



chazaruka chakava muna 1884, panzvimbo yemusasa kuPortland, Oregon.” Ellen White Biography, vhoriyamu 3, 256.

Achiinazvo aifanira kuramba achiwana hope nezviratidzo pashure pa1884, asi zviratidzo zvaitika pachena pamberi pevanhu zvakaguma chaizvo makore makumi mana mushure mokunge zvatanga, uye kutanga nokuguma kwezviratidzo zvapachena zvose zvakaitika mumaguta ainzi Portland. Guta rokutanga raiva kumabvazuva kwemahombekombe eUnited States, guta rokupedzisira raiva kumadokero kwemahombekombe. Vamwe vangada kupikisa vachiti chokwadi ichi hachirevi chimwe chinhu kunze kwokungoenderana kwezvinoitika zvevanhu, uye vamwe vangapikisa vachiti chinangwa chezviratidzo zvapachena chakanga chazadzikiswa, saka Ishe vakazvigumisa pashure pamakore makumi mana.

Chikonzero chaicho ndechokuwedzera kusateerera nokupandukira chipo chouprofita chakanga chapihwa kusangano reMillerite.

“Ndzi fika eOakland ndzi velekile hi ku titwa ndzi tikeriwile hi xiyimo xa swilo eBattle Creek, mina ndzi ri la tsaneke, ndzi nga ri na matimba yo mi pfuna. A ndzi swi tiva leswaku tombo ra ku kukumuka ka ku nga pfumeri a ri tirha. Lava a va nga yingisi swileriso leswi vonakaka kahle swa rito ra Xikwembu a va tlhela va nga yingisi vumbhoni lebyi a byi va khutaza leswaku va yingisa rito rero. Loko ndzi ri eku endzereleni eHealdsburg hi nkarhi wa vuxika lowu hundzeke, a ndzi tshamela ku khongela swinene naswona ndzi tikeriwa hi ku vilela ni gome. Kambe Hosi yi tlherisele munyama endzhaku nkarhi wun’wana loko ndzi ri eku khongeleleni, kutani ku vonakala lokukulu ku tata kamara. Ntsumi ya Xikwembu a yi ri etlhelo ka mina, kutani a ndzi vonaka onge ndzi le Battle Creek. A ndzi ri etinhlengeletanweni ta n’wina ta switsundzuxo; ndzi twe marito ma vulavuriwa, ndzi vone ni ku twa swilo leswi, loko Xikwembu xi swi rhandza, ndzi navelaka leswaku a swi nga ha tshuki swi tlimburiwa hi ku helela eka mianakanyo ya mina. Moya-xiviri wa mina a wu vavisekile swinene lerova a ndzi nga swi tivi leswi ndzi faneleke ku swi endla kumbe leswi ndzi faneleke ku swi vula. Swilo swin’wana a ndzi nge swi boxi. Ndzi lerisiwe leswaku ndzi nga pfumeleli munhu ni un’we ku tiva nchumu malunghana ni leswi, hikuva swo tala a swa ha fanele ku humelela.”

“Nga ndi byambiwemo kuti ndzi hlengeleta ku vonakala loku a ndzi nyikiwile kona, ndzi tshika miseve ya kona yi voningela vanhu va Xikwembu. Ndzi ve ndzi endla sweswo hi timhaka leti tsariweke emaphepheni. Ndzi pfuke hi nkarhi wa awara ya vunharhu kusuhi ni mixo wun’wana ni wun’wana tin’hweti to tala, ndzi hlengeleta swilo swo hambana leswi tsariweke endzhaku ka loko vumbhoni byimbirhi byo hetelela byi nyikiwe mina eBattle Creek. Ndzi tsarile timhaka leti, ndzi tlhela ndzi hatlisa ndzi ti rhumela eka n’wina; kambe a ndzi honisile ku tihlayisa hi ndlela leyi faneleke, kutani vuyelo bya kona byi ve leswaku ndzi hele matimba ehansi ka ndzhwalo; matsalwa ya mina hinkwawo a ma si hela leswaku ma fika eka n’wina eNhlengeletanweni ya Huvunkulu.”

“Uyezve, ndichiri mumunyengerero, Ishe vakazviratidza. Ndakazowanikwazve ndiri muBattle Creek. Ndakapinda mudzimba zhinji, ndikanzwa mashoko enyu akapoteredza matafura enyu. Zvose zvacho handina rusununguko rwokuzvitaure zvino. Ndinovimba kuti handizombodanwi kuzvireva. Ndakavawo nezviroto zvinoverengeka zvinokatyamadza zvikuru.

“Ni sauti gani mtakayoitambua kuwa ni sauti ya Mungu? Bwana ana nguvu gani aliyoziweka akiba ili kusahihisha makosa yenu na kuwaonyesha njia yenu jinsi ilivyo? Ni nguvu gani ya kutenda kazi katika kanisa? Ikiwa mnakataa kuamini mpaka kila kivuli cha kutokuwa na uhakika na kila uwezekano wa shaka viondolewe, hamtaamini kamwe. Shaka inayodai ujuzi mkamilifu haitasalimu amri kamwe kwa imani. Imani husimama juu ya ushahidi, si juu ya uthibitisho usioacha nafasi ya shaka. Bwana hututaka tuitii sauti ya wajibu, wakati zipo sauti nyingine pande zote zetu zinazotusihi tufuate njia iliyo kinyume. Inahitaji umakini wa dhati kwa upande wetu ili kuitambua sauti inayosema kutoka kwa Mungu. Inatupasa kupinga na kushinda mwelekeo wa moyo, na kuitii sauti ya dhamiri bila kubishana wala maridhiano, isiwe kwamba maongozi yake yakome na mapenzi pamoja na msukumo vitawale. Neno la Bwana hutujia sisi sote ambao hatujampinga Roho Wake kwa kuazimia kutosikia na kutotii. Sauti hii husikika katika maonyo, katika mashauri, katika karipio. Huu ndio ujumbe wa nuru wa Bwana kwa watu Wake. Tukungoja miito iliyo kuu zaidi au fursa zilizo bora zaidi, nuru inaweza kuondolewa, nasi tukaachwa gizani.” Testimonies, volume 5, 68.

Ellen G. White vakaratidza kuti kana kupandukira ushumiri hwavo semuporofitakadzi kukaramba kuchiratidzwa, “chiedza chingabviswa, uye” Adventism yeRaodhikia yaizosiyiwa “iri murima.” Muna 1915, chiedoza chakabviswa. Mwari vaiva uye vachiri vanokwanisa zvizere kumutsa muporofita kana muporofitakadzi pese pavanenge vada kudaro. Vakamutsa Erisha kuti atevere Eria, asi hapana muporofita mupenyu akamutswa mushure ma1915, nokuti Ishe vakanga “vabvisa chiedoza.”

Kana zviriro zvirato nezviratidzo zvaSista White, kwaiva nenguva nhatu. Nguva yokutanga yemakore makumi mana, apo zviratidzo zvaionekwa pachena pamberi pavanhu, nokuda kwezvinangwa zvakanga zvine chokuita nokusimbisa chipo ichi mumifungo yevaya vakanga varipo panguva iyo zviratidzo zvaitika. Zvino kubvira muna 1884 kusvikira parufu rwavo muna 1915, zviratidzo nezvirato zvakapiwa izvo zvaichiri zvokuwedzera vanhu vaMwari, asi zvakapiwa vari voga. Nguva yechitatu yakatanga muna 1915, uye yakapa uchapupu hwokuti Adventism yeLaodhikia yakanga iri murima rokutsauka pakutenda.

Vaisraeri vekare rinomiririra Israeri yemazuva ano, uye munguva yekupandukira kwakazara kwakafananidzirwa naEri navanakomana vake vaviri, Hofini naPinehasi, pakanga “pasina chiratidzo chakajeka.” Chikonzero chaiva kusateerera kwavo kukuru nokupandukira. Mwari haashanduki.

“Imwe yambiro yaifanirawo kupiwa kuimba yaEri. Mwari vakanga vasisakwanisi kutaura nemupristi mukuru nevanakomana vake; zviivi zvavo, segore gobvu, zvakanga zvadzivira kuvapo kweMweya Wake Mutsvene. Asi pakati pezvakaipa, mwana Samueri akaramba akatendeka kuDenga, uye shoko rokupa mhosva kuimba yaEri ndiro rakava kutumwa kwaSamueri somuporofita woWokumusorosoro.

“Izwi leNkhosi beliyivelakancane ngaletu tinsuku; kwakute umbono lovulekile. Kwase kutsi ngaleso sikhatsi, Eli alele endzaweni yakhe, emehlweni akhe ase acala kufiphala, wate wangasakwazi kubona; nangakacimi sibane saNkulunkulu ethempelini leNkhosi, lapho kwakukhona khona umphongolo waNkulunkulu, naSamuweli alele; iNkhosi yabita Samuweli.’

Acabanga kutsi lelo livi nguleka-Eli, lomntfwana washesha waya embhedzeni wempristi, watsi, 'Ngikhona; ngoba ungibitile.' Kwaphendvulwa kwatsi, 'Angikubitanga, ndvodzana yami; buyela uyolala futsi.' Samuweli wabitwa katsatfu, futsi katsatfu waphendvula ngendlela lefanako. Khona-ke Eli waciniseka kutsi leso sibito lesiyimfihlakalo kwakulivi laNkulunkulu. INkhosi yayendlule encekwini Yayo lekhetsiwe, umuntfu lonetinwele letimphunga, yaya kukhuluma nemntfwana. Loko kukodvwa kwakusolo kuyekiswa lokubuhlungu kodvwa lokufanele ku-Eli nasendlini yakhe." Patriarchs and Prophets, 581.

Muubwabi bwa kwa Eli tamwabulidwanga monyo, pakuti Ijwi Iya Mfumu "lyali lyakosa" mu nshiku isho. Ishiwi Iya Chiheberi ilya pindulwa ukuti "lyakosa" lyapilibula ukuti "lyalipepa." Ukufuma mu 1844 ukufika mu 1884, kwali "imimweneshe ya pa lwala," iyapelekeelwe ku Adventism wa Laodikea. Iyi ntambi yatandikile ukushininkishiwa mu lulikilo lwa lubwelele lwa baMillerite ba Filadelfia, kabili mu 1856 yatendeke ukulanga ukuti ulubwelele lwa Filadelfia lwalipilibukile ukuya mu lubwelele lwa Laodikea, lelo imimweneshe ya pa lwala yalikonkelela, pakuti Lesa ni wa kutekanya sana kabili wa luse.

Ndipo mu 1863, kupanduka kukwakana na ukali wakwambilira wa choonadi kukambira, kweni "masomphenya ghakujulika" ghakalutilira m'paka mu 1884. Pamanyuma pake, kusingha kukachitika. Mu Ezekiel chaputara eyiti, vintu vinayi vyakuseluska vikulongosoreka nga vikukura mu ukali wake. Chaka cha 1884 chikuyimira pafupi naumaliro wa muwiro wakwamba na kwambira kwa muwiro wachiwiri. Mbiri ya Advent yikulemba kuti mu 1881, ndipo pamanyuma, mu 1882, pakachitika kukura kuwiri kwakuzirwa mu kupanduka.

Muna 1881, Mutungamiri weGeneral Conference (George Butler) akanyora uye akaburitsa nhevedzano yezvinyorwa muReview and Herald, umo maakapikisa kuti dzimwe ndima dzeBhaibheri dzakafuridzirwa kupfuura dzimwe, uye pakupera kwezvinyorwa zvake akatosarudza dzimwe ndima dzeBhaibheri dzaaisati dzakafuridzirwa. Zvakatevera izvozvo muna 1882, Uriah Smith, mutungamiri webasa rekudhinda, uye panguva iyoyo ariwo mutungamiri webasa redzidzo, akatanga kudzidzisa kuti kana Hanzvadzi White airatidzwa zviporofita zveramangwana kana nhorroondo tsvene yekare, mashoko ake aiva akafuridzirwa; asi akapikisa kuti, kana aitsanangura kukundikana kwemunhu oga kwevamwe venhengo dzekereke, ipapo kwaingova kungori maonero ake ehunhu.

Muna 1881, Satani akarwisa pachena simba reBhaibheri reKing James, achishandisa mutungamiri wekereke semudziyo wake; uye mugore rakatevera, mutungamiri webasa redzidzo nerokutsikisa akarwisawo nenzira yakafanana simba reMweya weChiporofita. Kubva muna 1884, uchapupu hunoti mumazuva iwayo kwakanga kusina chiratidzo chakazaruka. Kubva muna 1863 kusvikira muna 1881, kupandukira kwakanga kwawedzera kusvikira kwasanganisira Bhaibheri neMweya weChiporofita, uye kwakanga kuisiri kungomirira kurambwa kwenheyo bedzi.

Izinyangayenga ezine ezimelelwe kuHezekeli isahluko sesishiyagalombili zenziwa ngamadoda amadala, amele ubuholi beJerusalema, obaqala njengesakhiwo sebandla esisemthethweni njengo-Adventism waseLawodikeya ngo-1863. Ngaleso sikhathi kwashicilelwa indatshana ku-Review and Herald, abanye osomlando abayibeka ekubhalweni kukaJames White, nakuba ubufakazi obuphathelene naleyo ndatshana empeleni bukhomba kakhulu ku-Uriah Smith

njengombhali wangempela. Noma kunjalo, isiqalekiso esimelene nokwakha kabusha iJeriko sagcwaliseka ngokusobala ngoJames White, kanti u-Uriah Smith nguyena owadala ishadi lomgunyathi lika-1863. Ngo-1881, umongameli weGeneral Conference wayesefaka izindatshana ku-Review and Herald ezaziphikisa igunya eligcwele leBhayibheli, kwathi ngonyaka olandelayo u-Uriah Smith waqala ukuhlasela igunya loMoya Wesiprofetho.

Varume vekare vaifanira kuva vachengeti ndivo vakatanga kutungamirira kurwisa kwakajeka kwakavamba nokurwisa chokwadi dzepasi dzinomiririrwa muchiroto chaMiller uye dzakaratzidzwa pamatafura maviri aHabakkuk. Kubva ipapo vakatanga kurwisa zvapupu zviviri, zvinova Bhaibheri noMweya woUprofita. Munguva imwe cheteyo (kutanga kwema1880), mutungamiri webasa rehutano, John H. Kellogg, akatanga kupinza kuhutungamiri hwekereke zvemidzimu zvepantheism. Muna 1881, James White akavigwa, uye Hanzvadzi White vakanga vari pakati poumukiriro hwaikura hwehukungamiri hwehurongwa hwedzidzo, hwehutano, nehwezvematongerwo enyika hwekereke.

Ujumbe uliokuwa umefika mwaka wa 1856, amba ulikuwa nuru iliyoongezwa ya “nyakati saba,” na pia ujumbe kwa Laodikia, ulikuwa umekataliwa, na Bwana alikusudia kuurudia ujumbe huo huo kwenye Mkutano Mkuu huko Minneapolis mwaka wa 1888, kupitia ujumbe uliowasilishwa na Wazee Jones na Waggoner. Ujumbe wao haukuwa ujumbe mpya, na wale walioupinga ujumbe wao waliposhughulikiwa na Dada White, alibainisha kwamba waasi hao waliamini kuwa upinzani wao dhidi ya ujumbe wa Jones na Waggoner uliwakilisha wajibu wao wa kutetea alama za kale, ambazo pia ni misingi ya kale. Uasi wao ulifunua kwamba kufikia mwaka wa 1888, hawakuwa tena wakielewa misingi ilikuwa nini, yaani, kwamba kweli za msingi zinawakilisha haki ya Kristo. Katika muktadha wa alama hizo na kanuni za William Miller alisema:

“Tinofanira kuzvivivira pachedu kuti chiKristu chii, chokwadi chii, kutenda kwatakagamuchira ndekupi, nemitemo yeBhaibheri ndeipi—mitemo yatakapiwa nesimba repamusoro-soro. Kune vazhinji vanotenda vasina chikonzero chavangatsigira nacho kutenda kwavo, vasina humbowo hwakakwana pamusoro pechokwadi chenyaya yacho. Kana pfungwa ikaiswa pamberi pavo inoenderana nemafungiro avo avakambotofungira kare, vanobva vagadzirira kuigamuchira. Havakonzeri kubva pachikonzero vachienda kumhedzisiro, kutenda kwavo hakuna hwaro hwechokwadi, uye panguva yokuedzwa vachawana kuti vakavaka pamusoro pejecha.

“Munhu anogutsikana nokuzorora muruzivo rwake rwazvino rwusina kukwana rweMagwaro, achifunga kuti urwu rwakakwana kuruponeso rwake, anenge achizorora mukunyengerwa kunouraya. Kune vazhinji vasina kunyatsogadzirirwa zvizere nenhoro dzeMagwaro, kuti vagone kuziva kukanganisa, uye kushora tsika dzose nekutenda kweushirikadzi kwakatsikiswa sekwokwadi. Satani akapinza pfungwa dzake pachake mukunamata Mwari, kuti akanganise kupfava kweevhangeri yaKristu. Vazhinji vanoti vanotenda chokwadi chiripo zvino, havazivi chinoumba kutenda kwakambopiwa vatsvene kamwe chete—Kristu mamuri tariro yokubwinya. Vanofunga kuti vari kudzivirira zviratidzo zvekare, asi vanodziya mwoyo uye havana hanya. Havazivi kuti zvinorevei kuruka muchiitiko chavo uye kuva nounhu chaihwo hwerudo nokutenda. Havasi vadzidzi veBhaibheri vanoswedera pedyo naro, asi vane usimbe uye havateereri. Kana kusiyana kwemaonero kwamuka pamusoro pezvikamu zveMagwaro, ava vasina kudzidza nechinangwa uye vasina kusimba pamusoro pezvavanotenda, vanotsauka

pachokwadi. Tinofanira kusimbisa pamusoro pavanhu vose kukosha kwokubvunza nechishingairo muchokwadi chomwari, kuti vazive kuti vanoziva chokwadi kuti chii. Vamwe vanoti vane ruzivo rukuru, uye vanonzwa kugutsikana nemamiriro avo, ivo vasina kushingaira kukuru pabasa, vasina rudo runopfuta kuna Mwari, uye kumweya yavanhu vakafirwa naKristu, kupfuura sokunge vasina kumbobvira vaziva Mwari. Havaverengi Bhaibheri [kuti] vatore mafuta nomwongo vachizviita zvavo kumweya yavo. Havanzwi kuti ndiro izwi raMwari richitaura kwavari. Asi, kana tichida kunzwisisa nzira yoruponeso, kana tichida kuona mwaranzi yeZuva rokururama, tinofanira kudzidza Magwaro nechinangwa, nokuti zvipikirwa nezviporofita zveBhaibheri zvinopenya nemwaranzi yakajeka yokubwinya pamusoro peurongwa hwaMwari hwerudzikinuro, izvo zvokwadi zvikuru zvisinganyatsonzwiswi.” The 1888 Materials, 403.

Liyi nstoni yi tekiwile eka vumbhoni byakwe hi nkarhi wa 1888, naswona u kombisa leswaku vaxandzuki va aka masungulo ehenhla ka misava ya misava, hambileswi va nga swi tiviki. U ri, “Nhlayo leyikulu ya lava tivulaka leswaku va pfumela ntiyiso wa nkarhi wa sweswi, a yi tivi leswi endlaka ripfumelo leri khale ri nyikiweke vakwetsimi—Kreste eka n’wina, ntshembo wa ku vangama. Va anakanya leswaku va sirhelela swikombiso swa khale, kambe va kufumela naswona a va na mhaka.” U va kombisa tanihi lava ha nga eka xiyimo xa Lawodikiya, hikuva va “kufumela.” Naswona u kombisa “ripfumelo leri khale ri nyikiweke vakwetsimi—Kreste eka n’wina, ntshembo wa ku vangama.” Kreste i Ribye ra Mikarhi hinkwayo, naswona tanihi Ribye ra Mikarhi hinkwayo, U yimela maribye ya nkoka ya norho wa Miller.

“Yambiro yauya: Hapana chinofanira kubvumidzwa kupinda chingakanganisa nheyo yokutenda yatave tichivakira pairi kubvira pakauya shoko muna 1842, 1843, na1844. Ndakanga ndiri mushoko iri, uye kubvira ipapo ndave ndakamira pamberi penyika, ndakatendeka kuchiedza chatakapiwa naMwari. Hatina chinangwa chokubvisa tsoka dzedu pachikuva patakaiswa, apo zuva nezuva taitsvaka Ishe nomunyengetero wakasimba, tichitsvaka chiedza. Munofunga here kuti ndingasiya chiedza chandakapihwa naMwari? Chinofanira kuva seDombo reMazera. Chave chichinditungamirira kubvira panguva yachakapihwa.” Review and Herald, April 14, 1903.

Anozivisa chokwadi chakakosha pamusoro pevapanduki, avo vakanga vari varume vekare vaEzekieri, paanoti, “Havafungisisi vachibva pachikonzero vachienda pamhedzisiro.” Vakaipa havagoni kana kuti havadi kufungisisa vachibva pachikonzero vachienda pamhedzisiro. Mhedzisiro yechikamu cheGeneral Conference cha1888 yakanga izere nokupandukira zvikuru zvokuti Hanzvadzi White akafunga kubva, asi mutungamiriri wake wengirozi akamurayira kuti aifanira kuramba aripo uye anyore nhorooondo inofambirana yokupanduka kwaKora, Dhathani naAbhiramu. Kupanduka kwavarume vekare ndiko kwakanga kuri mhedzisiro, uye chikonzero chacho chakanga chiri kurambwa kweshoko reRaodhikia rakasvika nechiedza chakawedzerwa che“nguva nomwe” muna 1856, ndokuzokwira kusvika pakupandukira nheyo muna 1863, izvo zvakazotungamirira kukurwiswa, kutanga, kweBhaibheri uyezve kweMweya weChiporofita, pamwe chete nokuunzwa kwezvemweya zvaKellogg.

Zvechokwadi, vanyori venhorooondo vekare vavarume vakafukidza, mukufamba kwenhorooondo, chokwadi chine chokuita nokupanduka uku nemarara, netsika dzechivanhu, nemagariro,

nezvokudya zvangano; nokuti avo vanobatana norudzi irworwo rwokupanduka vanogaroza kuzanza uchapupu.

Vanotukwa kwavari vanotsvaka kuvanzira Jehovha zano ravo zvakadzama, uye mabasa avo ari murima, uye vanoti, Ndianiko anotiona? uye ndianiko anotiziva? Isaya 25:19.

Vanhurume varikutaurwa naIsaya mundima iyi ndivo vaakadoma se“varume vanozvidza vanotonga vanhu ava vari muJerusarema,” uye ndivo vamwechete vaya vekare vaifanira kuva vachengeti vevanhu muna Ezekieri chitsauko 8. Muuchapupu hwaEzekieri, pachinonyangadza chechipiri, chinoratidza chizvarwa chechipiri cheAdventism, vanopindura mibvunzo inobvunzwa nevarume vanozvidza vaIsaya, “nokuti vanoti, Jehovha haationi; Jehovha akasiya nyika” (Ezekieri 8:12).

Pali “Mai” panotaurwa pamusoro pevaongorori venhoroondo vanotsausa vanotsvaka kufukidza chokwadi chokupandukira kwakakonzero uye kwakaitika muna 1888.

Tutalekelera osongo oyo na lisolo oyo ekolanda.

“Ndzi fanele ku vulavula na n’wina mayelana ni minhlango ya le Minneapolis. Eka nkarhi wun’wana ndzi teke xiboho xo suka emhlanganweni hikuva ndzi vone naswona ndzi twe moya lowukulu wa ku kaneta lowu a wu ri kona. A ndzi nga swi koti, hambi ku ri nkarhinyana wun’we, ku amukela moya lowu a wu tirha hi matimba yo lawula eka Makwerhu Morrison na Makwerhu Nicola. A ndzi nga swi koti, hambi ku ri nkarhinyana wun’we, ku kanakana leswaku a mi ri va moya wa njhani. Hi ntiyiso, a hi wona Moya wa Xikwembu, naswona leswaku mi nga ha yi emahlweni eka ku kanganyisiwa loku, sweswi ndzi mi tsalela.

“हामी मनियिपोलसिमा अझै बसरिहनु हुँदैन भनेर मैले नरिणय गरेको भोलपिल्ट राति, सपनामा वा रातिको दर्शनमा—यो कुन थियो म नश्चयपूर्वक भन्न सक्दैन—उच्च कदकाठी र अधिकारपूर्ण व्यक्तित्व भएका एक जनाले मलाई सन्देश दिए र मलाई प्रकट गराइदिए कि आफ्नो कर्तव्यको स्थानमा अडगि रहनु नै मेरो लागि परमेश्वरको इच्छा हो, र उहाँले दनुहुने वचनहरू बोल्नका नमित्त स्वयं परमेश्वर नै मेरो सहायक हुनुहुनेछ र मलाई थामरिखनुहुनेछ। उनले भने, ‘यस कार्यका लागि प्रभुले तमीलाई उठाउनुभएको हो। उहाँका अनन्त भुजाहरू तमीमुन छिन्। यस सभाबाट जीवनका लागि वा मृत्युका लागि निरिणयहरू गरिनेछन्; यस्तो होइन कि कसैले अनविर्य रूपमा नाश हुनैपर्छ, तर आत्मिक अभिमान र आत्मवशिसाले ढोका बन्द गरिदिनेछ, जसले गर्दा येशू र उहाँको पवित्र आत्माको शक्तिलाई भक्ति प्रवेश गर्न दिनेछैन। उनीहरूलाई भ्रममुक्त हुने, पश्चात्ताप गर्ने, आफ्ना पापहरू स्वीकार गर्ने, र ख्रीष्टकहाँ आएर परिवर्तन हुने अर्को अवसर दिनेछ, ताकि उहाँले उनीहरूलाई चङ्गाइ दनुहोस्।”

“Akati, ‘Ndiitevere.’ Ndakatevera mutungamiri wangu, akanditungamirira kudzimba dzakasiyana-siyana dzaitwa misha nehama, akati, ‘Inzwai mashoko ari kutaurwa pano, nokuti akanyorwa mubhuku rezvinyorwa, uye mashoko aya achava nesimba rokupa mhosva pamusoro pavose vanobata chikamu mubasa iri risiri maererano nomweya wouchenjeri unobva kumusoro, asi maererano nomweya usingaburuki kubva kumusoro, asi unobva pasi.”

“Ndzi yingisile marito lama vuriweke lama a ma fanele ku endla leswaku un’wana ni un’wana wa lava ma vuleke a khomiwa hi tingana. Ku hundziseriwile marito ya nhamba-hlekiso ku suka eka un’wana ku ya eka un’wana, ku hlekuriwa vamaakwerhu A. T. Jones, E. J. Waggoner, na Willie C. White, na mina hi ndzexe. Xiyimo xa mina ni ntirho wa mina swi tlhandluviwile

hi ku ntshunxeka hi lava a va fanele va ri va khomekile entirhweni wo titsongahata emahlweni ka Xikwembu ni ku lunghisa timbilu ta vona hi voxo. A ku vonaka onge ku ni ku kokeriwa ko karhi eku anakanyisiseni hi ku ya emahlweni hi leswi a swi ehleketiwile tanihi swihoxo ni marito ya miehleketo ya vamakwerhu ni ntirho wa vona, leswi a swi nga ri na masungulo entshembeni, ni le ku kanakanyeni ni ku vulavula ni ku tsala swilo swa ku bava tanihi mbuyelo wa ku kanakana ni ku vutisa ni ku pfumala ripfumelo.”

“Bhuku rangu rakati, ‘Izvi zvakanyorwa mumabhuku sezvinopesana naJesu Kristu. Mweya uyu haungawirirani noMweya waKristu, wemuchokwadi. Vakadhakwa nomweya wokuramba, uye havachazivi, kupfuura zvaanoziva munhu akadhakwa, kuti mweya upi unodzora mashoko avo kana mabasa avo. Chivi ichi, nenzira yakasarudzika, chinogumbura Mwari. Mweya uyu hauna kufanana noMweya wemuchokwadi nokururama kupfuura mweya wakakurudzira vaJudha kuita sungano yokusahadzika, yokutsoropodza, nokuita vasori pamusoro paKristu, Muponesi wenyika.’”

“Ndakaudzwa nomutungamiri wangu kuti kwaiva nechapupu chakanzwa hurukuro isina Kristu, kutaura kwomhomho, uko kwakaraidza mweya wakakurudzira mashoko iwayo. Pavakapinda mumakamuri avo ngirozi dzakaipa dzakapinda nadzo, nokuti vakanga vavharira Mweya waKristu suo uye vakaramba kuteerera inzwi rake. Pakanga pasina kuzvinipisa kwomweya pamberi paMwari. Inzwi romunyengerero raiwanika kashoma kunzwika, asi kushoropodza nemashoko akawedzeredzwa nezvifungidziro nokupomerana kwekungofungira uye godo neshanje nokufungira zvakaipa nokupomera nhema ndizvo zvakanga zvichitenderera. Dai meso avo akanga azarurwa, vangadai vakaona izvo zvaizovatyisa, kufara kwengirozi dzakaipa. Uye vangadai vakaonawo Murindi akanga anzwa shoko rimwe nerimwe uye akanga anyora mashoko aya mumabhuku okudenga.”

“Ndzi lerisiwile hi nkarhi wolowo leswaku a swi nga ta pfuna nchumu ku teka xiboho xihhi na xihhi mayelana ni swiyimo swa timhaka ta dyondzo, mayelana ni leswi nga ntiyiso, kumbe ku langutela moya wo karhi wa vulavisisi lebyi lulameke, hikuva a ku vumbiwe ntwanano wo ka ku nga pfumeleriwi ku va na ku cinca ka miehleketo eka mhaka yihhi na yihhi kumbe xiyimo xihhi na xihhi lexi a va xi amukerile, ku fana ni leswi Vayuda va endleke swona. Ku vulavuriwe swilo swo tala eka mina hi Murhangeri wa mina leswi ndzi nga riki na ntshunxeko wo swi tsala. Ndzi tikumile ndzi tshamile ehenhla ka mubedo hi moya wa gome ni ku vaviseka, naswona hi moya wa ku tiyimisela lokukulu leswaku ndzi ta tshama exivandleni xa ntirho wa mina ku fikela emakumu ka nhlengeletano, kutani ndzi rindza swiletelo swa Moya wa Xikwembu leswi ndzi byelaka ndlela leyi ndzi faneleke ku famba ha yona ni ndlela leyi ndzi faneleke ku yi landzela.”

The 1888 Materials, 277, 278.