

# Incwadi kaDaniyeli – Inombolo Engamashumi Ayisishiyagalombili Nesishiyagalolunye

*Ukudalula Izimfundiso Zamanga: Uhlolo Lomlando Lwe-“Daily”  
Ebu-Adventistini*

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Esihlokwani samashumi ayisishiyagalombili nanye kulolu chungechunge lwezihloko nencwadi kaDaniyeli safaka isiqephu esivela ku-Manuscript Releases, umqulu 20, 17–22, lapho uDade White echaza ngokusobala ukuthi imfundiso ethi “okwemihla ngemihla” imelela indawo engcwele kaKristu yayinikwe abaDala uPrescott noDaniells “izingelosi ezazixoshiwe ezulwini.” Empeleni akachazi umbono wabo wamanga “wokwemihla ngemihla” njengoba mina ngenzile, kodwa umlando oqoshiwe ukucacisa ngokwanele ukuthi yilokhu ababefuna ukukusungula njengeqiniso. Babefuna ukubhala kabusha izingxenye zenewadi ka-Uriah Smith ethi Daniel and the Revelation, ezisekela ukuqonda “kokwemihla ngemihla,” akuchaza ku-Early Writings, ikhasi lamashumi ayisikhombisa nane, njengombono oqondile.

U-W. W. Prescott wayeshicilele umagazini wesikhathi owawunesihloko esithi The Protestant, lapho isihloko saso sodwa kwakuwukuphakamisa umbono wamanga “wokwemihla ngemihla.” Yena kanye nomongameli we-General Conference, u-A. G. Daniells, baba yikhanda lomkhonto likaSathane ukuze baqhubekisele phambili imizamo kaPrescott yokusungula le mfundiso yamanga njengombono ovamile nowamukelekile e-Adventism, kodwa ngesikhathi u-Ellen White esaphila impumelelo yabo kulo mzamo wobusathane yayigcinwa ivinjelwe. Ngo-1931, uDaniells wabika ukuthi ngawo lowo nyaka impela lapho kwakulotshwe khona isiqephu esivela kuManuscript Releases (1910), waye (uDaniells) waba nengxoxo noDade White ngendaba “yokwemihla ngemihla,” nokuthi wayemenze wakholwa ukuthi umbono wakhe kanye nowoPrescott wawulungile.

Kubalulekile ukuqonda lo mlando, ngoba manje sesiqala ukubheka ukwanda kolwazi okwafika ngowe-1989, lapho imigqa engcwele yenguquko namavesi ayisithupha okugcina kaDaniyeli ishumi nanye kwambulwa. Ukuze kuqashelwe ukukhanya okwavezwa ukuwa kweSoviet Union ekugcwalisekeni kwevesi lamashumi amane likaDaniyeli ishumi nanye, kudingeka ukuthi “okwemihla ngemihla,” kanye nomlando wesiprofetho omelelwa “okwemihla ngemihla” kuqondwe ngokufanele, ngoba lowo mlando uveza ukuphindwa kwalowo mlando emavesini amane neshumi kuya kwamashumi amane nanhlanu kaDaniyeli ishumi nanye. Lawo mavesi abonisa ukuthi umlayezo owambulwa kulawo mavesi uyizi “ndaba ezivela empumalanga nasenyakatho,” eziletha ukuhlushwa kokugcina kwabantu bakaNkulunkulu.

Kepha izindaba ezivela empumalanga naseNyakatho ziyakumkhathaza; ngalokho uyakuphuma ngolaka olukhulu ukuba abhubhise, aqothule abaningi ngokuphelele. Futhi uyakumisa amatende esigodlo sakhe phakathi kwezilwandle entabeni engcwele ekhazimulayo; nokho

uyakufika ekupheleni kwakhe, kungabikho noyedwa oyakumsiza. Daniyeli 11:44, 45.

Umlayezo wevesi lamashumi amane owavulwa ngesikhathi sokuwa kweSoviet Union ngo-1989, ungumyalezo wemvula yokugcina ozokwenza upapa (inkosi yasenyakatho) ukuba “aphume ngolaka olukhulu ukubhubhisa, nokuqothula abaningi ngokuphelele.” “Izindaba” ngokwesiprofetho zingumyalezo.

Futhi bayakushumayela kanjani, ngaphandle kokuba bethunyiwe na? njengokulotshiweyo ukuthi, Yeka ukuba mihle kwezinyawo zalabo abashumayela ivangeli lokuthula, balethe izindaba ezinhle zezinto ezinhle! KwabaseRoma 10:15.

Umlayezo wemvula yokugcina ungumyalezo owethulwa ngabalindi bakaNkulunkulu bezinsuku zokugcina, abacula ingoma yesivini nengoma kaMose neyeWundlu.

Yeka indlela ezinhle ngayo ezintabeni izinyawo zalowo oletha izindaba ezinhle, omemezela ukuthula; oletha izindaba ezinhle zokuhle, omemezela insindiso; othi kuyo iSiyoni: UNkulunkulu wakho uyabusa! Abalindi bakho bayakuphakamisa izwi; bayakuhlabelela kanyekanye ngezwi elilodwa: ngokuba bayakubona ubuso nobuso, lapho iNkosi ibuyisela futhi iSiyoni. Isaya 52:7, 8.

“Imibiko” esendimeni samashumi amane nane sikaDaniyeli ishumi nanye iyamthukuthelisa umuntu wesono, bese ukuchithwa kwegazi kokugcina kobupapa kuyafezwa. Lowo myalezo ungumyalezo wengiloshi yesithathu okhula ube ukukhala okukhulu ngesikhathi somthetho weSonto osuzayo maduze.

“Akukho noyedwa ozolahlwa engakakutholi ukukhanya futhi engakawuboni umthwalo womthetho wesine. Kodwa lapho isimemezelo sesiphumile siphokelela isabatha yomgunyathi, futhi ukukhala okukhulu ‘kwengelosi yesithathu’ sekuxwayise abantu ngokukhonza isilo nomfanekiso waso, umugqa uyobe usudwetshwe ngokucacileyo phakathi kwamanga neqiniso. Khona-ke labo abasazoqhubeka ekweqeni umthetho bayokwamukela uphawu lwesilo.” Signs of the Times, November 8, 1899.

“Izindaba ezivela empumalanga nasenyakatho” ezithukuthelisa ubuPapa, zikhule zibe yisikhalo esikhulu ngesikhathi somthetho weSonto, futhi lowo myalezo ungumyalezo wemvula yokugcina eyaqala ngo-11 Septhemba 2001. Inkulumbo ethi “izwi elikhulu” iyigama lesiprofetho elimelela amandla andayo.

“Iqiniso yalesi sikhathi, umlayezo wengelosi yesithathu, kumelwe imenyezelwe ngezwi elikhulu, okusho ngamandla anda njalo, njengoba sisondele ovivinyweni olukhulu lokugcina.” The 1888 Materials, 1710.

“Imibiko” yevesi lamashumi amane nane ingumyalezo wemvula yakamuva ngaphambi nje kokuba isikhathi sokuhlolwa kwabantu siphele, lapho uMikayeli esukuma. Ingumyalezo ofanayo wemvula yakamuva owafika ngoSepthemba 11, 2001, kodwa uyakhula ube yisikhalo esikhulu, noma izwi elikhulu, lapho abayizinkulungwane eziyikhulu namashumi amane nane bebekwa uphawu, futhi uMoya oNgcwele bese ethululwa ngaphandle kwesilinganiso. Ingumyalezo ofanayo wemvula yakamuva owaphawula inkathi yokubekwa uphawu kwabayizinkulungwane eziyikhulu

namashumi amane nane.

Ngumyalezo wemvula yamuva owenziwe umgunyathi ngomyalezo wokuthula nokulondeka owethulwa ubu-Adventism baseLawodikeya kusukela ekufikeni kwe-“mbongolo” kuze kube sekufikeni kwe-“bhubesi”. Isikhathi esiphakathi kukaSeptemba 11, 2001, nomthetho weSonto oseliseduze ukuza siphawula umbhede wokufa ngokomoya wobu-Adventism baseLawodikeya, futhi labo abahlulelwa emva kokwahlulelwa kwendlu kaNkulunkulu (iJerusalema), bafa ethuneni elifanayo. Umbhede wokufa wobu-Adventism baseLawodikeya usephakathi kwembongolo nebhubesi, futhi umyalezo owahlulwayo nowenza ukufa kwabo yilezi “izindaba ezivela “empumalanga” (uphawu lobuSulumane) nasenyakatho (uphawu lobupapa). Ungumyalezo ofanayo, okuwumyalezo wengelosi yesithathu.

Amavesi ayisithupha okugcina kaDaniyeli ishumi nanye, avulwa ngesikhathi sokuphela ngo-1989, ayingumyalezo wemvula yangemuva, oshiwo ngesikhathi lapho kumenyezela khona umyalezo wemvula yangemuva wamanga othi “ukuthula nokulondeka.” Ukuhlolwa kwemvula yangemuva kuqala ukubhekana nendlu kaNkulunkulu, ngoba yilapho ukwahlulela kuqala khona, bese kuba kubhekana nomhlambi omunye ongaphandle kwendlu kaNkulunkulu. Ngenxa yalesi sizathu, kubalulekile ukuqonda “amanga” angeniswa ebu-Adventini baseLawodike esizukulwaneni sesithathu, ngoba ngesikhathi uNkulunkulu ethulula uMoya waKhe oNgcwele phezu kwalabo ababeka uphawu lwakhe kubo, ngesikhathi esifanayo uthululela inkohliso enamandla phezu kwalabo abangemukeli uthando lweqiniso.

Phakathi kwempikiswano yeminyaka eyishumi nengxenye yokuqala yekhulu lama-20 mayelana “nokwemihla ngemihla,” omunye wamadoda avikela isikhundla esifanele sabakwaMillerite sokuthi “okwemihla ngemihla” kuwuphawu lobuhedeni kwakungu-F. C. Gilbert. UGilbert wayengumguqukeli osuka ebuJudei, futhi wayefunda futhi ekhuluma isiHebheru esiphelele. Wavikela isikhundla samaphayona encwadini kaDaniyeli esisekelwe ekuqondeni kwakhe ulimi lwesiHebheru. Ngo-1910, wona lowo nyaka uSister White abhala ngawo umbhalo wesandla owawuzofihlwa amashumi eminyaka, owawukhomba ukuthi umbono kaDaniells noPrescott mayelana “nokwemihla ngemihla” wawusuka ezingelosini zikaSathane, uGilbert waba nengxoxo yomuntu siqu noSister White ngalolu daba “lokwemihla ngemihla.”

Siyazi ukuthi waba nengxoxo, ngokuba masinyane (ngosuku olulandelayo) wabhala isifinyezo sengxoxo ayenayo noDade White. Ngo-1931, u-A. G. Daniells wenza isimangalo sokuthi waba nengxoxo noDade White ngendaba ethi “the daily” ngawo lowo nyaka—1910. UDaniells wathi uDade White akamshiyelanga siphetho ngaphandle kokuthi “the daily” laliwuphawu lwenkonzo kaKristu yasendlini engcwele. Kodwa isimangalo sikaDaniells sokuthi kwaba khona ingxoxo, sasingeyona nje kuphela “amanga,” singuwo “amanga” esiprofetho aveza ukukhohliswa okunamandla.

Kulabo abangase bangabi nokufinyelela ezithombeni zango-1843 nango-1850, kubalulekile ukuqonda ukuthi ngesikhathi isithombe sango-1843 sishicilelwa ngo-1842, amaMillerite ayesakholwa ukuthi indlu engcwele eyayizohlanzwa ekugcwalisekeni kwesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu kwakungumhlaba. Ngesikhathi beshicilela

isithombe sango-1850, base sebekwazi ukuthi indlu engcwele eyayizohlanzwa kwakuyindlu engcwele yasezulwini. Ngenxa yalesi sizathu isithombe sango-1843 ASINAWO umfanekiso wendlu engcwele kaNkulunkulu, kodwa isithombe sango-1850 SINAWO umfanekiso wendlu engcwele kaNkulunkulu. Lokhu kubalulekile, ngoba uDaniells wathi engxoxweni yakhe noDade White wamkhombisa isithombe sango-1843, wabe esemkhombisa indlu engcwele esithombeni. Lokho kwakungeke kwenzeka, ngoba akukho ndlu engcwele esithombeni sango-1843. Isimangalo sakhe sengxoxo sasi “ngamanga.”

Ngesikhathi ngicubungula lo mlando ngo-2009, futhi ngabona ukuthi amadoda ezinhlangothini zombili zalolu daba womabili ayethi abe nengxoxo noDade White mayelana nendaba ethi “the daily,” ngathumela i-imeyili e-Ellen White Estate ngabuza ukuthi ingabe babenokufinyelela encwadini yokuloga eyayirekhoda izingxoxo zikaDade White ngo-1910. Baphendula bathi babesenaso leso sicwadi sokuloga. Okulandelayo i-imeyili yami kanye nempendulo evela e-Ellen White Estate.

UMsombuluko, Januwari 19, 2009

Kulabo bonke okuthintekayo:

Ngizwile ukuthi kukhona incwadi yokuloba eyarekhoda ukuthi obani ababa nezingxoxo noDade White nokuthi lezo zingxoxo zazimayelana nani. Ngizama ukuqinisekisa noma ukuphikisa ukuthi u-A. G. Daniells waba nengxoxo noDade White ngo-1910 mayelana nodaba lwe-“daily.” Ngiyazi ukuthi bukhona ubufakazi bomlando bokuthi leyo ngxoxo yaba khona, kodwa ngiyazibuza ukuthi ingabe ikhona yini irekhodi encwadini esemthethweni yokuloba elibhalisa ngempela lokhu. Ngesikhathi esifanayo, ngitsheliwe ukuthi u-F. C. Gilbert naye waba nengxoxo noDade White ngo-1910 ngodaba lwe-“daily,” futhi ngithanda ukwazi ukuthi lokho kungaqinisekiswa yini ngencwadi yokuloba eyayigcinwa ngabasebenzi bakhe ngaleso sikhathi. Mhlawumbe yayingekho incwadi yokuloba, noma mhlawumbe uma yayikhona anikukhiphi lolo lwazi, noma mhlawumbe kungase kube ngaphezu kwamandla enu ukungihlolela lokho ngisho noma ikhona. Ngakho-ke, noma kunjalo, bengifuna ukubuza. Noma yiluphi usizo eningalunikeza luyokwaziswa kakhulu.

Jeff othandekayo,

Siyabonga nge-imeyili yakho. Sineqiniso umlando ophelele ngokwanele wohambo luka-Ellen White, osekelwe ezincwadini zakhe, ezincwadini zansuku zonke, nasezimisweni zakhe ezishicilelwe, kodwa asinayo “i-log-book” kanjalo.

Akungabazeki ukuthi usufundile ngokuvakasha kuka-A G Daniells no-Ellen White kuvol. 6 ye-EGW Biography, \*The Later Elmshaven Years\*, amakhasi 256, 257. Asitholanga mbhalo ozimele waleyo ngxoxo. Nokho, sinencwadi evela kuMfundisi Gilbert yangoJuni 1, 1910, ebonisa uhlelo lwakhe lokuba seSt. Helena (lapho u-Ellen White ayehlala khona) ngoJuni 6-9. Yilokho kuphela kobufakazi obusekelayo engibaziyo.

UNKulunkulu anibusise—uTim Poirier, iPhini loMqondisi, Ellen G. White Estate

Akukho mbhalo ozimele oqoshiwe wokuthi uDaniells wake waba nengxoxo ngendaba ethi “the daily,” kodwa kukhona incwadi evela kuGilbert echaza inhloso yakhe yokuba semzini wakhe kusukela mhla ziyisithupha kuya mhla ziyisishiyagalolunye kuJuni, 1910.

Emlandweni wokuphila kaDadewethu White, owacashunwa yi-Ellen White estate, lapho umzukulu wakhe ekhuluma ngodaba lwengxoxo kaDaniells, waqopha isimangalo sikaDaniells mayelana nengxoxo eqanjiwe yango-1910:

“Kwathi ngokuhamba kwesikhathi kancane ezingxoxweni, uMdala uDaniells, ephelezelwa nguW. C. White noC. C. Crisler, enesifiso esikhulu sokuthola ku-Ellen White uqobo ukuthi laliyini ngempela incazelo yesitatimende sakhe esiku-Early Writings, waya kuye walubeka phambi kwakhe lolu daba. UDaniells wahamba ne-Early Writings kanye neshadi lika-1843. Wahlala phansi eduze kuka-Ellen White wamcindezela ngemibuzo. Umbiko wakhe ngale ngxoxo waqinisekiswa nguW. C. White:”

“Ngaqale ngafundela uDadewethu uWhite isitatimende esinikezwe ngenhla encwadini ethi Early Writings. Ngase ngibeka phambi kwakhe ishadi lethu lesiprofetho elalisetshenziswa yizikhonzi zethu ekuchazeni iziprofetho zikaDaniyeli neseSambulo. Ngadonsela ukunaka kwakhe emfanekisweni wendlu engcwele kanye nasesikhathini seminyaka eyizi-2300 njengoba kwakuvela eshadini.

“Ngase ngibuza ukuthi wayengakukhumbula yini lokho ayekubonisiwe mayelana nalesi sihloko.”

“Njengoba ngikhumbula impendulo yakhe, waqala ngokulandisa ukuthi abanye babaholi ababebambe iqhaza enhlanganweni ka-1844 bazama ukuthola izinsuku ezintsha zokuphela kwenkathi yeminyaka engu-2300. Lo mzamo wawungowokumisa izinsuku ezintsha zokufika kweNkosi. Lokhu kwakudala ukudideka phakathi kwalabo ababebekade bekwiNhlango ye-Advent.

“Kulokhu kudideka iNkosi yamambulela kuye, esho kanje, ukuthi umbono owawubanjwe nowawethulwa maqondana nezinsuku wawuqondile, nokuthi akusafanele kuphinde kubekwe esinye isikhathi, noma kube khona omunye umlayezo wesikhathi.

“Ngase ngimcela ukuba asho lokho ayekwembulelwe ngakho mayelana nayo yonke enye ingxenye ‘yemihla ngemihla’—iNkosana, ibutho, ukususwa ‘kwemihla ngemihla,’ kanye nokudilizwa kwendlu engcwele.

“Waphendula ngokuthi lezi zici zazingabekwanga phambi kwakhe embonweni njengoba ingxenye yesikhathi yabekwa. Wayengeke aholelwe ukuba aphumele obala enze incazelo yalawo maphuzu esiprofetho.

“Ingxoxo yangishiya nomqondo othinteki kakhulu. Ngaphandle kokungabaza wakhuluma ngokukhululeka, ngokucacile, nangobude besikhathi ngenkathi yeminyaka eyizi-2300, kodwa ngokuphathelene nanye ingxenye yesiprofetho wathula.

“Isiphetho esisodwa kuphela engangingasithatha encazelweni yakhe ekhululekile yesikhathi nasekuthuleni kwakhe ngokuqondene nokususwa kwe- “daily” kanye nokudilizwa kwendlu

engcwele, kwakungukuthi umbono awawunikwa wawumayelana nesikhathi, nokuthi akazange anikwe ncazelo ngezinye izingxenye zesiprofetho.—DF 201b, isitatimende se-AGD, Sept. 25, 1931.” Arthur White, Ellen G. White, umqulu 6, 257.

UDaniells wathi wamkhombisa ishadi lika-1843 futhi wambuza ngesethempeli elingaboniswa kulelo shadi. Wathi futhi waletha incwadi ethi \*Early Writings\* futhi wamphoqelela ngemibuzo mayelana nalokho ayekusho lapho evuma ngokucacile ukuqonda kwabaphayona mayelana “nokwemihla ngemihla” nokuthi ishadi laliholwa yisandla seNkosi. Indodana ka-Ellen White, eyayiyise ka-Arthur L. White, umbhali wokuphila kwakhe owabhala umbono jikelele walesi sehlakalo okusolakala ukuthi senzeka, yayisemukele umbono kaDaniells noPrescott ongokaSathane mayelana “nokwemihla ngemihla,” futhi yafakaza ngendaba kaDaniells ngalokho ayekuzwile kuleyo ngxoxo. Babengenakucophelela endabeni yabo eyayiqanjiwe, ngoba ishadi lika-1843 alibonisi sethempeli uDaniells ayengase alikhombe.

Obunye ubuxoki obuvezwe kule nhlokhono yilona manga lokuthi lesi siqephu esivela ku-Early Writings sasiyisixwayiso esimelene “nokubeka isikhathi.” Isiqephu okuthiwa uDaniells wasibuza simi kanje:

“Ngibonile ukuthi ishadi lika-1843 laqondiswa yisandla seNkosi, nokuthi akufanele liguqulwe; ukuthi izibalo zazinjengoba Yena efuna zibe njalo; ukuthi isandla saKhe sasiphezu kwalo futhi safihla iphutha kwezinye zezibalo, ukuze kungabikho muntu owayengalibona, kwaze kwasuswa isandla saKhe.

“Ngase ngibona mayelana ‘nokwemihla ngemihla’ (Daniel 8:12) ukuthi igama elithi ‘umhlatshele’ lanezelwa ukuhlakanipha kwabantu, futhi alikho embhalweni, nokuthi iNkosi yanikeza umbono ofanele ngakho kulabo abamemezela ukukhala kwehora lokwahlulelwa. Ngesikhathi ubunye bukhona, ngaphambi kuka-1844, cishe bonke babebumbene embonweni ofanele ‘wokwemihla ngemihla’; kodwa ekudidekeni selokhu kwaba ngu-1844, kuye kwamukelwa eminye imibono, kwalandela ubumnyama nokudideka. Isikhathi asibanga yisivivinyo kusukela ngo-1844, futhi asisoze saba yisivivinyo futhi.” Early Writings, 74, 75.

UWillie C. White, indodana kaDade White, wayemukele umbono wamanga “womhlatshele wansuku zonke,” futhi indodana yakhe u-Arthur yafuna ukuqhubekisela phambili “amanga” ahlotsaniswa nengxoxo engakaze yenzeke ngokuzama ukuphakamisa ukuthi isixwayiso esikuleso siqephu esivela ku-Early Writings sasingesona esinye ngaphandle kokuba yisixwayiso nje kuphela nesikhethekile ngokumisa izikhathi. Leyo mpikiswano yaqanjwa ngeminyaka yawo-1930 futhi yaba yingxenye eyinhloko “yamanga.”

Sizoyiphinde siphathe leyo mpikiswano esihlokweni esilandelayo.

“Ngomhlaka 23 kuSeptemba, iNkosi yangibonisa ukuthi yayiselule isandla sayo okwesibili ukuze ibuyise insali yabantu bayo, nokuthi imizamo kufanele iphindwe kabili kulesi sikhathi sokubuthwa. Ngesikhathi sokuhlakazeka u-Israyeli washaywa wadatshulwa; kodwa manje ngesikhathi sokubuthwa uNkulunkulu uyakuphilisa futhi ayibophe amanxeba abantu bakhe. Ngesikhathi sokuhlakazeka, imizamo eyenziwa yokusakaza iqiniso yaba nomphumela omncane kakhulu, yafeza okuncane noma lutho; kodwa ngesikhathi sokubuthwa, lapho

uNkulunkulu esebekile isandla sakhe ukuba aqoqe abantu bakhe, imizamo yokusakaza iqiniso iyakuba nomphumela owawuhlosiwe. Bonke kufanele babe munye futhi bashiseke emsebenzini. Ngabona ukuthi kwakuyihlazo ukuba noma ngubani abhekisele esikhathini sokuhlakazeka njengesisibonelo esiyosilawula manje ngesikhathi sokubuthwa; ngoba uma uNkulunkulu engenzeli okwengeziwe manje kunalokho akwenza ngaleso sikhathi, u-Israyeli ubengeke aqoqwe. Kuyisidingo njengokushunyayelwa ukuthi iqiniso nalo lishicilelwe ephepheni.”

“INkosi yangibonisa ukuthi ishadi lika-1843 laliholwa yisandla sayo, nokuthi akukho ngxenye yalo eyayifanele iguqulwe; ukuthi izibalo zazinjengoba yayizifuna. Ukuthi isandla sayo sasiphezu kwalo futhi safihla iphutha kwezinye zezinombolo, ukuze kungabikho noyedwa owayengalibona, kwaze kwasuswa isandla sayo.

“Khona-ke ngabona maqondana ‘nokuQhubekayo,’ ukuthi igama elithi ‘umhlatshele’ lafakwa ngokuhlakanipha komuntu, futhi alingelona elembhalo; nokuthi iNkosi yanika umbono oqondile ngakho kulabo abamemezela ukukhala kwehora lokwahlulela. Ngesikhathi ubunye bukhona, ngaphambi kuka-1844, cishe bonke babemunye embonweni oqondile ‘wokuQhubekayo;’ kodwa selokhu kwaba ngu-1844, ekudidekeni, kwamukelwa eminye imibono, kwase kulandela ubumnyama nokudideka.” Review and Herald, November 1, 1850.