

# Incwadi kaDaniyeli - Inani Lamashumi Alithoba anesiXhenxe

*Ukusebenza Okuphindwe Kathathu KukaEliya: Ukutyhila lintshukumo  
Zobuprofeti Zokungqubana KweBhabheli Yangoku*

Jeff Pippenger  
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Ukusetyenziswa kathathu kukaEliya kumela izinto zangaphandle zikaEliya wemihla yokugqibela. UEliya umele umntu omnye, kodwa ukwamele intshukumo yabantu. Intshukumo yabantu abamanyana nomthunywa uEliya ikhutshelwa ngaphandle kwimeko namava amelwe yiLawodike.

Waza uEliya weza kubo bonke abantu, wathi, Kuya kude kube nini na nithingaza phakathi kwezimvo ezibini? Ukuba uYehova enguThixo, mlandeleni; kodwa ukuba nguBhahali, mlandeleni yena. Abantu abamphendulanga nelilizwi. Waza uEliya wathi ebantwini, Mna, mna ndedwa, ndihleli ndingumprofeti kaYehova; kodwa abaprofeti bakaBhahali bangamadoda angamakhulu amane anamashumi amahlanu. 1 Kumkani 18:21, 22.

Nokuba kusekwintshukumo yengelosi yokuqala okanye yeyesithathu, abo bazimanya nomthunywa welo xesha basuswa nokuba kwimbali emelwe libandla laseSardesi okanye kwimbali emelwe libandla laseLawodike. Omabini la mabandla amelwe ngumbuzo kaEliya, wokuba koda kube nini na abantu beya kunqumama phakathi kwezimvo ezibini. Ezo zimvo zimbini abanqumama phakathi kwazo zimelwe “yingxoxo” kaHabakuki. “Ingxoxo” kaHabakuki isahluko sesibini yingxoxo phakathi kwendlela echanekileyo yokusebenza okanye engachanekanga. Abantu abakhoyo xa ixesha lengxoxo lifika, nokuba kusekwimbali yamaMillerite okanye kwabo bakwimbali yemihla yokugqibela, abaqinisekanga nokuba mabaphume na ekungathath’ cala; yaye ukuba kunjalo, abaqinisekanga nokuba mabahle baye kweliphi icala locingo. Ngoko ke abaphenduli lizwi.

INkosi yamisela uvavanyo kwimbali yengelosi yokuqala nakwimbali yengelosi yesithathu oluya kubonakalisa ukuba ngaba elinye icala lempikiswano, elimelwe yindlela yenkqubo yezakwalizwi yobuProtestanti obuwexukileyo, okanye indlela yemithetho kaMiller yokutolika iziprofeto, kuquka nemithetho eyamkelwe yiFuture for America, yayingumyalezo wokwenene wemvula yasemva. Uvavanyo lweNtaba yeKarmele oluza kuqalisa ngomthetho weCawa osondela ngokukhawuleza eUnited States lufuna ukuba uThixo achonge ukuba ngubani umthunywa waKhe ommelelayo, njengoko Wenzayo ngoEliya nakwimbali yamaMillerite ka-1844. NjengakungoEliya, nakwabo babebukele kodwa bengafuni ukuthabatha icala, indlela leyo yaqinisekiswa kwaye iya kuqinisekiswa ngokuzaliseka kwezibikezelo zasesidlangalaleni.

“Iziprofeto zikaDaniyeli nezikaYohane zimele ukuqondwa. Ziyachazelana. Zinika ihlabathi iinyaniso ekufanele ukuba wonke umntu aziqonde. Ezi ziprofeto zimele ukuba bubungqina ehlabathini. Ngokuzaliseka kwazo kule mihla yokugqibela, ziya kuzichaza ngokwazo.” Kress Collection, 105.

Xa umlilo wehla wadla umnikelo kaEliya, uThixo wayeqinisekisa kwabo babebukele bethe cwaka ukuba uEliya wayengummeli waKhe, kodwa ngelo xesha kwakusele kusemva kakhulu kuAhabhi, kuIzebhele, nakubaprofeti bakhe bobuxoki. Oku kwenzeka kwangaphambi komhla wama-22 Oktobha 1844 kwimbali yamaMillerite, yaye kuya kwenzeka kwakhona kwangaphambi komthetho weCawa oza kungekudala, ofuziselwa ngumhla wama-22 Oktobha 1844. Ngelishwa, abo balinda kude kube seso siganeko ukuze bagqibe, baya kuthi, ngokungagqibekanga, babe sele begqibe kwicala elingalunganga lombuzo. Ukukhethwa komthunywa onguEliya kufuneka kwandulele ukungqubana kwakhe noAhabhi, noIzebhele, nabaprofeti bakhe bobuxoki. Emva kokuba ukuqinisekiswa kufezekisiwe ngokuba umlilo udle umnikelo kaEliya, uEliya wababulala abaprofeti bobuxoki.

Umprofeti wobuxoki bubukumkani besithandathu besiprofeto seBhayibhile, yaye buphelisa ulawulo lwabo njengobukumkani besithandathu kumthetho weCawa osondelayo, apho uEliya wabulala khona abaprofeti bobuxoki. Emva koko kwaqalisa ukuthululwa okupheleleyo kwemvula. Kwimbali yamaMillerite, umthunywa nesigidimi sakhe bachongwa ngokuchaseneyo nabo abathi, kuloo meko, baqalisa ukuzalisekisa indima yabo njengobuProtestanti obuwxukileyo (obo bungumprofeti wobuxoki wobungqina bukaEliya), yaye bengomnye wamandla amathathu akhokelela ihlabathi eArmagedon. UThixo wamisa ukuba emva ko-Oktobha 22, 1844, intshukumo entsha eyayisandula ukuchongwa yokwenyaniso yesiprofeto yayiya kuwugqiba umsebenzi waKhe emhlabeni, kodwa loo ntshukumo yatshintshela eLawodike yaza kungekudala emva koko yayeka ukuba “yintshukumo”, kuba yaba liBandla elamkelwe ngokusemthethweni.

Ngale miba kaEliya wokuqala ezingqondweni zethu, ngoku siya kujongana neempawu zobuprofeti zikaEliya wesibini ngenjongo yokuchonga nokumisela ukuba ngubani uEliya wesithathu wemihla yokugqibela. UYesu wamchaza uYohane umBhaptizi njengalowo wazalisekisa isiprofeto sokugqibela seTestamente eNdala.

Yabonani, ndiya kunithumela uEliya umprofeti, phambi kokuza kwemini enkulu neyoyikekayo yeNkosi: yaye uya kuyibuyisela intliziyo yooyise ebantwaneni, nentliziyo yabantwana kooyise, hleze ndize ndibethe ihlabathi ngesiqalekiso. Malaki 4:5, 6.

Nangona uYesu wamchaza uYohane njengoEliya owayemelwe kukufika, uYohane akazange azizalisekise ngokupheleleyo zonke iinxalenye zesiprofeto ngoEliya oza kufika; kuba uEliya wesithathu nowokugqibela ufika ngaphambi komhla omkhulu nowoyikekayo weNkosi, owixesha leeZibetho eziSixhenxe zokuGqibela, eziphela ngoKuza kweSibini kukaKristu. Noko ke, uYohane wayenguEliya wesibini, yaye ubungqina bakhe, budityaniswe nobukaEliya wokuqala, bumchaza yaye bumisela uEliya wesithathu nowokugqibela.

Kanye njengoko uEliya wajongana nomfuziselo oneenkalo ezintathu wenamba, werhamncwa, nomprofeti wobuxoki beBhabhiloni yanamhlanje, ngokunjalo noYohane wajongana negunya laseRoma (uHerode), umfazi ongcolileyo (uHerodiya) nentombi yakhe (uSalome). INtaba yeKarmele yayiyimfuziselo ka-Oktobha 22, 1844, nto leyo ke emela umthetho weCawa eUnited States. Ngexesha lentlekele yomthetho weCawa, umanyano oluneenkalo ezintathu luzalisekiswa.

“Ngommiselo onyanzelisa ukusekwa kobuPapa ngokwaphula umthetho kaThixo, isizwe sethu siya kuziqhawula ngokupheleleyo ebubulungiseni. Xa ubuProtestanti buya kolula isandla sabo ngaphesheya komsantsa ukuze bubambe isandla samandla obuRoma, xa buya kuwela phezu kwenzonzobila ukuze budibanise izandla noMoya wobuMimoya, xa, phantsi kwempembelelo yalo manyano luphindwe kathathu, ilizwe lethu liya kuzikhanyela zonke izimiso zoMgaqo-siseko walo njengorhulumente wobuProtestanti nowoburiphabhlikhi, lize lenze amalungiselelo okusasazwa kobuxoki nokulukuhla kobuPapa, ngoko ke singazi ukuba ixesha lifikile lokusebenza okumangalisayo kukaSathana nokuba isiphelo sisondele.” Testimonies, umqulu 5, 451.

Kwibali likaHerode, sifumanisa ukuba, njengommeli weRoma yobuhedeni, ungummeli “wookumkani abalishumi” beRoma yobuhedeni, yaye ngoko ke ufuzisela ookumkani abalishumi beSityhilelo seshumi elinesixhenxe abanika ubukumkani babo kwihenyukazi kangangeyure enye. UHerode wayengumfuziselo ochazwe kwangaphambili nguAhabhi. Bobabini babekwizitshato ezazingekho mthethweni. UAhabhi, owayengowakwaSirayeli, wayenganqatshelwe ukutshata umfazi owayengengowomSirayelikazi, yaye uHerode wayethabathe umfazi womntakwabo ukuba amtshate. Ubuhehesi behenyukazi laseTire nelaseBhabheli kunye nookumkani bomhlaba bumelwe lulwalamano olungekho mthethweni lukaAhabhi noHerode noIzebhele noHerodiya.

Ukujongana eNtabeni yeKarmele noAhabhi, kwakumelwe njengombhiyozo womhla wokuzalwa kaHerode. Ngexesha lomthetho weCawa iUnited States iyeka ukuba bubukumkani besithandathu besiprofeto seBhayibhile, aze ookumkani abalishumi babe bubukumkani besixhenxe. Ngomhla wokuzalwa kwabo njengobukumkani besixhenxe, uHerode, esidlangalaleni sesidlo sotywala, uyavuma ukunikela kuSalome, intombi kaHerodiya, ukuya kutsho kwisiqingatha sobukumkani bakhe. Ookumkani abalishumi bayavuma ukunikela ubukumkani babo kulo mrhamncwa, yaye benjenjalo kuba bekhohlisiwe ngumprofeti wobuxoki (iUnited States) yaye ngokwasemoyeni “banxilile”.

Entabeni iKarmele abaprofeti wobuxoki badanisa imini yonke bezama ukukhohlisa, yaye ethekweni lokuzalwa likaHerode uSalome, intombi kaHerodiya, wenza umdaniso ukuze akhohlise ukumkani onxilileyo. Ngokwenjenjalo intombi kaHerodiya yaqinisekisa igunya lika-Ahabhi lokuba kubulawe uYohane umBhaptizi. Kumthetho weCawa ngeCawe eUnited States, iUnited States iya kulahlekisa ihlabathi lonke ekwamkeleni umfanekiselo werhamncwa wehlabathi lonke oquka ubukumkani obuyinxalenye yesiqingatha sobuqhophololo becawa nesinye isiqingatha sobuqhophololo borhulumente. Ukulahlekiswa kwehlabathi yiUnited States, engumprofeti wobuxoki womanyano oluthathu, kwakufuziselwe kwangaphambili ngumdaniso wabaprofeti bakaIzebhele nentombi kaIzebhele (uSalome), kuba uIzebhele ubuKatolika yaye ubuProtestanti obuwxukileyo ziintombi zakhe (njengoSalome).

Intshutshiso iqala kumthetho weCawa ozayo kungekudala oquka ukufa, njengoko kubonakaliswa ngokusikwa kwentloko kaEliya wesibini yaze yabekwa engobozini ngenxa yobupopu, obumelwa nguHerodiya. Ngelo xesha inxeba elibulalayo lobupopu liphiliswa ngokupheleleyo, akasasalibalekanga, yaye imvula yasemva ithululwa ingenamlinganiselo, njengoko iflegi yabangamakhulu alikhulu anamashumi amane anesine iphakanyiswa. Ngelo xesha iSilamsi soBubi

besithathu siyahlasela, yaye isigwebo esiqhubekayo sehenyukazi enkulu ehleli phezu kwamanzi amaninzi siqala. Isigwebo saso siphindwa kabini.

Ndaza ndeva elinye ilizwi liphuma ezulwini, lisithi, Phumani kuye, bantu bam, ukuze ningabi ngababelana ngezono zakhe, nokuze ningamkeli kwizibetho zakhe. Kuba izono zakhe zifikelela ezulwini, yaye uThixo uzikhumbule izenzo zakhe ezigwenxa. Mvuzeni njengoko wanivuzana nina, nimphindele kabini ngokwemisebenzi yakhe; endebeni ayizalisileyo, mzaliseleni kabini. ISityhilelo 18:4–6.

Umgwebo wakhe uphindwe kabini, kuba wayengekagwetywa ngenxa yokubulala awakwenza ngexesha lamaXesha oBumnyama ukusukela ngonyaka ka-538 kude kube ngu-1798. Kwesitywina sesihlanu, abo ubupopu owababulelayo babonakaliswa ngokomfuziselo bephantsi kwesibingelelo becela ukuba uThixo uya kuligweba nini ihenyukazi laseRoma, yaye baxelelwa ukuba baphumle emangcwabeni abo de kuzaliseke iqela lesibini labafel' ukholo abaza kubulawa njengoko nabo babebulewe. Xa umgwebo walo ufika uphindwe kabini kuba liya kube libabulele kabini abantu bakaThixo abathembekileyo.

Yaye yakuvula itywina lesihlanu, ndabona phantsi kwesibingelelo imiphefumlo yabo babebulewe ngenxa yelizwi likaThixo, nangenxa yobungqina ababebubambile; badanduluka ngezwi elikhulu, besithi, Koda kube nini na, Nkosi, engewe neNyanisekileyo, ungagwebi, ungayiphindezeli negazi lethu kwabahlali emhlabeni? Banikwa ke ngamnye kubo iingubo ezimhlophe; kwathiwa kubo mabadambe okwethutyana nje oluncinane, zide zizaliseke nazo izicaka ezingoogxa babo nabazalwana babo, abaza kubulawa njengabo. ISityhilelo 6:9–11.

USister White ubeka isicatshulwa sabafeli-nkolo setywina lesihlanu kumthetho weCawa, apho omnye umhlambi kaThixo ubizwa uphume eBhabheli, nto leyo engumsitho wokuzalwa kukaHerode, xa ookumkani abalishumi bevumelana ukunikela ubukumkani babo besixhenxe kubukumkani besibhozo obuphuma kwabasixhenxe.

“Xa kwakuvulwa itywina lesihlanu, uYohane umTyhili embonweni wabona phantsi kwesibingelelo iqela labo babebulewe ngenxa yeLizwi likaThixo nangobungqina bukaYesu Kristu. Emva koku kwalandela iziganeko ezichazwe kwisahluko seshumi elinesibhozo seSityhilelo, xa abo bathembekileyo nabanenyaniso bebizelwa ukuba baphume eBhabheli. [ISityhilelo 18:1–5, sicatshulwe.]” Manuscript Releases, umqulu 20, 14.

Abo babizelwe bephuma eBhabhiloni benza iqela lesibini labafel' ukholo ababulawayo bubupapa, njengoko uHerodiya wenjenjalo kuEliya wesibini. USister White kananjalo ubeka itywina lesihlanu ekuvulweni kwetywina lokugqibela.

“Yathi yakulivula itywina lesihlanu, ndabona phantsi kwesibingelelo imiphefumlo yabo babebulewe ngenxa yelizwi likaThixo, nangenxa yobungqina ababebubambile; badanduluka ngezwi elikhulu, besithi, Koda kube nini, Nkosi, eNgewe neNyanisekileyo, ungasagwebi, ungapheindezeli igazi lethu kwabo bahlali emhlabeni? Banikwa ke elowo kubo iingubo ezimhlophe [Kwabhengezwa ukuba bamsulwa kwaye bangcwele]; kwathiwa kubo, mabaphumle okwethutyana nje, kude kuzaliseke inani labakhonzi kunye nabo nabazalwana babo, ababeza kubulawa njengabo’ [ISityhilelo 6:9–11]. Apha kwakuboniswe uYohane

iziganeko ezazingeyizo ezazisenzeka ngokwenene ngelo xesha, koko ezaziza kubakho ngexesha elizayo.

“ISityhilelo 8:1–4 icatshuliwe.” Manuscript Releases, umqulu 20, 197.

Imithandazo yabo babulawa ngupopu ngexesha leeXesha zoBumnyama “iyakhunjulwa” ngexesha lokuvulwa “kwetywina lesixhenxe,” nto leyo ebonisa ukuba “itywina lesixhenxe” livulwa ngexesha lomthetho weCawa oza kusondela kungekudala, kuba kulapho uThixo azikhumbulayo khona izono zakhe.

Ndaza ndeva elinye ilizwi liphuma ezulwini, lisithi, Phumani kuye, bantu bam, ukuze ningabi ngabahlanganyeli ezonweni zakhe, nokuze ningamkeli kwizibetho zakhe. Kuba izono zakhe zifike zaya ezulwini, yaye uThixo uzikhumbule iintlondi zakhe. Mbuyekezeni njengoko wanibuyekeza nina, nimphindisele kabini ngokwemisebenzi yakhe; endebe ni ayizalisileyo, yimzalisele kabini. ISityhilelo 18:4–6.

UEliya wokuqala unika ubungqina ngokungqubana okwenzekayo phakathi kwamawaka alikhulu elinamashumi amane anesine nomanyano oluphindwe kathathu olukhokelela ihlabathi eArmagedon ngemihla yokugqibela. UELiya wesibini (uYohane umBhaptizi), uyaphinda aze andise ubungqina bukaELiya wokuqala, yaye kunye (umgca phezu komgca), bachonga baze bamise iimpawu zobuprofeti zikaELiya wesithathu nowokugqibela. UELiya wesithathu umelwe nguELiya wokuqala (uMiller), noELiya wokugqibela, kuba intshukumo yengelosi yokuqala iphinda-phindwa kwintshukumo yengelosi yesithathu.

“UThixo uyinike indawo yayo emgce ni wesiprofeto imiyalezo yeSityhilelo 14, kwaye umsebenzi wayo awuyi kuyeka kude kube sekupheleni kwembali yalo mhlaba. Imiyalezo yengelosi yokuqala neyesibini iseyinyaniso kweli xesha, yaye imele ihambe ngokuhambelanayo nale ilandelayo.” The 1888 Materials, 803, 804.

UEliya wesithathu unomqondiso ka-Alfa no-Omega, kuba umela uELiya wesiqalo nowesiphelo. Bobabini uELiya wokuqala nowokugqibela bamele intshukumo, nokuba yeyesithunywa sokuqala okanye eyesithunywa sesithathu seSityhilelo seshumi elinesine.

“Umsebenzi kaYohane umBhaptizi, nomsebenzi wabo bathi ngemihla yokugqibela baphume benomoya namandla kaELiya ukuze bavuse abantu ekubandakaleni kwabo, ufana ngeendlela ezininzi. Umsebenzi wakhe uluhlobo lomsebenzi omelwe kukwenziwa kweli xesha. UKristu uza kuza okwesibini ukuze agwebe ihlabathi ngobulungisa. Abathunywa bakaThixo abathwele isigidimi sokugqibela sesilumkiso esimele ukunikelwa ehlabathini, bamele ukulungisa indlela yokuza kwesibini kukaKristu, njengoko uYohane wayilungisayo indlela yokuza kwakhe kokuqala. Kulo msebenzi wokulungiselela, ‘yonke intili iya kuphakanyiswa, nayo yonke intaba nenduli ziya kuthotywa; neendawo ezigoso ziya kwenziwa zithe tye, neendawo ezimagqagala zibe yithafa’ kuba imbali iza kuphindwa, kwaye kwakhona ‘ubuqaqawuli bukaYehova buya kutyhilwa, yaye yonke inyama iya kububona kunye; kuba umlomo kaYehova uthethile.’” Southern Watchman, Matshi 21, 1905.

Ukusetyenziswa kathathu kukaELiya kubonisa ukujongana phakathi kukaELiya nentshukumo enxulunyaniswa noELiya, kunye nomanyano oluphindwe kathathu lweBhapheli yale Mihla.

Kunxulumene ngokusondeleyo nokusetyenziswa kathathu komthunywa olungisa indlela yoMthunywa womnqophiso, kodwa loo mgca umele iimeko zangaphakathi zentshukumo nomthunywa. Kuzo zombini ezi ndlela zokusetyenziswa kathathu, ukuzaliseka kwesithathu nokokugqibela komthunywa nentshukumo kumelwe nguAlfa noOmega, njengabamele ukuzaliseka kokuqala nokuzaliseka kokugqibela.

UEliya wesithathu nowokugqibela umele intshukumo yengelosi yesithathu, eyintshukumo yabaliwaka elinye elinamakhulu amane anamashumi amane anesine amawaka, abaya kuphakanyiswa njengomqondiso wokubizela isihlwele esikhulu siphume eBhambeli xa kufika ilixa lenyikima enkulu yeSityhilelo seshumi elinanye. Phambi kwelo lixa, umthunywa nentshukumo baya kuchongwa ngokuchaseneyo nentshukumo yobuxoki ebonisa isigidimi sobuxoki semvula yamva soxolo nokhuseleko.

Umahluko phakathi kwesigidimi nomthunywa wokwenyaniso, nalowo wobuxoki, umele uqatshelwe ngokuzaliseka kwesigidimi eso. La manqaku aqala ekupheleni kukaJulayi, 2023, yaye kudala phambi kokubulawa kwabantu okukhulu kwango-Oktobha 7, la manqaku ayesechaza ukuba isigidimi sokwenyaniso semvula yamva sichaza ubuSilamsi bayehe lesithathu, nokuba eso sigidimi saqala ngoSeptemba 11, 2001. La manqaku achaza ukuba ukucaphukiswa kweentlanga okwathi kwaqalisa ngelo xesha ngokokuphefumlelwa kwakunjengomfazi osemiqatheni yokubeleka, yaye ngoko ke ukucaphukiswa neenkathazo ezaziziswa phezu kwehlabathi lethu zaziza kuqhubeka zanda de kuvalwe ixesha lobabalo.

Siza kuqhubeka esi sifundo kwinqaku lethu elilandelayo.

“Akwaba abantu bakaThixo babenokuqonda intshabalalo ezayo yamawaka ezixeko, ngoku esele phantse zinikelwe kunqulo-zithixo! Kodwa abaninzi kwabo bamele ukuba bevakalisa inyaniso batyholaba baze bagwebe abazalwana babo. Xa amandla kaThixo aguqulayo efika ezingqondweni, kuya kubakho utshintsho olucacileyo. Abantu abayi kuba nakuthambekela ekugxekeni nasekudilizeni. Abayi kuma kwindawo ethintela ukukhanya ekukhanyeni ehlabathini. Ukugxeka kwabo, ukutyhola kwabo, kuya kuphela. Amandla otshaba ayazihlanganisa ukulungiselela imfazwe. Iingxabano eziqatha ziphambi kwethu. Sondelelani, bazalwana noodade, sondelelani. Bambisanani noKristu. ‘Musani ukuthi, Ligqiza,... ningakoyiki ukoyika kwabo, ningabi nankwanyo. Yenzani ingcwele iNkosi yemikhosi ngokwayo; mayibe luloyiko lwenu, ibe sisothuso senu. Yena uya kuba yindawo engcwele; kodwa abe litye lesikhubekiso nelitye elibangela ukuwa kuzo zombini izindlu zakwaSirayeli, abe ngumgibe nomnatha kubemi baseYerusalem. Kwaye abaninzi phakathi kwabo baya kukhubeka, bawe, baqhekeke, babanjiswe, bathinjwe.’”

“Ihlabathi liyindawo yemidlalo yeqonga. Abadlali, abangabemi balo, balungiselela ukwenza indima yabo kumdlalo omkhulu wokugqibela. UThixo akasabonwa. Kwizihlwele ezikhulu zoluntu akukho manyano, ngaphandle kokuba abantu benza umanyano ukuze baphumeze iinjongo zabo zobuqu. UThixo ukhangele. Iinjongo zakhe ngokubhekisele kubemi bakhe abavukelayo ziya kuzalisekiswa. Ihlabathi alinikwanga ezandleni zabantu, nangona uThixo evumela iziqalelo zesiphithiphithi nezingxwabangxwaba ukuba zilawule okwethutyana. Amandla avela ezantsi asebenza ukuzisa ezona ndawo zokugqibela ezinkulu kulo

mdlalo,—uSathana esiza njengoKristu, esebenza ngako konke ukulukuhla kokungalungisa phakathi kwabo bazibophelela kunye kwiimfihlo zemibutho. Abo banikezela kumnqweno wokwenza umanyano basebenza bezalisekisa amacebo otshaba. Unobangela uya kulandelwa sisiphumo.”

“Ukwaphula umthetho sekuphantse kwafikelela emlinganisweni wako wokugqibela. Isiphithiphithi sizalise ihlabathi, yaye kungekudala uloyiko olukhulu luza kwehlela abantu. Isiphelo sisondele kakhulu. Thina siyaziyo inyaniso sifanele ukuba sizilungiselele oko kuza kuthi kungekudala kwehlele ihlabathi njengommangaliso ogqumayo nonamandla.” Review and Herald, September 10, 1903.