Yeha! kuni ma-Kristu, ma-Kristu, anazi na ukuba izono zenu—nokuncola nokutanda kwenu ihlabati ku. ncolisa elogama limsulwa, lingcwele ? U Kristu akazange ancblise ablazise igama lake, kwa ne gama lo Yise. Kodwa niti nina ukuzibiza ningabo abantwana bake kanti li-gama nje lodwa. Zipi na ke izikwa zobu Kristu benu, ekupileni kwenu, nasentlalweni yenu ? Ipi na inguquko yobu Kristu ? Ipi na intando yobu Kristu ? Lupi na uxolelo olu ngo Kristu ? Bupi na ububedesho obu ngo Kristu, pakati kwenu entlalweni yenu ? Ngamana nina ma-Kristu naba ngawo ngemvo ngamazwi, nangemisebenzi. Ngokukufupi sendihlalele ukuhlangana no Tixo wenu no warn ukuba ndinike ingxelo ngemisebenzi yenu ma-Kristu. Hayi ukoyikeka kwa longxelo, ayinakutete- ka. Amagama enu onke akum, ebaliwe, kwa nezenzo zenu ziyemka ukuya pambi ko Tixo ngobu busuku. Aninya- meki? AnikataliP Madoda, bafazi, bantwana, metsho; cingani, kumbulani. Nisebenzela unapakade. Asimnyaka mnye, ayimibini, ayimitatu, ngunapakade. Ndiyani- biza nganeno kwe ncwaba ndisiti kuni ngosizikazi olukulu, “Nqumamani ka ncinane.” Niyazi ngesihogo somlilo into esiyiyo Niyazazi into eniyiyo nani. Niya- lazi into eliyiyo ilizwe ? Ezulwini lutando noxolo novuyo ngonapakade. Akuseko zinyembezi nazintsizi, kwa nazifo, asiko kwa nesono, akuko maxala, nangqumbo.

Akuko sipelo kunapakade, esihogweni. Kuko intlungu nentsizi kwa nabo bonke ububi benkohlakalo, nokuncama ngonapakade. Ubuhle beli ilizwe nemicili yalo yeyom- hla omnye. Nibambe kuyo ngawo onke amandla enu, kodwa buya kupunyuka esandleni senu bunishiye nilambata. Bobu ngento yakonto, lilize. Into enobanayo zizono nehla- zo kupela. Ningaboni nina ? Ningabemini enye ? I Cawa ngunyaka ? Yeha! kuwe mntu, akunguye owonyaka nowamini nye, u ngowonapakade. Unompefumlo onqa- bileyo, ongafiyo.

Ke namhla ninyula kwizabelo ezibini ukunyulela lom- pefumlo ungafiyo. Ngelinye icala lizulu nabo bonke ubu­hle balo, uzuko novuyo, no xolo, ngonapakade. Ngelinye icala, sisihogo somlilo zintsizi intlungu ixala lovalo lwesono esisentliziyweni. Ngazwinye. Umbungu ongafiyo wovalo olunetyala, usizi ngonapakade. Zinyuleleni, ke bantu, nyulani, kambe nilumkile ekunyuleni kwenu. U-Kristu wanitenga ngegazi lake elinqabileyo. Kumbulani ukuba ningalihlazisi igama lake eliyingcwele. Ningapindi nilincblise. Qalani kwa kulonyaka intlalo entsha ibe yintlalo emsulwa ngenyaniso mayingabi ligama nje kodwa. Yibani ngababedeshi benyaniso, musani ukumtanda u Sa- tana ngokungatandazi. Ngumsebenzi wake u Satana ukukohlisa. Ndibona ukuba ama-Kristu angamadoda, nabafazi bahenda u Satana, ngokuba bengavumi ukuta- ndaza. Sisihendo eso ku Satana.

Kungoko ezayo kuni. Ndiyabuba ngobu busuku. La nga­mazwi am okupela kuni ’mazwi wambi endiyakuwateta ndiyakuwasingisa kwi nkosi yenu ngexa endiyakutabata incwadi yezono zenu. Bantwana baka Tixo, ndiyadlula njengokuba kuya kuba njalo kuzo zonke izinto zeli lizwe. Kwangokunjalo nakuni. Ngomso niyakugcobela u 1888, naye uya kudlula nje ngam ene ngxelo yake. Madoda, ba­fazi, ngamana ibe yingxelo eyakuba ntle kuneyam. Mayibe iyakuba yeyenyaniso, yezenzo zempilo yobubedesho ne yotando lwentliziyo. Ngamana u Tixo anincede ukuba nibe ngabasebenzi benyaniso, emyezweni wake nokuba nihlale ngokusondeleyo kuye. Anisakuze nibuye nindi- bone ngakumbi, nezenzo zenu ziyemka nam ngonapakade. Luntu lomhlaba, kungani. Bantwana baka Tixo, kungani. U 1887 ixego uyadlula uyemka pakati kwetu njengokuba seleyolele kade imiyolelo yenyaniso. One ndlebe zokuva, makeve.

UKULUNGISWA KWE MPOSISO.

Bokumbula abalesi betu ukuba kwi esidluleyo

bekuko incwadi ka Gwangqa-limhlope. Ke kuloncwadi kuko indawo eti—‘ Isiqu sam udazala abantwana abaninzi ’ endaweni yokuti—Isiqu sam ndazi abantu abaninzi abantsundu njalo-njalo. Le ndawo yimposiso eyenzeke kuba shicileli, yaza yasiposa ukuyicana siyibone tina [Ed. *Sigi- dimi.*

INTLAULELO YE “SIGIDIMI.”

NOVEMBER no DECMBER, 1887.

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I

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