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ISIGIDIMI SAMAXOSA, JANUARY 1, 1876.

ICAWA E-TUNXE.

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

UMZEKELiISO WONYANA OWALAHLA IKOWABO.

No. VIII.

UKUGODUKA KWAKE.

*Wesuka Weza kuyise. Kekaloku akubon' ukuba usekude le, uyise wambona wasikwa yimfesane, wagidima wawa entanyeni yake, wamanga. Wall ke unyana kuye, Bawo, ndonile kulo izulu nasemeldweni ako, andisafanele kubizwa ngonyana wako.* Luka, xv. 20, 21.

Senditshilo ukuti lomzekeliso ukutetwa kwawo yi Nkosi yetu, ngamazwi awapendula ngawo abafarisi nababali bakurora besiti, Lo wamkela aboni adle nabo ; waye ke ngokuwuteta kwake, esiti, Ngokukungena kwake epuma ezindlwini zabantu ekutiwa bazizikohlakali, okukubuta Kwake aucokole nabo, kufuna kwake izimvu zikayise ezilahlekileyo ; waye kananjalo efuna ukutyila utando luka Vise u-Tixo, ubunzulu balo, ukungabancami kwalo aboni, nabade basinga pi ukulahleka kwabo. Namhla ke siza kuqala ukuziqonda izinto abefuna ukutyila zona ngoyise, kuba yena ngongangi kungatshabalala nabani, ngonga bangasinga enguqukweni bonke. Zoya zivela ngokuvela ezondawo sakuba siwacazelwa amazwi esingene kuwo namhla. Sesikubonile ukufuduka kwalomfana kuyise, neratshi awabonisa lona mhlenikweni wemkayo kowabo, simlandele ngokubaliselwa sabubona apo ubugeza bake baya bameyelisela kona, sikubonile ukuhlwempuzeka kwake, ukulamba kwake, ukubulahla kwake ubuntu bake, ukutotywa kwake yindlala ngokokude abe ngumalusi wehangu, ngokokude adle ukudla okungahlutisiyo, ukudla okuzingxam, ukudla kwehangu.

Kute ke eselesingiselwe ezantsi yindlala ukutshabalala kwake, akuba engasemntu, selejongene nokufa, waqala kaloku wazibona, waziqonda into ayiyo, waqala wamkumbula uyise, waqala walikumbula ikowabo, waqala wayikumbula indyebo yakona, nempato elungileyo yakona, wangenwa yintliziyo yokuba agoduke, aye kucela uxolo kuyise ngenxa yezono zake ; nakuba ke namhla esiti uyabuya usinga kowabo akanguye umfana wokunconywa, kuba ngewahlalayo kwelozwe wonwaba ukuba ebehluta, nge engamkumbulanga noyise ukuba ingxam zibe zimanezile, nokwalusa kwake ihangu okuya ebekuxolele ukuba ebeyifumana into yokudla kulomsebenzi. Eyonanto iyeyokubulelwa iyeyokunconywa yilendlala yamtshutshisayo, ayamonwabisa yasuka yati yona yamcingisa, yamlunguzisa ukona kwake nobutyakala bake. Yiyo into eyiyeyokudunyiswa kuba ukuba ibingambandezelanga ngewawonwabayo wada wasuka wafela kwelozwe engaxolelananga noyise. Ukugoduka oko yingcinga awangenwa yiyo akuba onke amaqinga ake okuhlala abemkohlile, akuba ebengasaboni nto yimbi anokwenza yona ukuze onwabe kwelozwe likude. Akamkumbulanga uyise impahla iseko; esahluta akatanga makendiye ndimvelele ndimbone ndixolelane naye; akagoduswanga lusizi lukayise, bubele bukayise, kulunga kukayise, inye into eyamgodusayo yindlala le yodwa. Ke nomoni oguqukela ku Tixo, ukwenza oko akuba ebonile waqonda ukuba indlela zake zisingisela eshweni, ekufeni, nomoni wapi oguqukayo akanguye owokunconywa kuba ange esonwaba ezonweni zake ukuba uyazibona ukuba azisokumbulala umzimba nompefumlo nangoku nangonapakade; kwanjengokuba nalomfana uke wati akulamba, kanye kunokuba ndigoduke ndoba ngumalusi wehangu ndidle ukudla kwehangu. Nomoni lo kunokuba aguquke woti ukuba kuko ndlela anokonwaba kuyo wobamba yona kanye kunokuba aguqukele ku Tixo azililele izono zake. U-Tixo lihlati lokupela

apo bazimela kona abasukuba bezincamile zonke indlela zabo zokufuna ukonwaba. Ulitemba laboni ababuyayo ezonweni zabo.

I.—Kutiwa apa ute lomfana akuziqonda, akuzibona into ayiyo, *wesuka weza kuyise.* Akabanga salibala kwelozwe, akabanga sahlala, akakanga azilazile, akuko nto ake wazilungisa, unduluke kwaoko, ubambe indlela kwaoko, nakuba ibinde indlela akapumlanga, akakanga ati vu nasendleleni nakuba ibinzima inamaqina, inendawo ezinyukayo, akapambukanga; nakuba ibiko imizi apo angake ayekulala kona yiyonanto lonto angayenzanga, ugcine indlela kwapela, kwalandlela ebemke ngayo, zazininzi indawo awati ukugqita kuzo zamenza buhlungu entliziyweni wadana, kuba ndawo leyo akuti qata kuyo yamkumbuza ukuba kanene kulapa ndayicitayo impahla etile, kulapa ndenza isono esitile, kulapa ndasebenza inkohlakalo etile, kwanga ngati kukona kulungileyo ukubuya kwake kwangalandlela wemka ngayo, ukuze ibe nokumkumbuza ukungeva kwake, ukukohlakala kwake, iratshi lake, ukuze ati esiya kuyise aye engobetekileyo kungeko nendawana le azincoma ngayo, aye enamanxeba entliziyweni, ukuze abe nokuzitoba pambi koyise ; noko anqinileyo ungcambazisile, noko adiniweyo uqubele pambili,noko atyafileyo uhambe akapumla. Uyagoduka namhla, ukumbula kowabo kuyise, akahilizanga, mandlana anawo uwakupile, santyana sisekoyo usivelisile, mendwana asenawo uwabonakalalisile, langa ngati ilizwe lonke alihambayo litafa ukubaleka kwake, engxamele lendawo yokuya kuxolelana noyise. Azi baninzi abantu abati bayaguquka ezonweni zabo, bayabona ukuba bonile, ze bati besitsho bapumle kwaoko eluhambeni lwabo lwenkolo, bapumle ezinyembezini zabo ezi bazililayo xa bate banovalo ngenxa yezono zabo, bapumle elizwini eli lika Tixo besiti bayalazi baliqondile kungaba kuseko ntonina ifunekayo sebanelenje bakuba nokuzilesela; bapumle elubapatizweni, besiti tina singabapaulweyo sinalo upawu lwe Nkosi, sanele sisindile ; bapumle emitendelekweni, besiti sanele kuba kulapo sihamba kona, bangaze begqite kwezondawo. Yinto abantu abangaze bafikelele ku Kristu bamazi, bamfunde, bamfuze, bamambate, kubonakale yena yedwa, ezimilweni zabo: Yinto abantu abadinwa besasuka, abayilahlayo indlela besanduluka, abapambukayo besati siyakolwa, abapela amandla besati siyagoduka siya ku- Tixo u-Bawo, abaruquka bunzima bendlela babuye ngomva, abakukuliswa zizihendo bengekabonakali ukuba sebe semkondweni wokuguquka. Ukuba lomfana ngowati wenjenjalo nge engazanga abonane noyise, ikowabo ngeengazanga alike kulo. Into efunekayo kumoni oguqukayo ke kukuti, angonwabi angapumli, angemi, angapambuki ade aye kwela ku Kristu Yesu Umsindisi waboni. Ozinyembezi asi Kristu, azizanga zisindise mntu zona; omazwi ka Tixo asi Kristu, akazanga onwabise mntu wona, obapatizo asi Kristu, aluzanga luxolele zono zamntu lona, omitendeleko asi Kristu ayizanga ixolele zono zamntu yona, obafundisi aba Kristu abazanga bapelise tyala lamntu lezono bona. Ukuba wena ungopumle wonwaba kwezonto akutandabuzeki okokuba akukesuki uye ku Tixo, akukaguquki ezonweni zako. Ukuba umi apo ungatshabalala noko selulitabatile igama le Nkosi.

II—*Azi kona eye wafika kuyise uyakwamkekwa njanina*? Atinina kona kuyise akuti t'u pambi kwake, engenalo nejacu eli lengubo alambatayo, engenayo nebokwe le ayiqubayo, enqine kangaka, waxweba walututu? Wangenelwa luvalo kaloku, yangxamela ukumbuyisa intliziyo endleleni, wada wafun’ ukubuya ngomva. Kanti kunjalo nje akazi yena ukuba ulindiwe ekaya; lemihla kuseloko wemkayo, akazanga ayeke uyise