlekile. Ngu Tixo u-Bawo lomzali, aboni abaguqukayo yena ubapata njalo mhlenikweni babuyayo; lonyana mkulu nini aba bantu bati bangabake kanti ke niyabatintela abanye ukuba bangaguquki. Kuko mntu na apa ulamkeleyo ilizwi lika Tixo waye noko elinqabisile entliziyweni yake ebavimba abanye engababonisi abanye uhlobo lokulufumana usindiso, ungulonyana mkulu: kutetwa yena apa ? Kuko mntu ungayenziyo imizamo yokulihambisa elilizwi emhlabeni, ungulonyana usuke waqumba mhlenikweni wagodukayo umninawe wake. Lihlazo lanina eli lenziwa nguwe? Kuke kwako mntu na uhlala nendaba ezimnandi angazixeleli abanye? ndiba mna uti umntu ukuba unendaba ezimnandi atande ukuba zivunywe ziviwe ngabanye. Zezina ntonina ez? Izindaba zovuyo zasezulwini nje, ote nawe wakuba uzivile waziqonda ukuba zimnandi kuwe usuke uhlale nazo uzivimbe abanye? Yinina ungaziqubi? Izihlobo zako ziyakuda ziziqonde ninina? Amakowenu ayakude azazi nini na? Uhlanga lwakowenu luyakude luzive ninina uluvimba nje? Ungunyana omkulu kaloku wena, ungozincoma ukulunga nobulumko bako wena, ungoti akuzanga umlahle u-Tixo wena, ungoti ukonze wagqiba wena, uzinqabise nganina ke? Ihlabati liyakude lizaliswe ninina zizo ungazivumi nje ukuba zihambe? Indaba zomhlaba ziti ukuze ziviwe ngabantu bonke nabakude baye bemana bexelelana abazaziyo zide zivakale kumntu wonke. Zinashwa linina ezi zasezulwini lento zixelwa mhlenikweni kuyicawa kodwa, lento zivakaliswa ngulowo nalowo yedwa, ziyakude ziligqibe ninina ihlabati zitintelwa nini nje bazaziyo baziqondayo. Zivuleleni zihambe, zibikeni ningayeki, zivakaliseni kumntu wonke; mazivakaliswe kongumntwana ade azamkele, mazivakaliswe kwabakulu bade baziqonde, izityakala ezingasenabuntu mazilixelelwe nazo, zenzeni nina bazaziyo, kungabiko bani uhleli nazo, makuncokolwe zona ezindlwini zenu, kuncokolwe zona ezimbutweni zenu, ibe zizo zodwa ezivakalayo. Zivuleleni zihambe kungabiko bani kuni uxelisa lonyana mkulu ungatandanga ukuba umntaka yise axolelane noyise wabo. Ziqubeni, zihlokomiseni indaba zasezulwini zika Tixo.

“Uze uve wonk’ umhlaba
Okwe siko lezwi lake,
Ziti zonk’ intlanga zawo
Zazi usindiso lwake.”