

Mbiri Ya Moyo Wanga



Tiyeni ife tiweramitse mitu yathu mphindi chabe ku pemphero.

Atate athu Akumwamba achisomo, ichi chiri indedi cha mwayi umene ife tiri nawo wa kufika kwa Inu, Mulungu wathu ndi Mpulumutsi. Kumva nyimbo yodabwitsa iyi, *Inu Ndinu Wamkulu Bwanji*, iyo imatikondoweza ife chifukwa kuti ife tikudziwa kuti Inu ndinu wamkulu. Ndipo ife tikupemphera kuti ukulu Wanu udzawonetseredwe kwa ife mwatsopano, madzulo ano, pamene ife tikulankhula. Ndipo icho chagwera mawula anga, kwa nthawi yoyamba mu zaka zambiri, kuti ndiyese kupita mmbuyo mu kale la moyo, ndipo ine ndikupemphera kuti Inu mundipatse ine nyonga ndi—ndi chimene ine ndikusowa, Ambuye, kuti ndikhale mu ora ili. Ndipo mulole zolakwitsa zanga zonse mmoyo zikhale kokha mwala woponderapo kwa ena, zomwe ziti zikawabweretse iwo mofupikira kwa Inu. Perekani izo, Ambuye. Mulole ochimwa awone mapazi pa mchenga wa nthawi, ndipo mulole iwo atsogoleredwe kwa Inu. Zinthu izi ife tikupempha mu Dzina la Ambuye Yesu. Amen. (Inu mukhoza kukhala.)

[M'bale Glover anena, “Kodi inu mungakhoze kupempherera mipango iyi inu musanati muyambe?”—Mkonzi.] Ine ndikhala wokondwa. [“Pali *iyu* ndi *iyi* kuti muyipempherere.”] Chabwino, bwana, zikomo inu. Pamene mwamuna woyera uyu, M'bale Glover, yemwe ine ndamudziwa tsopano kwa zaka zina, ndinali nawo mwayi wokhala naye iye kanthawi usiku watha. Ndipo iye wandiwuza ine za . . . iye anali atagonekedwa kwa kanthawi pang'ono, kupumula. Ndipo tsopano, pa zaka makumi asanu ndi awiri ndi zisanu zakubadwa, akubwereranso mu utumiki wa Ambuye. Ine sindiri theka wotopa monga ine ndinaliri poyamba ine ndisanamve izo. Ine ndimaganza ine ndinali wotopa, koma ine—ine sindikukhulupirira kuti ine ndiri. Iye anayika chabe apa kwa ine mipango yina, mu ma—mawonekedwe a maenvelopu, ndi zina zotero, imene ili mkati ndipo amatidwa kale.

Tsopano, yense wa inu mu dziko la wailesi, kapena pano, amene mukufuna umodzi wa mipango iyi, ndipo inu mukanafuna . . . Angelus Temple imayitumiza iyo mosalekeza, nthawi zonse. Inu mukhoza kulembera konkuno ku Angelus Temple ndipo iwo adzapempherera pa iyo, chifukwa ine ndikutsimikizirani inu kuti ndizo Lemba. Ndilo lonjezo la Mulungu.

Ndipo ngati icho chikanakhala kuti inu mukanafuna kuti ine ndipempherere umodzi wa inu, bwanji, ine ndikanakhala wokondwa kuchita izo. Inu basi mukanati mundilembere ine ku positi ofesi bokosi 3-2-5, 325, Jeffersonville, zilembo zake J-e-f-f-e-r-s-o-n-v-i, ma l awiri, e. Jeffersonville, Indiana. Kapena ngati inu simungakhoze kuganiza za positi ofesi bokosi, lembani kokha “Jeffersonville.” Ndi kamzinda kakang’ono, kuchuluka kwa anthu pafupi zikwi makumi atatu ndi zisanu. Aliyense amandidziwa ine kumeneko. Ndipo kotero ife tidzakhala okondwa kupempherera pa mpango ndi kuwutumiza kwa inu.

Ndipo, tsopano, ife takhala tiri nako kupambana kwakukulu mu kuchita izi, chifukwa... Inu mudzakhala nayo kalata ya mawonekedwe aang’ono ndi iwo, kuti anthu kuzungulira dziko amapemphera mmawa uliwonse pa naini koloko, ndi pa twelovu koloko ndi pa firii koloko. Ndipo inu mukhoza kulingalira, kuzungulira kuseri kwa dziko, ndi nthawi yanji ya usiku imene iwo ali nayo kuti awuke kuti apange pemphero ili. Kotero ngati zikwi makumi izi, ndi kuphatikiza zikwi, akutumiza mapemphero kwa Mulungu pa nthawi yomweyo chifukwa cha utumiki uwu, matenda anu, Mulungu basi sangazikankhe izo kumbali. Ndipo kotero tsopano ife, pamene ine ndikunena, ife tiribe madongosolo aliwonse, ife sitikufuna kobidi lirilonse la ndalama. Ife tiri chabe... Ngati ife tingakhoze kukuthandizani inu, ndicho chimene ife tadzera pano. Ndipo tiyeni ife... .

Winawake akubweretsa mulu wina wa mipango.

Tsopano, ngati inu mulibe mpango umene inu mumafuna kuti mutumize, chabwino, ndiye inu mungolemba, mulimonse. Ngati inu simukuwufuna iwo pakali pano, muwusunge iwo mu Bukhu la Machitidwe, mu Baibulo, mutu wa 19. Ndipo iwo ukakhale mmawonekedwe a kaduwa kakang’ono koyera kamene kati kadzatumizidwe kwa inu, ndi malangizo momwe mungalapire machimo anu poyamba. Ndipo (zikomo inu) momwe mongavomezere machimo anu. Inu musamayesere konse kutenga kalikonse kuchokera kwa Mulungu wopanda poyamba kuyanjana naye Mulungu. Mwaona? Ndiyeno inu mukulangizidwa mu izi kuti muyitane oyandikana nawo mkati, ndi abusa anu. Ngati inu muli nacho chirichonse chimene chiri mu mtima mwanu chotsutsa aliyense, mupite mukachikonze icho poyamba, ndipo mukabwerere. Ndiyeno mupemphere, mukhale nawo msonkhano wa pemphero mu nyumba mwanu, ndipo mumangirire mpango uwu ku chovala chanu chamkati, ndiye mukhulupirire Mulungu. Ndipo pa maora atatu aliwonse omwewo, tsiku lirilonse, padzakhala anthu kuzungulira dziko akupemphera, unyolo kuzungulira dziko.

Ndipo tsopano ndizo zanu, mwamtheradi zaulere tumizani basi, mudzangotumiza. Ndipo—ndipo, tsopano, ife sitidzakhala

tikukulemberaninso inu kuti tikulipiritseni inu kapena kukuuzani inu dongosolo lina limene ife tiri nalo. Ife tikufuna inu kuti muthandizire dongosolo, koma ife tiri—tiribe lirilonse kuti inu mulithandize, Mwaona? Kotero inu... Sikuti titenge adiresi yanu, ziri basi chabe kulolera ndi utumiki wa Ambuye umene ife tikuyesera kuwupitiriza.

Tsopano tiyeni ife tiweramitse mitu yathu. Ndipo ngati muli mu dziko la wailesi, ingoikani mpango wanu moyala pamenepo, ingoikani dzanja lanu lomwe pa iyo pamene ife tikupemphera.

Ambuye wachisomo, ife tikubweretsa kwa Inu maphukusi aang'ono awa, mwina ena a iwo akuwoneka kukhala mwina mapitikoti aang'ono a mwana, kapena—kapena malaya ena aang'ono a mkati, kapena mwina peyala ya nsapato zazing'ono, kapena—kapena chinachake, mpango, zimene zikupita kwa odwala ndi osautsika. Ambuye izo ziri molingana kwa Mawu Anu kuti ife tikuchita izi. Pakuti ife timawerenga, mu Bukhu la Machitidwe, kuti iwo anatenga kuchokera pa thupi la wantchito Wanu, Paulo, mipango ndi zovala, chifukwa iwo ankakhulupirira kuti Mzimu Wanu unali pa munthu. Ndipo mizimu yoyipa inatuluka mwa anthu, ndipo zosautsa ndi matenda zinawasiya iwo, chifukwa iwo ankakhulupirira. Ndipo tsopano ife tikuzindikira, Ambuye, kuti ife sindife Paulo Woyera, koma ife tikudziwa kuti Inu mwakhalabe muli Yesu. Ndipo ife tikupemphera kuti Inu mulemekeze chikhulupiriro cha anthu awa.

Ndipo izo zinanenedwapo kamodzi kuti pamene Israeli (akuyesera kumvera Mulungu) anali atagwidwa mu msampha, nyanja patsogolo pawo, mapiri ku mbali zonse, ndipo ankhondo a Farao akuyandikira. Ndipo wina wanena, kuti “Mulungu anayang'ana pansi kupyolera mu Mtambo wa Moto uja, ndi maso aukali, ndipo nyanja inawopsyzedwa ndipo inadziyalulira yokha mmbuyo, ndipo inapanga njira kuti Israeli awoloke kupita ku dziko lolonjezedwa.”

O Ambuye, yang'anani pansi kachiwiri, pamene maphukusi awa ali kuyikidwa pa matupi odwala mwa chikumbutso kwa Mawu Anu amoyo. Ndipo mulole matenda awopsyzedwe, yang'anani kupyolera mu Magazi a Mwana Wanu, Yesu, Amene anafera chitetezero ichi. Ndipo mulole mdani awopsyzedwe ndipo asunthire kutali, kuti anthu awa akhoze kusunthira mu lonjezo, kuti “Pamwamba pa zinthu zonse,” icho chiri chokhumba Chanu “kuti ife tikachite bwino mwa thanzi.” Perekani izi, Atate, pakuti ife tikutumiza izo ndi ilo—ndi cholinga chimenecho mu mtima wathu. Ndipo ndicho cholinga chathu. Ife tikutumiza izo mu Dzina la Yesu Khristu. Amen.

Zikomo inu, M'bale Glover. Zikomo inu, bwana.

Tsopano, usikuuno pokhala kuti wotsekera wa gawo ili la chitsitsimutso, ine sindikudziwa ngati izi ziti zilengezedwe kapena ayi, koma ine ndikanafuna kunena (ngati ayi) kwa omvera pa wailesi, kuti uwu wakhala umodzi wa misonkhano yanga yabwino kwambiri imene ine ndakhala nayo kwa zaka, zambirimbiri. Yakhala yolimba, yomveka, yachikondi kwambiri, msonkhano wogwirizana umene ine ndakhala ndirimo kwa nthawi yayitali.

[M'bale anena, "Ife tiri pa wailesi mpaka kotala pasiti folo, m'bale. Ndipo iwo akumvetsera kwa inu, konse mpaka kummwera kwa California, kupita mpaka mu zilumba, ndi pa ngalawa. Ife tikulandira mauthenga kuchokera kwa iwo. Ndipo kotero inu muli nawo omvera ochuluka, zikwi ndi makumi a zikwi."—Mkonzi.] Zikomo inu, bwana. Ndicho chabwino kwambiri. Wokondwa kumva izo. Mulungu akudalitseni inu nonse.

Ndipo ine ndithudi nthawizonse ndakhala ndiri nawo malo otentha mu mtima mwanga kwa Angelus Temple, chifukwa cha mayimidwe ake kwa Uthenga wonse wa Yesu Khristu. Ndipo, tsopano, izo—izo zikuwoneka kuti ziri zandekha mochuluka kwa ine tsopano. Izo zikuwoneka ngati, nditatha kukumana naye aliyense ndi kuwona mzimu wawo wabwino, ine ndikuwoneka ngati ndiri kwambiri basi mmodzi wa inu kuposa momwe ine ndimakhallira. Mulungu akudalitseni inu, liri pemphero langa. Ndipo... [Omvera ayamikira—Mkonzi.] Zikomo inu, mwachifundo.

Tsopano, izo zinaperekedwa kunjako kuti lero ine ndinali woti ngati ndilankhule kwa inu kwa kanthawi pa: *Mbiri Ya Moyo Wanga*. Ndicho—chinthu chovuta kwa ine. Iyi ikhala nthawi yoyamba imene ine ndayeserapo kuyandikira kwa izo kwa zaka zambiri. Ndipo ine sindikanakhala nayo nthawi kuti tipitemo mwa tsatane, koma gawo lokha la izo. Ndipo, mmenemu, ine ndapanga zolakwitsa zambiri, ndachita zinthu zambiri zimene zinali zolakwika. Ndipo ine ndikhumba, kuti inu mu dziko la wailesi ndi inu amene mulipo, kuti inu musati mudzatenge zolakwitsa zanga kuti zikhale miyala-yokupunthwitsani, koma miyala-yoponderapo kuti ikubweretseni inu pafupiko kwa Ambuye Yesu.

Ndiye, usikuuno, makadi a pemphero ndi oti aperekedwe kuti pakhale utumiki wa machiritso usikuuno. Tsopano, pamene ife tikulankhula za *utumiki wa machiritso*, sizimatanzauza kuti ndife titi tichize winawake, ife tikufuna kuti "tipempherere winawake." Mulungu amachita kuchiritsako. Iye wangokhala wachisomo kwambiri kwa ine, pakuyankha pemphero.

Ndipo ine ndinali kulankhula kwa manenjala wa mlaliki wotchuka, kuno nthawiyina kale, ndipo—ndipo izo

zinafunsidwa chifukwa chiyani mlaliki uyu sanali kupempherera odwala. Ndipo mlalikiyo anati moyankha kwa—manenjala wa misonkhano yanga, anati, “Ngati... Mlaliki uyu amakhulupirira mu machiritso Auzimu. Koma ngati iye akanayamba kupempherera odwala, izo zikanasokoneza utumiki wake chifukwa iye amathandizidwa ndi mipingo. Mipingo yochuluka, ndi yochuluka ya iyo, siimakhulupirira mu machiritso Auzimu.”

Kotero ine ndiri nawo ulemu ndi kulemekeza kwa mlalikiyo chifukwa iye akusunga malo ake, malo ake a ntchito. Iye mwina akanakhoza... Ine sindikanakhoza konse kutenga malo ake, ndipo ine ndikukayika ngati iye akanakhoza kutenga malo anga. Ife tonse tiri nawo malo mu Ufumu wa Mulungu. Ife tonse tiri olumikizidwa pamodzi. Mphatso zosiyana, koma Mzimu womwewo. Mawonetseredwe osiyana, ine ndimatanthauza kuti ndinene, koma Mzimu womwewo.

Ndipo, tsopano, usikuuno utumiki uyamba... Ine ndikuganiza iwo anati konsati iyamba hafu pasiti sikisi. Ndipo, tsopano, ngati inu muli kunja mu dziko la waillesi, bwerani mkati kuti mudzamvere kwa izi. Ziri... Izo zidzakhala zokongola, zakhala nthawizonse.

Ndiyeno ine ndikukhumba kunena kuti makadi a pemphero adzaperekedwa mwamsanga ukatha msonkhano uwu, mwamsanga basi pamene msonkhano uwu wabalalitsidwa, ngati inu muli pano ndipo mukufuna khadi la pemphero. Ine ndinalangizidwa mmenemo mphindi pang’ono chabe zapitazo, mwana wanga kapena Bambo Mercier kapena Bambo Goad, iwo adzakhala akupereka makadi a pemphero. Ingokhalani muli mu mpando wanu. Mwamsanga pamene msonkhano wabalalitsidwa, ingokhalani muli pa mpando wanu kotero anyamata akhoza kutsika kupyola mu mzere ndi kutenga makadi agawidwe mwamsanga basi mmene angathere. Iwo amene adzakhale mmakonde kapena pansu, kulikonse, malo apansu kapena kulikonse kumene inu muli, ingokhalani muli mu mpando wanu ndipo anyamatawo adzadziwa kuti inu muli pano kufuna khadi la pemphero. Ndiyeno usikuuno ife tikhala tikupempherera odwala. Ndipo ngati Ambuye sasintha malingaliro anga, ine ndikufuna kulalikira pa phunziro usikuuno, *Ngati Inu Muti Mutiwonetse Ife Atate, Icho Chidzaticwanira Ife.*

Tsopano ine ndikufuna kuwerenga kwa phunziro madzulo ano, kuti tingoyamba *Mbiri Ya Moyo*, zopezeka uko mu Bukhu la Ahebri, mutu wa 13, ndipo tiyeni tiyambire apa pa... Ine ndikanati cha pa ndime ya 12.

Mwaichi Yesu nayenso, kuti iye akayeretse anthuwo ndi mwazi wake womwe, adamva chowawa kunja kwa chipata.

Tiyeni ife tipite . . . chotero kwa iye kunja kwa msasa, titanyamula thonzo lake.

Pakuti kuno ife tiribe mzinda wopitirira, koma ife tikufunafuna umene ulinkudzawo.

Tsopano ilo liri ngati phunziro. Pakuti, inu mukuona, ngati iyo ili mbiri ya moyo, kapena chirichonse chokhudzana ndi munthu wokhalapo, ife sitimapatsa icho ulemerero, ndipo makamaka kale la—la munthu, ngati ilo lakhala lakuda monga langa lakhalira. Koma ine ndinaganiza, ngati ife tikanawerenga Lemba ili, Mulungu akanadalitsa Lembalo. Ndipo lingaliro langa liri:

Kuti kuno ife tiribe mzinda wokhalitsa, koma ife tikufunafuna umene ulinkudzawo.

Tsopano, ine ndikudziwa kuti inu mumakonda kwambiri Los Angeles. Inu muli nawo ufulu wotero. Ndiwo mzinda wawukulu, wokongola. Ndi chifunga chake ndi zinazonse, komabe ndiwo mzinda wokongola, nyengo yabwino. Koma mzinda uwu sungakhoze kupitirira, iwo uyenera kukhala nawo mathero.

Ine ndayimapo mu Roma (kumene mafumu aakulu) ndi mizinda imene iwo ankaganiza kuti iwo akanamanga zachisavundi, ndipo kukumba pansi mapazi makumi awiri kuti upeze ngakhale mabwinja a izo.

Ine ndayimapo kumene Afarao anakhalapo nawo maufumu awo aakulu, ndipo iwe umachita kukumba pansi mu nthaka kuti upeze kumene Afarao aakuluwo ankalamulira.

Tonse a ife timakonda kuganiza za mzinda wathu ndi malo athu. Koma, kumbukirani, izo sizingakhoze kuyima.

Pamene ine ndinali mwana wamng’ono ine ndinkakonda kupita ku mtengo wawukulu wa mapulo. Mu dziko langa ife tiri nayo mitengo yambiri yolimba. Ndiyeno ife tinali nayo mitengo ya mapulo awa, mapulo wa shuga, ndi umene ife timawutcha “mapulo wolimba” ndi “mapulo wofewa.” Mtengo wawukulu wautali uwu, iwo unali mtengo wokongola kwambiri. Ndipo pamene ine ndikanakhala ndikubwera kuchokera ku minda, za kukagwira ntchito mu msipu ndi—ndi zokolola, ine ndimakonda kupita ku mtengo wawukulu uwu ndi—ndi kukhala pansi pa iwo ndi—ndi kuyang’ana mmwamba. Ndipo ine ndimakhoza kuwona nthambi zake zazikulu, zopambana zikugwedezeke mu mphepo, thunthu lonenepa kwakukulu. Ndipo ine ndinati, “Inu mukudziwa, ine ndikukhulupirira kuti mtengo uwu udzakhala pano kwa mazana ndi mazana a zaka.” Osati kale litali ine ndinayang’ana pa mtengo wakalewo, iwo uli chitsa chabe.

“Pakuti kuno ife tiribe mzinda wopitirira.” Ayi, palibe kanthu pano pa dziko lapansi kamene iwe ungakhoze

kuyang'anapo kamene kati kadzapitirire. Iko kayenera kukhala nawo mathero. Chirichonse chimene chiri chachivundi chiyenera kupereka njira kwa chachisavundi. Koteri ziribe kanthu kaya ife timanga mwabwino bwanji misewu yathu yayikulu, tipanga mwabwino bwanji nyumba zathu, izo zonse ziyenera kupita, pakuti kuno ife tiribe kanthu kamene kangakhoze kupitirira. Chosawoneka chokha chiri chimene chimapitirira.

Ine ndikukumbukira nyumba imene ife tinkakhalamo, iyo inali nyumba ya kale ya zipika yomatidwa ndi matope. Ine . . . Kapena mwinamwake ena sanawonepo konse nyumba yomatidwa ndi matope. Koma iyo inali yonse yomatidwa ndi matope, ndipo zipika zazikulu zopambana zimene zinali mnyumba yakaleyo, ine ndinkaganiza kuti nyumba iyo ikanakhoza kuyima kwa mazana a zaka. Koma, inu mukudziwa, lero pamene nyumba iyo inali pali ntchito yazomanga. Ndiwo osiyana kwambiri. Chirichonse chikusintha. Koma . . .

Ndipo ine ndinkakonda kuwawona abambo anga, iwo anali kani aafupi, mwamuna wojintcha, wamphamvu kwambiri, ndipo iwo anali mmodzi wa amuna aang'ono amphamvu kwambiri amene ine ndinkawadziwa. Ine ndinakomana nawo Bambo Coots, munthu amene anakonda kugwira naye ntchito ku mitengo, iwo anali odula mitengo, ndipo pafupi chaka chapitacho, ndipo Bambo Coots ndi mzanga wabwino kwambiri wa ine, ndi dikoni mu mpingo Woyamba wa Baptisti, ndipo iye anati, "Billy, iwe uyenera kukhala mwamuna wamphamvu kwenikweni."

Ndipo ine ndinati, "Ayi, ine sindiri, Bambo Coots."

Iye anati, "Ngati iwe unatengera abambo ako, iwe ukanakhala." Anati, "Ine ndinamuwona mwamuna amene uja, akulemera mapaunderi zana ndi makumi anai, akukweza chipika pa ngolo mwa yekha, chimene chimalempera mapaunderi mazana asanu ndi anai." Iwo ankadziwa basi momwe angachitire izo. Iwo anali amphamvu. Ine ndimawawona iwo akubwera kumalo kudzasukusula ndi kukonzekera chakudya, pamene Mayi akanawayitana iwo.

Ndipo ife tinali nawo mtengo wakale wa apulo kunja pa bwalo lakumaso, ndiyeno panali itatu kapena inayi yaying'ono motsatira apo cha kumbuyo. Ndipo pakati pomwe pa mtengo panali galasi loyang'anira lakale, ilo linali litasweka, kalilole, lalikulu. Ndipo linali litakhomeredwa pa mbali ya mtengo ndi misomali yina yopindidwira mkati. Yokhala ngati chimene ena a inu makalipentala mukumveranu mungachitche "popachikira jekete." Iyo inali itapindidwira mkati kuti izigwirizira galasilo mkati mmalo ake. Ndipo panali chipeso

chakale cha chitini. Ndi angati amene anayamba awonapo chitini chakale. . . chipeso chachitini chamapangidwe achikale? Ine ndikhoza basi kuchiwona icho.

Ndiyeno panali benchi yaying'ono yochapira, bolodi laling'ono basi lokhala ndi mwendo wopendeka pansi pa iyo, wokhomeredwa ku mtengo. Mpoke wawung'ono, wakale, wa salfa pamenepo umene ife tinkapopera madzi, ndipo ife tinkachapira pa mtengo wakale uwu. Ndipo Amayi anakonda kutenga matumba aufa napangira mipango. Kodi aliyense anayamba wagwiritsapo ntchito mpango wa thumba la ufa? Chabwino, ine zedi ine ndikumverera kuti ndiri kwathu tsopano. Ndipo mipango yayikulu iyo, yakale yokanda! Ndipo pamene iwo anali kutisambitsa ife ana aang'ono, iwo ama. . . umamverera ngati iwo akusupula chikopa nthawi iliyonse iwo amakukhula. Ndipo ine ndikukumbukira thumba lakale la ufa ilo. Ndipo iwo amakokera zina za zingwe kunja ndi kupanga manyenje aang'ono, kukhala ngati kuwukongoletsa iwo.

Ndi angati amene anayamba agonapo pa mphasa ya bango? Chabwino, ine ndati—nnena! Ndi angati anadziwapo chimene pilo ya mankhusu inali? Chabwino, M'bale Glover, ine ndiri kwathu tsopano, ndithu mokwanira! Mphasa ya bango, chabwino, sipanatenge nthawi yotalika chichokereni kwa imodzi, ndipo iyo inali. . . O, iko—ndiko kugona kwabwino, kozizira. Ndiye mu nthawi ya dzinja iwo amatenga bedi la nthenga zakale nayala pa iyo, inu mukudziwa, ndiyeno amachita kuyika chidutswa cha lona pamwamba pa ife chifukwa chisanu chimapemerera mkati m—m—mming'alu mu nyumba, inu mukudziwa, pamene timatabwa totchingira mphepo titembuzika, inu mukudziwa, ndipo chisanu chimakhoza kusesa kupyolera mu iyo. Ndipo, o, ine ndikhoza kukumbukira izo bwino kwambiri.

Ndiyeno Agogo anali ndi bulashi yometera. Ine. . . Tsopano izi zikutangani inu. Iyo inapangidwa kuchokera ku mankhusu a chimanga, bulashi lometera lokhala ndi mankhusu a chimanga. Iwo amatenga sopo wa mpoza wachikale wa amayi amene iwo anali atapanga, kumukonza iye ndi kumuyika iye pa nkhope yawo ndi bulashi la mankhusu a chimanga ili, ndi kumeta izo ndi lumo lalikulu, lakale lowongoka. Ndipo Lamlungu iwo amatenga zi—zidutswa za pepala, kumatika mozungulira kolala yawo, iwo ankavala kolala yokhuthala ndipo amayika iwo mozungulira kolala monga chonchi kuteteza—tho—thovu kuti lisafike pa kolala ya malaya awo. Kodi inu munayamba mwawonapo izo zikuchitidwa? Bwanji, mai, mai!

Ine ndikukumbukira kasupe wakale wamng'ono kumusi uko, kumene ife tinkakonda kupita kuti tikamwe madzi, ndi kutunga madzi athu ndi chikho champhonda chakale. Ndi angati anayamba awonapo chikho cha mphonda? Chabwino,

ndi angati a inu muli ochokera ku Kentucky, chonchobe? Eya, chabwino, tangowonani kuno pa a ku Kentucky. Chabwino, mai, ine ndiri—ine ndafikapo... Ine ndimaganza kuti anali onse ma Okies ndi ma Arkies kunja kuno, koma taonani ngati Kentucky ikusunthira mkati. Chabwino, iwo anapeza mafuta mu Kentucky miyezi ingapo yapitayo, inu mukudziwa, kotero mwina ndiwo ena a iwo amene akubwera cha kuno.

Ndiyeno ine ndikukumbukira pamene Adadi ankabwerera mkati nadzisambitsa pomka ku chakudya, iwo ankakwinya mikono yawo, ndi mikono yaying'ono yojintcha yayifupi iyo. Ndipo pamene iwo amakwinya mikono yawo kuti asukusule, kuponyera madzi mmwamba pa nkhope yawo, akatumba awo ankangofufuma mu mikono yawo yaying'ono. Ndipo ine ndinkati, "Inu mukudziwa, abambo anga adzakhala moyo kufika zaka zana ndi makumi asanu zakubadwa." Iwo anali amphamvu kwambiri! Koma iwo anafa ali a makumi asanu ndi ziwiri. Mukuona? "Kuno ife tiribe mzinda wokhalitsa." Ndiko kulondola. Ife sitingakhoze kupitirira.

Tsopano tiyeni titenge kaulendo pang'ono, onse a ife. Alipo aliyense wa inu pano amene ali nayo mbiri ya moyo, basi monga ine ndiriri, ndipo ndi bwino kuyenda mmusi mu njira ya zokumbukira kamodzi mwa kanthawi. Kodi inu simukuganza choncho? Kungopita mmbuyo, ndipo tiyeni tonse tibwerere mmbuyo kwa kanthawi, kubwerera ku zotichitikira zofanana tiri ana aang'ono.

Ndipo tsopano gawo loyamba la mbiri ya moyo. Ine ndingoyipatsa iyo kukhudza kwakung'ono, chifukwa iyo ili mu bukhu ndipo ambiri a inu muli nalo bukhu.

Ine ndinabadwa mu kanyumba kamatabwa kakang'ono ka ku mapiri, kumtunda kutali mu mapiri a Kentucky. Iwo anali ndi chipinda chimodzi chimene ife tinkakhalamo, chopanda kalapeti pansu pake, osati ngakhale matabwa pansu pake, panali chabe pansu mwawamba. Ndi chitsa, pamwamba pa chitsacho podulidwa ndi miyendo itatu pa icho, ilo linali thebulo lathu. Ndipo ma Branham onse aang'ono awo ankawunjikana mozungulira pamenepo, ndipo panja patsogolo pa nyumba ya matabwa yakale yaying'onoyo, ndipo tinkangodzigidubuzika, tinkawoneka ngati pamene gulu la maoposamu anali akugudubuzika kunja uko mu fumbi, inu mukudziwa, abale onse aang'ono. Tinalipo asanu ndi anai a ife, ndi msungwana mmodzi wamng'ono, ndipo iye anali nayo kwenikweni nthawi yovuta pakati pa gulu la anyamata ilo. Ife tiyenera kumamulemekeza iye ngakhale lero chifukwa cha zinthu zimene ife tinkachita mu masiku amenewo. Iye sankakhoza kupita ndi ife kulikonse, ife timamuthamangitsa iye abwerere, iye anali msungwana. Kotero iye sankakhoza kupirira izo, inu mukudziwa. Kotero ife tinali... Ndipo tonse...

Kumbukirani kuti kumbuyo kuseri kwa thebulo ife tinali nayo mipando iwiri yokha, ndipo iyo inapangidwa kuchokera ku khungwa la nthambi. Mitengo yanthete ya hikore itayikidwa pamodzi, ndipo pansi pa iyo patalumikizidwa ndi khungwa la hikore. Kodi aliyense anayamba wawonapo mpando wa khungwa la hikore? Inde. Ndipo ine ndikukhozabe kuwamva Amayi. O, kenako pamene ife tinafika pamalo amene iwo anakhoza kukhala ndi pansi pa matabwa, ndi ana awo pa mikono yawo monga *chonchi*, ndi kumagwedeza mpando wakale uwo kugunditsa basi, kugunditsa, kugunditsa pansi. Ndipo ine ndikukumbukira kuti ndiziwaletsa ana aang'onowo kuti asamatuluke pa khomo, pamene iwo akanakhala akuchapa kapena chinachake, iwo amakhoza kuwugwetsera mpando pansi ndi kuwutembenuza iwo kukhala ngati chopingasa pakhomo, kuletsa kuti anawo asatuluke panja pamene iwo amasowa kupita ku kasupe kukatunga madzi, ndi zina zotero.

Ndipo Amayi anali usinkhu wa zaka khumi ndi zisanu pamene ine ndinabadwa, Adadi anali khumi ndi zisanu ndi zitatu. Ndipo ine ndinali woyamba wa ana asanu ndi anai. Ndipo iwo anandiuzza ine kuti mmawa umene ine ndinabadwa...

Tsopano, ife tinali osawuka kwambiri, osaukitsitsa basi a osawuka. Ndipo ife tinalibe ngakhale zenera mu kanyumba kamatabwa kakang'ono aka. Iko kanali nako kokhala ngati kachitseko kakang'ono kamatabwa kamene iwe umatsegula. Ine ndikukayika ngati inu munayamba mwawonapo chirichonse chonga icho. Kachitseko kakang'ono ka matabwa kamene kankatseguka mmalo mwa zenera, iwe umachisiya icho chotsegula mu nthawi ya masana ndipo umatseka icho usiku. Ife sitinkakhoza kuyatsa nyali za magetsi kapena ngakhale kuyatsa mafuta a nyali mu masiku amenewo, ife tinali nayo imene inu mumayitcha "nyali ya koloboyi." Tsopano, ine sindikudziwa ngati inu mumadziwa konse chimene nyali ya koloboyi inali. Chabwino, inu mumatani... Ndipo kodi inu munayamba mwagulapo... kuyatsa mfundo ya paini? Pakuti kungotenga mfundo ya paini ndi kuyiyatsa iyo ndi kuyiyika iyo pa chivindikiro, icho chiziyaka. Ndipo ndicho...chinkachita utsi pang'ono, koma iwo analibe mipando, chonchobe, kuti ingafuchilire. Kotero iyo basi... nyumba yamatabwayo inali yofuchirira. Iyo inkatulutsa bwino chifukwa munali denga lokwanira mmwambamo kuti iwo uzidzeramo potuluka. Kotero iyo...

Ndipo ine ndinabadwa mu Epulo—pa 6, 1909. Ndithu, inu mukudziwa, izo zikundipanga ine wopitirira pang'ono makumi awiri ndi zisanu tsopano. Ndipo kotero, mmawa umene ine ndinabadwa, amayi ananena kuti iwo anatssegula zenera. Tsopano, ife tinalibe adotolo, uko kunali mzamba. Basi...

Ndipo mzamba uyo anali agogo anga aakazi. Ndipo kotero pamene ine ndinabadwa ndipo kuyamba kwanga koyamba kwa kulira, ndipo—ndipo amayi ankafuna kuti amuwone mwana wawo. Ndipo—ndipo iwo anali osaposa mwana iwoeni. Ndipo pamene iwo anatsigula zenera laling'ono, pa kutulukira chabe kwa tsiku, pafupi faifi koloko. Ndipo... Apo panali phwiti wamng'ono uyo atakhala cha pambali ya tchire laling'ono. Monga inu nonse mwawonapo chithunzi cha iye mu—mu bukhu langa la mbiri ya moyo wanga. Ndipo phwiti uyo anali atakhala pamenepo akungoyimba ndi zonse zimene zinali mwa iye.

Ine nthawizonse ndinkakonda aphwiti. Tsopano, inu anyamata kunja mu dziko la wailesi, musamagende pa mbalame zanga. Inu mukuona, ndizo—ndizo—ndizo... Izo ndi mbalame zanga. Kodi inu munayamba mwamvapo nthano ya phwiti, momwe iye anapezera chidali chake chofiira? Ine ndiyima apa kamphindi. Momwe iye anapezera chidali chake chofiira... Panali Mfumu ya mafumu inali kufa tsiku lina pa Mtanda, ndipo Iye anali kuzunzika ndipo panalibe mmodzi akanabwera kwa Iye. Iye analibe wina woti amuthandize Iye. Ndipo apo panali mbalame yaying'ono ya bulauni inkafuna kuchotsa misomali iyo kuchokera pa Mtanda, ndipo iyo inapitirira kuwulukira pa Mtanda ndi kugwedeza pa misomali iyo. Iye anali wamng'ono kwambiri kuti angazule iyo, ndipo iye chidali chake chonse chinakhala chofiira ndi magazi. Ndipo ndiye kuyambira pamenepo chidali chake chakhala chiri chofiira. Musamamugende iye, anyamata. Musiyeni iye yekha.

Iye anali atakhala pambali ya zenera, akulira monga phwiti amayimbira. Ndipo—ndipo ababa anakankhira mmbuyo zeneralo. Ndipo pamene iwo anabwezera zenera laling'onolo mmbuyo, Kuwala kuja kumene inu mumakuwona mu chithunzi kunabwera kukuzungulira mu zenera, amatero amayi anga, ndipo kunapachikika pamwamba pa bedi. Agogo aakazi sanali kudziwa choti anganene.

Tsopano, ife tiri... sitinali banja la chipembedzo. Makolo anga ndi Akatolika. Ine ndine wachi Irish mbali zonse. Abambo anga ali mosamalitsa achi Irish, Branham. Amayi anga ndi a Harvey; kokha, abambo awo anakwatira mmwenye wachi Cherokee, kotero izo zinaswa mzera wawung'ono wa magazi achi Irish. Ndipo bambo ndi Mayi sanali kupita ku tchalitchi, ndipo iwo anakwatirana kunja kwa mpingo ndipo iwo analibe chipembedzo konse. Ndipo kuseri uko mumapiri kumeneko kunalibe ngakhale mpingo wa Katolika. Kotero iwo anabwera mwa odzakhala oyambirira, ma Branham awiri anabwera uko, ndipo kuchokera apo panatuluka m'badwo wonse wa ma Branham; ndiwo mndandanda wa banja.

Ndiyeno iwo anatsogola . . . Pamene iwo anatsogola zenera ili ndipo Kuwala uku kunayima mkati umo, iwo sanali kudziwa choti angachite. Ababa anali atawagulira iwo (Amayi anatero) ovololo yatsopano pa chochitika ichi. Iwo anali atayima ndi . . . mikono yawo mu nsalu yapamtima ya ovololo yakaleyo, monga anthu akunkhalango ndi odula zipika ankachitira mu masiku amenewo. Ndipo icho chinawawopsya iwo.

Chabwino, nditati ine ndafika mpaka mwina masiku khumi akubadwa, kapena chinachake, iwo ananditengera ine ku mpingo wawung'ono wa Baptisti wotchedwa “Ufumu wa Posamu,” mpingo wa Baptisti wa Ufumu wa Posamu. Ndi dzinadi limenelo. Kumeneko kunali mlaliki wachikulire wozungulira, mlaliki wa chikale wa Chibaptisti ankabwera kupyola kumeneko pafupi kamodzi miyezi iwiri iliyonse. Pa . . . Anthu amakhala ndi msonkhano wawung'ono palimodzi, iwo amakhoza kupita kukayimba nyimbo zina, koma iwo anali nako kulalikirira pafupifupi kwa wokwera wozungulira. Iwo ankamulipira iye chaka chirichonse ndi thumba la maungu ndi zinthu pang'ono monga choncho, inu mukudziwa, zimene anthu ankalima kuti amupatse iye. Ndipo mlaliki wachikulireyu anabwera pafupi, ndipo apo iye anapereka pemphero kwa ine ndiri mnyamata wamngono. Uwo unali ulendo wanga woyamba ku tchalitchi.

Pa chaka cha pafupi . . . chinachake pang'ono kupitirira usinkhu wa zaka ziwiri, masomphenya oyamba anachitika.

Chabwino, iwo anali atawauza konse mu mapiri kumeneko kuti “Kuwala uku kunabwera mkati.” Kotero iwo anayesera kuchilingaliro icho. Ena a iwo anati iko kuyenera kuti kunali kuwala kwa dzuwa kukuwalira pa kalilole mkati mwa nyumba. Koma munalibe kalilole mkati umo. Ndipo dzuwa linali lisanatuluke, kotero izo zinali molawirira kwambiri, faifi koloko. Ndiyeno, o, iwo anangochilambalala Icho. Ndipo pamene ine ndinali pafupi . . . ndikuganiza kukhala kuyandikirira usinkhu wa zaka zitatu . . .

Tsopano, ine ndiyenera kukhala woonamtima. Pali zinthu apa zimene ine sindikukonda kuti ndizinene, ndipo ine ndikukhumba ine ndikanakhoza kuzilambalala izo ndipo osasowa kuti ndizinene izo. Komabe, kuti unene choonadi, iwe uyenera kunena choonadi ngati chiri pa iwemwini kapena pa makolo ako. Khala woota mtima pa izo, ndiyeno zimakhala nthawizonse chimodzimodzi.

Bambo anga anali ulendo wautali kuti akhale munthu wachipembedzo. Iwo anali kwathunthu mnyamata wa mphiri amene ankamwa mowirikiza, nthawi zonse. Ndipo iwo analowa mu vuto lina mu ndewu, ndipo uko kunali amuna awiri kapena atatu amene anatsala pang'ono kuphedwa

pamene iwo ankamenyana, akugendana, ndi kuchekana wina ndi mzake ndi mipeni, pa phwando la mtundu wina ku mtunda mu mapiri. Ndipo adadi anali mmodzi wa atsogoleri oyambitsa ndewu iyi, chifukwa chakuti apo panali mzawo amene anali atavulazidwa, ndipo anali atamumenya winawake ndi mpando. Ndipo anali...Munthuyo anali atatulutsa mpeni ndipo anali kupita kuti akamucheke mzawo wa Adadi ali pansu ndi mpeni uwu, kupyozza pa mtima wake, ndipo Adadi anatenga gawo lawo. Ndipo iyo kwenikweni iyenera kuti inali ndewu yowopsya, chifukwa iwo, kuchokera njira yonse mpaka ku Burkesville, mailosi ambiri kutali, iwo anatumiza wazamalamulo kutsatira Adadi anga, pa nsana wa bulu.

Kotero munthuyo anali atagona pa nsonga ya imfa. Mwina ena a anthu ake akumvetsera muno. Ine nditchula dzina lake, Will Yarbrough linali dzina lake. Iwo mwina...ine ndikuganiza ena a iwo ali mu California, a anyamata ake. Koma iye anali wovutitsa, mwamuna wamkulu wamphamvu, anapha mwana wake yemwe ndi njanji ya mpanda. Kotero iye—iye anali wamphamvu kwambiri ndi munthu woyipa. Ndipo kotero apo panali ndewu yaikulu ya mpeni pakati pa iye ndi Adadi. Ndipo abambo anga anali pafupi kumupha munthuyo, kotero iwo anachita kuthawa ndi kuchoka ku Kentucky ndi kubwera kuwoloka mtsinje kupita ku Indiana.

Ndipo iwo anali naye mchimwene amene ankakhala, pa nthawiyo, mu Louisville, Kentucky, anali woyang'anira wothandizira wa Wood Mosaic Saw Mills mu Kentucky, ku Louisville. Ndipo kotero Adadi anabwera kuti adzawapeze achimwene awo aakulu. Adadi anali wamng'ono wa anyamatawo, wa ana khumi ndi asanu ndi awiri. Ndipo kotero iwo anadza kuti adzawapeze achimwene awo aakulu, ndipo pamene iwo anali atachoka kwa pafupi chaka. Iwo sakanakhoza kubwerera, chifukwa lamulo linali likuwafuna iwo. Ndiyeno pamene ife tinali titamva kuchokera kwa iwo mwa kalata, yolembedwa ndi dzina lina, koma kuti iwo anali atawawuza amayi momwe izo ziti zikanamakhalira kuti iwo azimva kuchokera kwa iwo.

Ndiyeno ine ndikukumbukira tsiku lina kasupe (kanyumba kamatabwa kakang'ono aka) anali chabe kuseri kwa nyumba. Ndipo—ndipo pa nthawi iyo zitachitika...Pali isanu ndi inai...miyezi khumi ndi umodzi kusiyana pakati pa ine ndi mchimwene wanga wotsatira, ndipo iye anali akukwawabe. Ndipo ine ndinali nawo mwala wawukulu mdzanja langa, ndipo ine ndinali kuyesera kumuwonetsa iye momwe ine ndingakhazere kuponyera mwala uwu molimba mu matope akale, kumene kasupe anali kutulukira kuchokera pa nthaka ndipo anapanga malo a matope. Ndipo ine ndinayimva mbalame, ndipo iyo inali kuyimba mmwamba mu mtengo.

Ndipo ine ndinayang'ana mmwamba mwa mtengo umenewo ndipo mbalameyo inawuluka kuchokamo, ndipo, pamene iyo inatero, Liwu linankhula kwa ine.

Tsopano, ine ndikudziwa inu mukuganiza ine sindikanakhoza kuganiza ndi kukumbukira izo. Koma Ambuye Mulungu Amene ali Woweruza, dziko lapansi ndi miyamba ndi zonse zimene ziripo, akudziwa kuti ine ndikunena zoon.

Mbalame iyo, pamene iyo inawuluka kuchokamo, Liwu linadza kuchokera pamene mbalame inali mu mtengo, ngati mphepo itagwidwa mu tchire, ndipo Ilo linati, "Iwe uzidzakakhala pafupi ndi mzinda wotchewa New Albany." Ndipo ine ndakhalako, kuchokera pa nthawi imene ine ndinali wausinkhu wa zaka zitatu mpaka nthawi iyi, mkati mwa mailosi atatu a New Albany, Indiana.

Ine ndinalowa mkati ndipo ndinakawawuza amayi anga za izo. Chabwino, iwo anaganiza kuti ine ndinali kulota chabe kapena chinachake.

Ndipo kenako ife tinasunthira ku Indiana ndipo Bambo anapita kukamugwirira ntchito munthu, Bambo Wathen, munthu wolemera. Iye ali mwini wa Wathen Distilleries. Ndipo iye anali nawo magawo ochuluka; iye ali wa mamillioni ochuluka, ndipo ma Colonel a mu Louisville, ndi—ndi baseball, ndi zina zotero. Ndiyeno ife tinkakhala pafupi kumeneko. Ndipo Adadi pokhala munthu wosauka, komabe iwo sakanakhoza kuchita wopanda kumwa kwawo, kotero iwo—iwo anapita ku kupanga kachasu mu—mu chotchazera.

Ndiyeno zinagwira chinthu chovuta pa ine chifukwa ine ndinali wamkulu kwambiri wa anawo. Ine ndimayenera kubwera ndi kudzanyamulira madzi ku chotchazera ichi, kuti aziziziritisa mipope iyo pamene iwo anali kupanga kachasu. Ndiye iwo anayamba kumugulitsa uyo, ndiyeno iwo anali nazo zotchazera ziwiri kapena zitatu za izo. Tsopano, ndilo gawo limene ine sindimakonda kulinena, koma ndizo zoon.

Ndipo ine ndikukumbukira tsiku lina, kuchokera ku barani, ndikubwera ku nyumba, ndikulira. Chifukwa kunjira kuseri kwa malowo kunali dziwe, ilo...kumene iwo anakonda kudula ayezi. Ambiri a inu mukukumbukira pamene iwo anakonda kudula ayezi ndi kumuyika iye mu utuchi wa macheka. Chabwino, ndimo momwe Bambo Wathen ankasungira ayezi kunjira uko ku midzi. Ndipo Bambo anali wo—wowayendetsa iwo, wowayendetsa wapadera. Ndipo pamene...dziwe ili linali lodzaza ndi nsomba ndipo pamene iwo amakhoza kupita kukadula ayezi ndi kumubweretsa iye mkati ndi kumuyika iye mu utuchi wa macheka, ndiye pamene ayezi amasungunuka mu nthawi ya chirimwe pamene iye amatsika, iye amakhala ngati woyera ine ndikuganiza, mochuluka ngati ayezi wapa nyanja, ndipo iwo iwo amakhoza

kumugwiritsa iye ntchito, osati kuti azimwedwa, koma kuti aziziziritsira madzi, kumuyika iye mozungulira zidebe zawo ndi mkaka wawo, ndi zina zotero.

Ndipo tsiku lina ndikunyamula madzi kuchokera kuseri uko pa mpope uwu, umene unali pafupi nyumba ya mzinda. Ine ndinali kulirira kwa amene sanali kumakatunga iwo, chifukwa ine ndinali nditabwera kuchokera ku sukulu ndipo anyamata onse anali atapita ku dziwe, kukaweza. Ine ndinkakonda kuweza basi. Ndipo kotero iwo onse anapita kukaweza kupatula ine, ndipo ine ndimayenera kumanyamula madzi a chotchazera ichi. Ndithudi, mai, izo zimayenera kukhala mwachete, izo zinali zoletsedwa. Ndipo ine...Iko kunali kuzunzika kotero. Ndipo ine ndikukumbukira ndikubwera motsatira uko ndi chala chopunthwa, ndipo ine ndinakulunga pansu pa chala changa chisononkho cha chimanga kuchiteteza icho kwa fumbi. Kodi inu munayamba mwachitapo izo? Kungoyika chisononkho cha chimanga pansu pa chala chanu monga *chonchi* ndi kukulunga chingwe mozungulira icho. Icho chimagwira chala chanu mmwamba ndithu ngati mutu wa kamba pafupifupi, inu mukudziwa, chitaloza mmwamba. Inu mukanakhoza kunditsatira ine kulikonse kumene ine ndinapita, ndi chisononkho cha chimanga ichi pansu pa chala changa; pamene ine ndikanadinditsa icho, inu mukudziwa. Ine ndinalibe nsapato zirizonse zoti ndizivala. Kotero ife sitinkavala nsapato konse, nthawizina theka la dzinja. Ngati ife tinatero, ife...iyo inali chabe imene ife tikanakhoza kutola, winawake amakhoza kutipatsa ife. Ndi zovala zimene winawake, wachifundo akanatipatsa ife.

Ndipo ine ndinayima pansu pa mtengo uwu, ndipo ine ndinali kukhala pamenepo ndikungolira basi (umo munali mu Septembala) chifukwa ine ndinkafuna kupita kukaweza, ine ndimayenera kunyamula mipika ingapo ya madzi ndi zidebe zapang'ono za manyuchi, chabe pafupi utali *chotero*, theka la galoni, chifukwa ine ndinali chabe mwana wamng'ono wa usinkhu pafupi zaka zisanu ndi ziwiri. Ndipo ine ndinali kutsanulira iwo mu mphika wawukulu ndiyeno kubwereranso ndi kukatenga zidebe zina ziwiri ndi kubwereranso, kupompa iwo. Ndiwo madzi amene ife tinali nawo. Ndipo iwo anali oti akwanira kuyendetsa muyezo wa kachasu wa chimanga uyo usiku umenewo, bambo awa ndi Adadi, uko ku nyumba.

Ndipo ine ndinali kulira, ndipo zonse mwakamodzi ine ndinamva chinachake chikupanga phokoso ngati kamvuluvulu, chinachake monga *chonchi* (tsopano, ine ndikuyembekeza izo sizikumveka kwambiri), likupita "Whuuuushii, Whuuuushii," phokoso chabe monga *choncho*. Chabwino, iko kunali kwabata kwambiri, ndipo ine ndinayang'ana pozungulira. Ndipo inu mukudziwa chiyani,

kamvuluvulu wamng'ono, ine ndikukhulupirira inu mumamutcha iye nalipembezu wamng'ono? Mu kugwa kwa chaka iyo imanyamulira mmwamba kupyola mmunda wa chimanga, inu mukudziwa, masamba ndi zina zotero, mu nthawi yophukira uko, masamba anali atangoyamba kusintha. Ndipo ine ndinali pansi pa mtengo wa popula wawukulu woyera, ndinayima pafupi theka la njira pakati pa ku barani ndi ku—ku nyumba. Ndipo ine ndinamva phokoso ilo. Ndipo ine ndinayang'ana pozungulira, panali chabe chete monga muliri mu chipinda chino. Popanda tsamba likukupiza paliponse, kapena kanthu. Ndipo ine ndinaganiza, “Kodi phokoso ilo likuchokera kuti?” Chabwino, ine ndinaganiza, “Kuyenera kukhala kutali ndi kuno.” Kamwana chabe. Ndipo ilo linaphokosera phokosera.

Ine ndinanyamula zidebe zanga zazing'ono ndi kulira nthawi ziwiri zina ndi kuwuyamba mkanjira, ine ndinali kupuma. Ndipo ine ndinachoka chabe mapazi pang'ono kuchokera apo, kunja kuchokera pansi pa nthambi za mtengo wawukulu uwu, ndipo, o, mai, iko kunapanga phokoso lozungulira. Ndipo ine ndinachewuka kuti ndiwone, ndipo pafupi theka la ulendo mmwamba pa mtengo uwo panali kamvuluvulu wina, atagwidwa mu mtengo uwo akungopita mozungulirazungulira, akugwedeza masamba awo. Chabwino, ine ndinaganiza palibe chachilendo ndi izo chifukwa izo ziri chabe mu nthawi ya chaka imeneyo, ndipo nthawi yophukira, bwanji, akamvuluvulu awo amabwera. Pang'ono...Ife timawatcha iwo “akamvuluvulu.” Ndipo iwo—ndipo iwo amanyamulira mmwamba fumbi. Inu mwaziwonapo izo mu chipululu monga choncho. Chinthu chomwecho. Kotero ine ndinayang'ana, koma uyo sanachoke apo. Kawirikawiri ndi kuwomba chabe kwa mphindi, ndiye uyo amapita, koma uyo anali kale mmenemo maminiti awiri kapena oposa.

Chabwino, ine ndinawuyambanso wopita mkanjira. Ndipo ine ndinachewuka kuti ndiyang'ansenso pa uyu. Ndipo pamene Iko kunachita, Liwu la munthu lomveka basi monga langa liriri, linati, “Usati iwe udzamwe konse, kusuta, kapena kuyipitsa thupi lako mwa njira iliyonse. Padzakhala pali ntchito yoti iwe uyichite pamene iwe udzafika pokulirapo.” Bwanji, ilo linakhala ngati linandiwoopsyeza ine ngati ndife! Inu mukanakhoza kulingalira momwe mwana wamng'ono anamverera. Ine ndinagwetsa zidebe izo, ndipo ndinapita ine kunyumba basi molimba monga ine ndikanakhozera kupita, ndi kukuwa ndi liwu langa lokweza.

Ndipo uko kunali mphiri mu dziko ilo, njoka, ndipo izo ndi zachiphe kwambiri. Amayi anaganiza, ndikubwera chotsatira mmwali mwa munda kuti ine mwina ndinaponda phanzi langa pa mphiri ndipo iwo anathamanga kuti akakomane nane. Ndipo ine ndinalumphira mmwamba mumikono yawo,

ndikukuwa, kuwakumbatira iwo ndi kuwapsyopsyona iwo. Ndipo iwo anati, “Chavuta nchiyani, kodi iwe walumidwa ndi njoka?” Anandiyang’ana ine paliponse.

Ine ndinati, “Ayi, Mayi! Muli munthu mu mtengo uwo kumusi uko.”

Ndipo iwo anati, “O, Billy, Billy! Chiyani?” Ndipo iwo anati, “Kodi iwe unayima ndi kuyamba kugona?”

Ine ndinati, “Ayi, amayi! Muli munthu mu mtengo uwo, ndipo Iye wandiuza ine kuti ndisamamwe ndipo ndisamasute.”

“Kumwa akachasu ndi—ndi zinthu.” Ndipo ine ndinali kunyamula madzi a ku jang’ala ngakhale, pomwepo. Ndipo Iye anati, “Usati iwe udzamwe konse kapena kuyipitsa thupi lako mu njira iliyonse.” Ndiwo makhaliidwe oyipa, inu mukudziwa, ndipo mwana wanga... unyamata wawung’ono ndi akazi. Ndipo mwa kukhoza kwanga, ine sindinakhale nthawi imodzi wotsutsika ndi zoterozo. Ambuye anandithandiza ine pa zinthu izo, ndipo pamene ine ndikupitirira inu mudzazipeza. Kotero ndiye, “Usati uzimwa kapena usati uzisuta, kapena usati uzidziyipitsa thupi lako, pakuti padzakhala ntchito yoti iwe udzayichite pamene iwe udzakulirapo.”

Chabwino, ine ndinawawuza izo Amayi, ndipo—ndipo iwo anangondiseka ine. Ndipo ine ndinali basi ndikungolira. Iwo anayitana adotolo, ndipo adotolo anati, “Chabwino, iye ali wamanjenje basi, ndizo zonse.” Kotero iwo anakandiyika ine pa bedi. Ndipo ine sindinachitenso, kuchokera tsiku limenelo mpaka tsiku ili, kudutsa konse pafupi ndi mtengo uwo kachiwiri. Ine ndinkawopsyezedwa. Ine ndimakhoza kupita mbali yina ya munda, chifukwa ine ndinkaganiza kuti munali munthu mmwamba mwa mtengo umenewo ndipo Iye anali kulankhula kwa ine, Liwu lalikululu lakuya limene linalankhula.

Ndiyeno nthawiyina pafupi mwezi zitachitika izo, ine ndinali kusewera mabulo kunja ndi abale anga aang’ono, kunja pa bwalo la kukhomo. Ndipo zonse mwa kamodzi ine ndinali nako kumverera kwachilendo kunabwera pa ine. Ndipo ine ndinayima ndipo ndinakhala panso pambali ya mtengo. Ndipo ife tinali pamtunda kumene pa gombe kuchokera mu Mtsinje wa Ohio. Ndipo ine ndinayang’ana panso moloza ku Jeffersonville, ndipo ine ndinawona mlatho ukukwera mmwamba ndikupita chowoloka iwo, mtsinje, kutambalala kwa mtsinje. Ndipo ine ndinawona amuna khumi asanu ndi mmodzi (ine ndinawawerenga iwo) amene anagwera kuchokera pamenepo ndipo anataya miyoyo yawo pa mlatho umenewo. Ine ndinathamangira mkati mwamsanga kwenikweni ndi kukawawuza amayi anga, ndipo iwo anaganiza kuti ine ndinali nditagona. Koma iwo anachisunga icho mu malingaliro, ndipo zaka makumi awiri ndi ziwiri

kuchokera apo Mlatho wa Municipal tsopano (umene ambiri a inu mumawoloka pamene inu muwoloka uko) unawoloka mtsinje pa malo omwewo, ndipo amuna khumi asanu ndi mmodzi anataya moyo wawo pomanga mlatho uwo kuwolotsa mtsinjewo.

Izo sizinalepherepo konse kukhala zoonza mwangwiro. Monga inu mukuziwona Izo apa molankhulira muno, Izo zakhala mwa njira imeneyo nthawi zonse.

Tsopano, iwo ankaganiza kuti ine ndinali chabe wamanjenje. Chimene, ine ndine munthu wamanjenje, izo nzoona. Ndipo, ngati inu munazindikirapo, anthu amene ali—ali otsamira ku kukhala auzimu ndi amanjenje.

Yang'anani pa olemba ndakatulo ndi aneneri. Ndipo yang'anani pa William Cowper amene analemba nyimbo yotchuka ija, “Pali kasupe wodzazidwa ndi Mwazi, wotengedwa kuchokera mu mitsempha ya Emanuele.” Kodi inu munayambapo... Inu mukuyidziwa nyimboyo. Ine ndinayima pambali ya manda ake osati kale litali. M'bale Julius, ine ndikukhulupirira, ine sindikudziwa, ayi... inde, uko nkulondola, anali nafe ife cha uko pa manda ake. Ndipo—ndipo uko, atatha iye kulemba nyimbo iyo, kudzoza kunamuchokera iye, iye anayesa kuti apeze m—mtsinge kuti adziphe. Onani, mzimu unali utamuchokera iye. Ndipo anthu monga olemba ndakatulo ndi olemba ndi... kapena osati... ine ndikutanthawuza aneneri.

Yang'anani pa Eliya, pamene iye anayima pa phiri nayitanitsa moto kuchokera kumwamba ndi kuyitanitsa mvula kuchokera kumwamba. Ndiye pamene Mzimu unamuchokera iye, iye anathawa pa kuwopsyeza kwa mkazi. Ndipo Mulungu anamupeza iye namukokeranso mu mphanga, masiku makumi anai otsatira.

Yang'anani pa Yona, ali nako kudzoza kokwanira pamene Ambuye anali atamudzoza iye kuti akalalikire uko mu Nineva, mpaka m—mzindawo unali kukula kwa Saint Louis unalapa ndi ziguduli. Ndiyeno pamene Mzimu utamuchokera iye, chinachitika ndi chiyani kwa iye? Ife tikumupeza iye pamwamba pa phiri Mzimu utamuchokera kale iye, akupemphera kwa Mulungu kuti atenge moyo wake. Ndipo, inu mukuona, ndiko kudzoza. Ndipo pamene zinthu izi zichitika, izo—izo zimachita chinachake kwa iwe.

Ndiye ine ndikukumbukira ndikubwera pokula. Ine ndinafika pokhala mnyamata wamng'ono (ine ndifulumira kuti titsirize izo mkati mwa pang'ono pokha.) Pamene ine ndinafika pokhala mnyamata wamng'ono ine ndinali nawo malingaliro monga anyamata aang'ono onse. Ine... ndikupita ku sukulu, ine ndinawapeza asungwana aang'ono awo. Inu mukudziwa,

ine ndinali wamanyazi kwenikweni, inu mukudziwa. Ndipo ine—ine potsiriza ndinadzipezera bwenzi lachisungwana. Ndipo monga anyamata aang'ono onse, a pafupi usinkhu wa zaka khumi ndi zisanu, ine ndikuganiza. Ndipo—ndipo kotero, o, iye anali wokongola. Mai, iye anali nawo maso ngati nkunda, ndipo iye anali nawo mano ngati ngale, ndi khosi ngati tsekwe, ndipo iye—iye anali wokongola kwenikweni.

Ndi mnyamata wina wamng'ono, iye...ife tinali mabwanawe, kotero iye anatenga Ford ya mapangidwe a-T ya abambo ake, ndipo iye tinali ndi tsiku ndi asungwana athu. Ndipo ife timakawatengera iwo kunja, kukakwera. Ife tinali nazo zokwanira kuti tigulire magaloni awiri a mafuta. Ife timachita kunyamula gudumu la mmbuyo kuti tiyipukuse iyo. Ine sindikudziwa ngati inu mukukumbukira konse izo kapena ayi, inu mukudziwa, kuti tiyipukuse iyo. Koma ife—ife tinali kupita nazo mwabwino ndithu.

Ndipo kotero ine ndinali nawo ma faifi tambala angapo mu thumba langa, ndipo ife tinayima pa malo aang'ono ndipo tinagula...iwe umakhoza kugula sangweji ya nyama yogula faifi tambala. Ndipo kotero, o, ine ndinali wolemera, ine ndikanakhoza kugula zinayi za izo! Mwaona? Ndipo ife titatha kudya sangwejizo ndi kumwa coke. Ine ndinayamba kutenga mabotolowo kukawabweza. Ndipo kwa kudabwitsidwa kwanga, pamene ine ndinatuluka, (akazi anali atayamba kumene kugwa kuchokera ku chisomo pa nthawi imeneyo, kapena kuchokera ku uzimayi) kankhunda kanga kakang'ono kanali kakusuta ndudu.

Chabwino, ine ndakhala nthawizonse ndiri nalo lingaliro langa la mkazi amene akanati azisuta ndudu, ndipo ine sindinasinthe konse ilo kamodzi pang'ono kuchokera pa nthawi iyo mpaka. Ndiko kulondola. Ndicho chinthu chotsikitsitsa chimene iye angakhoze kuchita. Ndipo ndiko kulondola chimodzimodzi. Ndipo ine—ine ndinaganiza ine... Tsopano, kampani yopanga ndudu ikhoza kunditsatira ine chifukwa cha izi, koma, ine ndikukuuzani inu, ndicho chabe kukopa kwa Mdierekezi. Ndi chiphe chachikulu kwambiri ndi upandu umene fuko ili liri nawo. Ine kukanakhala bwino mnyamata wanga kukhala chidakhwa kuposa kukhala wosuta ndudu. Ndizo zoonza. Ine kukanakhala bwino kumuwona mkazi wanga atagona pansu, ataledzera, kuposa kumuwona iye ali ndi ndudu. Ndimomomwe...

Tsopano, Mzimu uwu wa Mulungu umene uli ndi ine, ngati Iwo uli Mzimu wa Mulungu (monga inu mungafunsire), inu amene mukusuta ndudu muli nawo mwayi wochepa pamene inu mukafika uko, chifukwa ndicho chabe...nthawi iliyonse. Inu mumazindikira izo pa nsanja, momwe Iye amatsutsira izo. Ndi chinthu choyipa. Khalani kutali kwa izo. Madona, ngati

inu mwakhala wolakwira wa izo, chonde, mu Dzina la Khristu, pitani kutali kwa izo! Izo zimakuswani inu. Izo zidzakuphani inu. Izo zidzatero. . . Ndi—ndi khansara wodzaza galimoto.

Adotolo amayesa kukuchenjezani inu. Ndiyeno momwe iwo angakhoze kukugulitsirani inu zinthu zimenezo! Ngati inu mutapita ku sitolo ya mankhwala ndi kunena, “Kugula. . . Ine ndikufuna kugula khansara wa mtengo wa masenti makumi asanu.” Bwanji, iwo akhoza kubwera kudzawatsekera iwo. Koma pamene inu mukugula ndudu zokwana masenti makumi asanu, inu mukugula chinthu chomwecho. Adotolo amanena choncho. O, fuko lopenga ndi ndalama ili. Ndi zoyipa kwambiri. Ndi chakupha. Izo zatsimikiziridwa.

Chabwino, pamene ine ndinamuwona msungwana wamng’ono wokongola uja akuchita chabe mwakuchenjera, ndudu iyi mu dzanja lake, izo zinakhala ngati zindiphe ine, chifukwa ine ndinkaganiza kwenikweni kuti ine ndinkamukonda iye. Ndipo ine ndinaganiza, “Chabwino. . .”

Tsopano, ine ndimatchedwa “woda—akazi,” inu mukudziwa izo, chifukwa ine nthawizonse ndimakhala ngati wotsutsana nawo akazi, koma osati kutsutsa inu Alongo. Ine ndiri chabe wotsutsa momwe akazi amakono amachitira. Ndiko kulondola. Akazi abwino ayenera kunyamulidwa limodzi.

Koma ine ndikhoza kukumbukira pamene chotchezera cha abambo anga kumtunda uko chikuyenda, ine ndimayenera kukhala kunja uko ndi madzi ndi zinthu, kuwawona madona aang’ono amene sanali opitirira khumi ndi zisanu ndi ziwiri, zaka khumi ndi zisanu ndi zitatu zakubadwa, kumtunda uko ndi mwamuna wa usinkhu wanga tsopano, ataledzera. Ndipo ankawachititsa kusaledzera pakuwapatsa iwo khofii wakuda, kuti akafike kunyumba kukaphika chakudya chamadzulo cha amuna awo. O, chinachake chonga icho, ine ndinati, “Ine. . .” Iyo inali ndemanga yanga ndiye, “Iwo sali oyenera kuti uwaphe nacho iwo chipolopolo chabwino choyera.” Ndiko kulondola. Ndipo ine ndinkadana nawo akazi. Ndiko kulondola. Ndipo ine ndiyenera kupenyenera basi kusuntha kulikonse tsopano, kulewa kumaganizabe chinthu chomwecho.

Kotero, koma tsopano, mkazi wabwino ndi ngale mu korona wa mwamuna. Iye ayenera kukhala akulemekezedwa. Iye. . . Amayi anga ndi mkazi, mkazi wanga ali, ndipo iwo ali okondeka. Ndipo ine ndiri nawo zikwi za Alongo Achikristu amene ine ndimawalemekeza mwapamwamba. Koma ngati—ngati iwo angakhoze kulemekeza chimene Mulungu anawapanga iwo, umayi ndi mfumukazi yeniyeni, ndicho chabwino. Iye ali chimodzi cha zinthu zabwino chimene Mulungu akhoza kupereka kwa mwamuna, chinali mkazi. Pambali pa chipulumutso, mkazi ndi chinthu chabwino kwambiri ngati iye ali mkazi wabwino. Koma ngati iye sali,

Solomoni anati, “Mkazi wabwino ndi ngale mu korona wa mwamuna, koma—amene ali wamakhalidwe oyipa kapena amene sali wabwino ali madzi mu magazi ake.” Ndipo ndiko kulondola, ndicho chinthu choyipa kwambiri chimene chingakhoze kuchitika. Kotero mkazi wabwino... Ngati inu muli naye mkazi wabwino, m’bale, inu muyenera kumulemekeza iye mwapamwamba. Ndiko kulondola, inu muyenera kuchita izo. Mkazi weniweni! Ndipo, ana, ngati inu muli nawo mayi enieni amene amakhala panyumba nayesa kumakusamalirani inu, kusunga zovala zanu chiyerere, kukutumizani inu ku sukulu, kukuphunzitsani inu za Yesu, inu muyenera kuwalemekeza mayi okoma achikulire awo ndi zonse zimene ziri mwa inu. Inu muyenera kumamulemekeza mkazi ameneyo, inde, bwana, chifukwa iye ali mayi weniweni.

Iwo amalankhula za umbuli wa ku mapiri a Kentucky. Inu mumaziwona izo mu izi apa zinthu za zigamba za agalu. Ena a iwo amayi achikulire awo uko akhoza kubwera kuno ku Hollywood ndi kukuphunzitsani inu amayi amakono momwe mungalerere ana anu. Inu mumulole mwana wake abwere usiku wina ndi tsitsi lake losokonezeka lonse, ndi milomo... zokolekera, (inu mumadzitcha chiyani izo?) zinthu zopakapaka zimene iwo amayika pa nkhope zawo, ndi diresi yake yonse yokwinyiridwa ku mbali imodzi, ndipo atakhala ali kunja usiku wonse, ataledzera, m’bale, iye akanachotsa imodzi ya nthambi izo pamwamba pa mtengo wa hikore uwo ndipo iye sikanadzapitanso kunja konse. Ine ndikukuuzani inu, akanati... Ndipo ngati inu mukanakhala nazo zochuluka pang’ono za izo, inu mukanakhala nayo Hollywood yabwinoko kuzungulira kuno, ndi fuko labwino. Ndiko kulondola. Ndizo zoono. “Basi kuyesa kukhala amakono,” izo—ndizo zina za ndale za Mdierekezi.

Tsopano, msungwana wamng’ono uyu, pamene ine ndinayang’ana pa iye, mtima wanga unawukha basi. Ndipo ine ndinaganiza, “Munthu wamng’ono wosawuka.”

Ndipo iye anati, “O, iwe ukufuna ndudu, Billy?”

Ine ndinati, “Ayi, mama.” Ine ndinati, “Ine sindisuta.”

Iye anati, “Tsopano, iwe unati iwe sumavina.” Iwo amafuna kuti tizipita ku dansi ndipo ine sindikanachita izo. Kotero iwo anati kukhala dansi kumusi uko, imene iwo ankayitcha Minda ya Nkhuyu.

Ndipo ine ndinati, “Ayi, ine sindimavina.”

Iye anati, “Tsopano, iwe suvina, iwe susuta, iwe sumamwa. Iwe umakhala ndi chisangalalo chirichonse chotani?”

Ine ndinati, “Chabwino, ine ndimakonda kuweza ndipo ine ndimakonda kusaka.” Izo sizinamusangalatse iye.

Kotero iye anati, “Tenga ndudu iyi.”

Ndipo ine ndinati, “Ayi, mama, zikomo inu. Ine sindimasuta.”

Ndipo ine ndinali kuyima pa chotetezera. Iwo anali ndi bolodi lothamanga pa ma Ford akale, inu mukukumbukira, ndipo ine ndinali kuyima pa chotetezera icho, titakhala mu mpando wa kumbuyo, iye ndi ine. Ndipo iye anati, “Iwe ukutanthauza kuti iwe susuta ndudu?” Anati, “Ndipo ife akazi tiri nayo mitsempha yochuluka kuposa yomwe iwe uli nayo.”

Ndipo ine ndinati, “Ayi, mama, ine sindikukhulupirira kuti ine ndikufuna kuchita izo.”

Iye anati, “Bwanji, iwe wachikazi wamkulu!” O, mai! Ine ndinkafuna kukhala Bill wamkulu woipa, kotero ine—ine ndithudi sindinkafuna chirichonse chachikazi. Onani, ine ndinkafuna kukhala wankhonya wolandira mphoto, ilo linali lingaliro langa la moyo. Kotero ine ndinati... “Wachikazi! Wachikazi!”

Ine sindikanakhoza kupirira icho, kotero ine ndinati, “Pereka iyo kwa ine!” Dzanja langa nditawongola, ine ndinati, “Ine ndimuwonetsa iye ngati ine ndiri wachikazi kapena ayi.” Ndinatulutsa ndudu iyo ndi kuyamba kukhwatsha machesi. Tsopano, ine ndikudziwa ndinu... Tsopano, ine ndiribe nazo ntchito zimene inu mukuganiza, ine ndiri chabe ndi udindo ponena choonadi. Pamene ine ndinayamba kuti ndikhwatsha ndudu ija, wotsimikiza mochuluka basi kuti ndisute iyo monga ine ndiri kuti ndinyamule Baibulo ili, onani, ine ndinamva chinachake chikupita, “Whuuuushii!” Ine ndinayesanso, ine sindinakhoze kuyifikitsa iyo pa kamwa yanga. Ndipo ine ndinayamba kulira, ine ndinaponyera chinthucho pansi. Iwo anayamba kundiseka ine. Ndipo ine ndinayenda kupita kwathu, ndinapita kupyola mmunda, ndinakhala pansi kunja uko, ndikulira. Ndipo—ndipo iwo unali moyo wovuta.

Ine ndikukumbukira tsiku lina Adadi anali kupita kumusi ku mtsinje ndi anyamata. Mchimwene wanga ndi ine, ife timachita kutenga ngalawa ndi kupita kumtunda ndi kumusi kwa mtsinjewo, tikusaka mabotolo kuti tikayikemo kachasu. Ife timapeza faifi tambala kwa dazeni la iwo, kuwatola iwo mphepete mwa mtsinje. Ndipo Adadi anali ndi ine, ndipo iwo anali nalo limodzi laling’ono la a phwanthiphwanthi awo... Ine ndikukhulupirira iwo anali pafupi mabotolo a theka la painti. Ndipo uko kunali mtengo umene unali utagwetseredwa pansi, ndipo Adadi... Ndipo mwamuna uyu anali ndi iwo, Bambo Dornbush. Ine ndinali ndi yawo... Iwo anali ndi ngalawa yabwino, ndipo ine ndinkafuna kuti ndipeze chifundo ndi iwo chifukwa ine ndinkafuna nditagwiritsa ntchito ngalawa imeneyo. Iyo inali nayo chiwongolero chabwino ndipo yanga inalibe konse chiongolero. Ife tinali nazo chabe nkhami zachikale zopalasira. Ndipo ngati iwo akanandirola ine kuti ndigwiritse ntchito ngalawa imeneyo... Kotero, iwo ankachita

zowotcherera ndipo iwo anawapangira Adadi zotchezera. Kotero iwo...Iwo anatambalala miyendo yawo mmwamba chopingasa mtengo umenewo, ndipo Adadi anafikira mu thumba lawo lakumbuyo ndipo anasolola botolo la phwanthiphwanthi laling'ono la kachasu, analipereka ilo kwa iwo ndipo iwo anatenga namwa, nalibwezera ilo mmbuyo kwa Adadi ndipo iwo anatenga namwa, ndipo iwo analikhazika ilo pansu pa mphukira yaying'ono pa mbali ya mtengo imene inachokapo. Ndipo Bambo Dornbush analinyamula ilo mmwamba, nati, "Ndi ili iwe, Billy."

Ine ndinati, "Zikomo inu, ine sindimamwa."

Iye anati, "Branham amene, ndipo osamwa?" Wina aliyense anafa atavala nsapato zake, pafupifupi. Ndipo iye anati, "Branham amene, ndipo samamwa?"

Ine ndinati, "Ayi, bwana."

"Ayi," Adadi anati, "Ine ndikulera wachikazi mmodzi."

Adadi anga kunditcha ine wachikazi! Ine ndinati, "Ndipatseni ine botolo ilo!" Ndipo ine ndinasolola chivundikiro icho cha pamwamba pa ilo, kutsimikiza kuti ndimwe iwo, ndipo pamene ine ndinayamba kulipendeketsa ilo, "Whuuuushii!" Ine ndinapereka botololo kulibweza ndipo ndinanyamukapo kupyola mmunda molimba mmene ine ndikanathera, ndikulira. Chinachake sichikanandilora ine kuchita izo. Mwaona? Ine sindikanakhoza kunena kuti ine ndinali wabwino mulimonse (ine ndinali wotsimikiza kuti ndichite izo), koma ndi Mulungu, chisomo, chisomo chodabwitsa chimene chimandiletsa ine kuti ndisachite zinthu zimenezo. Ine ndinkafuna kuzichita izo, inemwini, koma Iye samandirola basi kuti ine ndichite izo.

Kenako ine ndinamupeza msungwana pamene ine ndinali pafupi zaka makumi awiri ndi ziwiri zakubadwa, iye anali wokondedwa. Iye anali msungwana amene ankapita ku tchalitchi, German Lutheran. Dzina lake linali Brumbach, B-r-u-m-b-a-c-h, lochokera ku dzina la Brumbaugh. Ndipo iye anali msungwana wabwino. Iye sankasuta kapena kumwa, kapena—kapena iye sankavina kapena chirichonse, msungwana wabwino. Ine ndinayenda naye iye kwa kanthawi pang'ono, ndipo ndinanatero...Ndiye, pafupi makumi awiri ndi ziwiri, ine ndinapanga ndalama zokwanira mpaka ine ndinadzigulira Ford yakale, ndipo ine...ife tinkapita kokacheza limodzi. Ndipo kotero, nthawi iyo, kunalibe mpingo wa Lutheran pafupi, iwo anali atasuntha kuchokera ku Howard Park kumtunda uko.

Ndipo kotero iwo anali...mtumiki, mmodzi amene anandidoza ine mu mpingo wa Mishonare Baptisti, Dokotala Roy Davis. Mlango Upshaw, mmodzi yemweyo amene anamutumiza M'bale Upshaw kubwera kwa ine, kapena

analankhula kwa iye za ine, Dokotala Roy Davis. Ndipo kotero iye anali kulalikira, ndipo anali nawo mpingo Woyamba wa Baptisti, kapena a—a . . . Ine sindikukhulupirira kuti iwo unali mpingo Woyamba wa Baptisti, ngakhale, iwo unali Mishoni- . . . wotchedwa mpingo wa Mishonare Baptisti ku Jeffersonville. Ndipo iye anali pa malowo panthawi imeneyo, ndipo ife tinkakhoza kupita ku tchalitchi usiku, kotero . . . ndipo ife timakhoza kubwerako. Ndipo ine sindinalowe konse mpingo, koma ine ndinkangokonda kupita naye iye. Chifukwa lingaliro lenileni linali “kupita naye iye,” ine basi ndibwino kungokhala woona mtima.

Kotero ndiye kumapita naye iye, ndipo tsiku lina ine . . . Iye ankachokera ku banja labwino. Ndipo ine ndinayamba kuganiza, “Iwe ukudziwa, iwe ukudziwa, ine sindikuyenera kutaya nthawi ya msungwana uyo. Iko sindiko—iko sindiko kulondola, chifukwa iye ndi msungwana wabwino, ndipo ine ndine wosawuka ndipo—ndipo ine . . .” Abambo anga thanzi lawo linali likufooka, ndipo ine—ine . . . Panalibe njira kwa ine yoti ndingamusamalire msungwana ngati uyo, amene anali atazolowera ku nyumba yabwino ndipo makalipeti pansi.

Ine ndikukumbukira kalipeti yoyamba imene ine ndinayamba ndayiwonapo, ine sindinkadziwa chimene iyo inali. Ine ndinayenda moyilambalala kumbali. Ine ndinaganiza chinali chinthu chokongoletsa chimene ine ndinali nditachiwonapo mu moyo wanga. “Iwo angayike bwanji chinthu chonga icho pansi?” Iyo inali kalipeti yoyamba imene ndinayiwonapo. Iyo inali—iyo inali imodzi ya izi . . . Ine ndikukhulupirira iyo imatchedwa “makalipeti oyala.” Ine mwina ndikhoza kulakwitsa izo. China chokhala ngati “chingwe” kapena chinachake chimene chalukidwa pamodzi, ndipo chitayalidwa pansi. Chokongola chobiriwira ndi mofiira, ndi duwa lalikululu pakati pa icho, inu mukudziwa. Ichu chinali chinthu chokongola.

Ndipo kotero ine ndikukumbukira ine—ine ndinapanga malingaliro anga kuti ine mwina ndimufunsire iye kuti ndimukwatire ine, kapena ine ndipite kutali ndi kulola mwamuna wina wabwino kuti amukwatire iye, winawake amene akanakhala wabwino kwa iye, kuti akhoze kumusamalira iye ndipo akanakhoza kukhala wachifundo kwa iye. Ine ndikanakhoza kukhala wachifundo kwa iye, koma ine—ine—ine ndinali kupanga masenti makumi awiri okha pa ora. Kotero ine sindikanakhoza kumusamalira mokwanira iye. Ndipo ine . . . Ndi banja lonse limene ife timayenera kumalisamalira, ndipo Adadi anali atafooka mu thanzi, ndipo ine ndimayenera kumawasamalira onse a iwo, kotero ine ndinali kukhala ndi nthawi yovuta kwambiri.

Kotero ine ndinaganiza, “Chabwino, chinthu chokha choti ine ndichite chiri kumuza iye kuti ine—ine—(iye)—ine—ine

sindibwereranso basi, chifukwa ine ndinaganiza zochuluka kwambiri za iye kuti ndiwononge moyo wake ndi kumulola iye kuti azipusitsidwa ndi ine.” Ndiyeno ine ndinaganiza, “Ngati winawake angakhoze kumupeza iye ndi kumukwatira iye, kupangira nyumba yokongola. Ndipo mwina ngati ine sindikanakhoza kukhala naye iye, ine ndikanakhoza—ine ndikanakhoza kudziwa kuti iye anali akukondwa.”

Ndipo kotero ine ndinaganiza, “Koma ine—ine basi—ine sindingamusiye basi iye!” Ndipo ine—ine ndinali mmawonekedwe achabe. Ndipo tsiku ndi tsiku ine ndimakhoza kuganiza za izo. Kotero ine ndinali wamanyazi kwambiri kuti ndimufunse iye kuti akwatiwe ndi ine. Usiku uliwonse ine ndikapanga malingaliro anga, “Ine ndikamufunsa iye.” Ndipo, pamene ine, anha, ndi chiyani icho, agulugufe, kapena chinachake chimene inu mumachipeza mkati mwanu...? Abale nonse inu kunja uko mwina munali nacho chokuchitikirani chomwecho motsatira izo. Ndipo kumverera kwachilendo kwenikweni, nkhope yanga imakhoza kukhala yotentha. Ine—ine sindimadziwa. Ine sindikanakhoza kumufunsa iye.

Kotero ine ndikuganiza inu mukudabwa momwe ine ndinadzamukwatirira iye. Inu mukudziwa chiyani? Ine ndinamulemba iye kalata ndi kumufunsira iye. Ndipo kotero iye... Tsopano, iyo siyinali, “wokondedwa Abiti,” iyo inali zoposera pang’ono (inu mukudziwa) pa mbali ya chikondi kuposa izo. Iyo siyinali chabe—mgwirizano, iyo inali... Ine—ine ndinayilemba iyo mwakupambana kumene ine ndikanakhoza.

Ndipo ine ndinali kuwopa pang’ono za amayi ake. Amayi ake anali... iwo anali ngati awukali. Ndipo, koma bambo ake anali wofatsa mwamuna wachikulire wachi Dutch, munthu basi wabwino wachikulire. Iwo anali okonza za ubale, amuna a sitima, pa msewu wa njanji, akupanga pafupi madola mazana asanu pa mwezi mu nthawi izo. Ndipo ine ndikupanga masenti makumi awiri pa ora, kuti ndikwatire mwana wawo wamkazi. Hum! Ine ndinkadziwa kuti izo sizikanadzagwira konse ntchito. Ndipo amayi ake anali kwambiri... Tsopano, iye ndi dona wabwino. Ndipo iwo—iwo anali ngati mmodzi wa magulu apamwamba awa, inu mukudziwa, ndi wokhala ngati wodula, inu mukudziwa, ndipo kotero iwo analibe nane ine ntchito mulimonse. Ine ndinali chabe mnyamata wamba wachikale wa kuthengo la kumidzi, ndipo iye ankaganiza Hope ayenera kuyenda ndi mnyamata wa kalasi yabwinoko pang’ono, ndipo ine—ine—ine ndikuganiza iye anali kulondola. Ndipo kotero... Koma ine—ine sindinkaganiza izo pamenepo.

Kotero ine ndinaganiza, “Chabwino, tsopano, ine sindikudziwa motani. Ine—ine sindingakhoze kuwafunsa abambo ake, ndipo ine—ine ndikutsimikiza sindikawafunsa amayi ake. Ndipo kotero ine ndinachita kumufunsa iye

poyamba.” Kotero ine ndinalembe kalata. Ndipo mmawa uwo pa msewu popita ku ntchito, ine ndinayigwetsera iyo mu bokosi la makalata. Kuyitumiza...Ife tinali kupita ku tchalitchi Lachitatu usiku, ndipo ilo linali Lolemba mmawa. Ine ndinayesa tsiku lonse Lamlungu kuti ndimuuze iye kuti ine ndinali kufuna kukwatira, ndipo ine sindimakhoza basi kupeza mphamvu zokwanira.

Kotero ndiye ine ndinayiponyera iyo mu bokosi la makalata. Ndipo ku ntchito tsiku limenelo ine ndinapezeka kuti ndinaganiza, “Bwanji ngati amayi ake anayipeza kalata ija?” O, mai! Ndiye ine ndinadziwa kuti ine ndinawonongedwa ngati—ngati iwo akanayigwira konse iyo, chifukwa iwo sankasamala mochulukwa kwambiri za ine. Chabwino, ine ndinali basi ndikutuluka thukuta.

Ndipo Lachitatu ilo usiku pamene ine ndinabwera, o, mai, ine ndinaganiza, “Ine ndikafika bwanji uko? Ngati amayi ake anayigwira kalata ija iwo agwira ntchito pa ine kwenikweni, kotero ine ndikuyembekeza iye analandira iyo.” Ine ndinayilemba iyo kwa “Hope.” Ilo linali dzina lake, Hope. Ndipo kotero ine ndinati, “ine ndingoyilemba iyo apa Hope.” Ndipo kotero...Ndipo ine ndinaganiza mwina iye sanayilandire iyo.

Kotero ine ndinadziwa bwino kuposa kuyima kunjani kumuyimbira iye lipenga kuti atuluke. O, mai! Ndipo mnyamata aliyense amene alibe misempha yokwanira kuti ayende mpaka ku nyumba ndi kukagogoda pa khomo ndikufunsa za msungwana, alibe ntchito yopita naye iye kunjani mulimonse. Ndizo zolondola chimodzimidzi. Ndiko kupusa kwambiri. Ndiko kuchipa.

Ndipo kotero ine ndinayimitsa Ford yanga yakale, inu mukudziwa, ndipo ine ndinali nditayipukuta iyo. Ndipo kotero ine ndinapita ndi kukagogoda pa khomo. Chifundo, amayi ake anabwera pa khomo! Ine sindinakhoze konse kuti ndipume, ine ndinati, “Muli—muli—muli bwanji, Akazi a Brumbach?” Eya.

Iye anati, “Uli bwanji, William.”

Ine ndinaganiza, “A-o, ‘William’!”

Ndipo—ndipo iwo anati, “Kodi iwe ulowa mkati?”

Ine ndinati, “Zikomo inu.” Ine ndinalowa mkati pakhomo. Ine ndinati, “Kodi Hope watsala pang’ono pokha kukonzeka?”

Ndipo basi pomwepo apa Hope akubwera akulumphalumpha kudutsa mnyumbamo, msungwana basi wa khumi zisanu ndi chimodzi. Ndipo iye anati, “Moni, Billy!”

Ndipo ine ndinati, “Moni, Hope.” Ndipo ine ndinati, “Iwe watsala pang’ono kukonzeka wa ku tchalitchi?”

Iye anati, “Mu miniti chabe.”

Ine ndinaganiza, “O, mai! Iye sanalandire iyo. Iye sanalandire iyo. Zabwino, zabwino, zabwino. Hope sanayilandirensa iyo ngakhale, kotero izo zikhala bwino, chifukwa iye akanandiwuza ine za iyo.” Kotero ine ndinamvererako bwino.

Ndiyeno pamene ine ndinafika kuja ku tchalitchi, ine ndinapezeka kuti ndinaganiza, “Bwanji ngati iye anayilandira iyo?” Mwaona? Ndipo ine sindimakhoza kumva zimene Dokotala Davis anali kunena. Ine ndinayang’ana pa iye, ndipo ine ndinaganiza, “Ngati mwina iye akungoyisunga iyo, ndipo iye andiwuza ine kwenikweni mondikana pamene ine nditi ndituluke muno, chifukwa chomufunsa iye izo.” Ndipo ine sindimakhoza kumva zimene M’bale Davis anali kunena. Ndipo—ndipo ine ndimayang’ana pa iye, ndipo ine ndinaganiza, “Mai, ine ndikudana nazo kumusiya iye, koma . . . Ndipo ine—ine . . . chiwonetsero zedi chibwera.”

Kotero titatuluka tchalitchi ife tinayamba kuyenda mu msewu limodzi, kumapita kunyumba, ndipo—ndipo kotero ife tinayenda kupita ku Ford yakale. Ndipo kotero konseko motsatira mwezi unali ukuwala mowala, inu mukudziwa, ine ndinamuyang’ana ndipo iye anali wokongola. Mnyamata, ine ndikayang’ana pa iye, ndipo ine ndimaganiza, “Mai, momwe ine ndikanafunira nditamutenga iye, koma ndikuganiza ine sindingakhoze.”

Ndipo kotero ine ndinayenda pang’ono pokha, inu mukudziwa, ndipo ine ndimayang’ananso pa iye. Ine ndinati, “Bwanji—iwe ukumverera bwanji usikuuno?”

Iye anati, “O, ine ndiri bwino.” Ndipo ife tinayimitsa Ford yakaleyo kumusi ndipo ife tinayamba kutulukamo, inu mukudziwa, kuzungulira kuseri, kuyenda kuzungulira ngodya ndi kumapita ku nyumba yawo. Ndipo ine ndinali kuyenda mpaka ku chitseko ndi iye. Ine ndinaganiza, “Inu mukudziwa, iye mwina sanalandire konse kalatayo, kotero ine mwina ndikhoza kuyiyiwala chabe iyo. Ine ndikhala nayo sabata yina ya chisomo chonchobe.” Kotero ine ndinayamba kumverera bwino ndithu.

Iye anati, “Billy?”

Ine ndinati, “Eya.”

Iye anati, “Ine ndinalandira kalata yako.” O, mai!

Ine ndinati, “Iwe wailandira?”

Iye anati, “A-nha.” Chabwino, iye anangopitirira kumayendabe, osanena konse liwu lina.

Ine ndinaganiza, “Mkazi, ndiuze ine chinachake. Ndithamangitse ine kapena ndiuzwe ine zimene iwe ukuganiza za iyo.” Ndipo ine ndinati, “Kodi iwe—kodi iwe unayiwerenga iyo?”

Iye anati, “A-nha.”

Mai, inu mukudziwa momwe mkazi akhoza kukusunga iwe mmalere. O, ine—ine sindimatanthauza izo basi mwa njira iyo, inu mukuona. Mwaona? Koma, chonchobe, inu mukudziwa, ine—ine ndinaganiza, “Bwanji iwe sukunena chinachake?” Onani, ndipo ine ndinapitirira kumapitabe. Ine ndinati, “Kodi iwe unayiwerenga iyo yonse?”

Ndipo iye anati. . . [Malo osajambulidwa pa tepi—Mkonzi.]
“A-nha.”

Kotero ife tinali pafupifupi pa khomo, ndipo ine ndinaganiza, “Mnyamata, usanditengere ine pa khonde, chifukwa ine mwina sinditha kuwathawa iwo, kotero iwe undiuzwe ine tsopano.” Ndipo kotero ine ndinapitirira kuyembekezera.

Ndipo iye anati, “Billy, ine ndingakonde kuchita izo.” Iye anati, “Ine ndimakukonda iwe.” Mulungu adalitse moyo wake tsopano, iye ali mu Ulemero. Iye anati, “Ine ndimakukonda iwe.” Anati, “Ine ndikuganiza ife tiyenera kuwawuza makolo athu, makolo za izo. Kodi iwe sukuganiza choncho?”

Ndipo ine ndinati, “Wokonedwa, tamvera, tiye tiyambe izi ndi kachitidwe ka theka-theka.” Ine ndinati, “Ine ndidzawawuza abambo ako ngati iwe uti udzawawuze amayi ako.” Kuyika mbali yovuta kwambiri pa iye, kuyamba ndi kuyamba.

Iye anati, “Chabwino, ngati iwe uti uwawuze Adadi poyamba.”

Ine ndinati, “Chabwino, ine ndiwawuza iwo Lamlungu usiku.”

Ndipo kotero Lamlungu usiku linafika, ine ndinamubweretsa iye kwawo kuchokera ku tchalitchi ndipo ine. . . Iye ankangoyang’ana pa ine. Ndipo ine ndinayang’ana, ndipo iyo inali hafu pasiti naini, iyo inali nthawi yoti ine ndizipita. Kotero a Charlie anali atakhala pa desiki yawo, akutayipa apo. Ndipo Akazi a Brumbach atakhala pa ngodya, akuchita zina za mtundu wa zoluka, inu mukudziwa, kapena ngowe zazing’ono izo zimene inu mumayika pa zinthu, inu mukudziwa. Ine sindikudziwa chimene inu mmazitcha izo. Ndipo kotero iwo anali kupanga zina za zinthu za mtundu uwo. Ndipo Hope anapitirira kuyang’ana pa ine, ndipo amakhoza kundikokera tsinya ine, inu mukudziwa, nagwedezera kwa adadi ake. Ndipo ine. . . O, mai! Ine ndinaganiza, “Bwanji ngati iye atati, ‘Ayi?’” Kotero ine ndinayamba kupita pa khomo, ine ndinati, “Chabwino, ine ndikuganiza ine kulibwino ndizipita.”

Ndipo ine ndinayenda kupita ku chitseko, ndipo—ndipo iye anayamba kupita nane ine ku chitseko. Iye nthawizonse

amabwera pa chitseko nandiuzwa ine “usiku wabwino.” Kotero ine ndinayamba kupita ku chitseko, ndipo iye anati, “Kodi iwe suwawuza iwo?”

Ndipo ine ndinati, “Nha!” Ine ndinati, “Ine zedi ndikuyesera kutero, koma ine—ine—ine sindikudziwa momwe ine nditi ndichitire izo.”

Ndipo ine ndinati, “Ine ndingobwerera mmbuyo ndipo iwe uwayitanire iwo panja.” Kotero iye anabwerera mmbuyo nandisiya ine nditayima pamenepo.

Ndipo ine ndinati, “Charlie.”

Iwo anatembenuka chozungulira nati, “Eya, Bill?”

Ine ndinati, “Kodi ine ndingakhoze kulankhula nanu inu miniti chabe?”

Iwo anati, “Zedi.” Iwo anatembenuka chozungulira kuchoka pa desiki yawo. Akazi a Brumbach anayang’ana pa iwo, anayang’ana pa Hope, ndipo anayang’ana pa ine.

Ndipo ine ndinati, “Kodi inu mungatuluke pa khondepa?”

Ndipo iwo anati, “Inde, ine ndituluka.” Kotero iwo anayenda panja pa khonde.

Ine ndinati, “Zedi ndi usiku wabwino, sichoncho?”

Ndipo iwo anati, “Inde, iwo uli.”

Ine ndinati, “Zedi wakhala wofundirapo.”

“Ndithudi wakhala,” iwo anayang’ana pa ine.

Ine ndinati, “Ine ndakhala ndikugwira ntchito molimbika kwambiri,” ine ndinati, “inu mukudziwa, ngakhale manja anga akuchita zikang’a.”

Iwo anati, “Iwe ukhoza kumutenga iye, Bill.” O, mai! “Iwe ukhoza kumutenga iye.”

Ine ndinaganiza, “O, ndizo zabwino.” Ine ndinati, “Inu mukutanthauzadi izo, a Charlie?” Iwo anati... Ine ndinati, “Charlie, taonani, ine ndikudziwa kuti iye ndi mwana wanu wamkazi, ndipo inu muli nazo ndalama.”

Ndipo iwo anayandikira nandigwira ine pa dzanja. Iwo anati, “Bill, tamvera, ndalama siziri zinthu zonse zimene ziri mmoyo wa munthu.” Iwo anati...

Ine ndinati, “Charlie, ine—ine ndimapanga kokha masenti makumi awiri pa ora, koma ine ndikumukonda iye ndipo iye amandikonda ine. Ndipo ine ndikukulonjezani inu, a Charlie, kuti ine ndidzagwira ntchito mpaka izi... zikang’azi zitachoka mmanja mwanga, kuti ine ndimusamalire iye. Ine ndidzakhala basi woona kwa iye monga ine ndingakhoze kukhalira.”

Iwo anati, “Ine ndikukhulupirira izo, Bill.” Iwo anati, “Tamvera, Bill, ine ndikufuna ndikuuze iwe.” Anati, “Iwe

ukudziwa, chisangalalo, sichimatengera pa zonse ndalama kuti ukhale wokondwa.” Anati, “Ukangokhala wabwino kwa iye. Ndipo ine ndikudziwa kuti iwe ukatero.”

Ine ndinati, “Zikomo inu, a Charlie. Ine zedi ndidzachita izo.”

Ndiye iyo inali nthawi yake kuti iye awawuze Amayi. Ine sindikudziwa momwe iye anachitira izo, koma ife tinakwatirana.

Kotero, pamene ife tinakwatirana, ife tinalibe kalikonse, opanda kanthu kotu angagwiritsire ntchito mnyumba. Ine ndikuganiza ife tinali nawo madola awiri kapena atatu. Kotero ife tinachita rendi nyumba, ife tinkalipira iyo madola anayi pa mwezi. Iyo inali yaying’ono, malo achikale a zipinda-ziwiri. Ndipo winawake anatipatsa ife bedi lakale lopinda. Ine ndikudabwa ngati aliyense anayamba wawonapo bedi lakale lopinda? Ndipo iwo anatipatsa ife ilo. Ndipo ine ndinapita ku Sears ndi Roebucks ndipo ndinakagula thebulo laling’ono ndi mipando inai, ndipo ilo—ilo linali losapakidwa penti, inu mukudziwa, ndipo ife tinapeza ilo panthawi yake. Ndipo kotero ndiye ine ndinapita kwa Bambo Weber, wogulitsa zinthu zakale, ndipo ndinakagula chitofu chophikira. Ine ndinalipira masenti makumi asanu ndi awiri ndi asanu icho, ndi dola ndi chinachake kuti chikakhale cha poyatsa moto. Ife tinayika zosamalirira mnyumba. Ine ndikukumbukira ndikutenga ndi kupaka utoto pa mipando, pamene ine ndinapaka penti iyo. Ndipo, o, ife tinali okondwa, ngakhalebe. Ife tinali naye wina kwa mzake, kotero izo zinali zonse zofunikira. Ndipo Mulungu, mwa chifundo Chake ndi ubwino Wake, ife tinali anthu awiri aang’ono osangalala kwambiri amene akanakhoza kukhala pa dziko lapansi.

Ine ndinapeza ichi, kuti chisangalalo sichitengera momwe muliri nazo zinthu za mdziko, koma momwe inu mukukhutitsidwira nalo gawo limene lapatsidwa kwa inu.

Ndipo, patapita kanthawi, Mulungu anabwera pansu ndipo anadzadalitsa nyumba yathu yaying’ono, ife tinali naye mnyamata wamng’ono. Dzina lake linali Billy Paul, ali mu msonkhano tsopano lino pano. Ndipo patapita kanthawi kuchokera apo, pafupi miyezi khumi ndi umodzi, Iye anatidalitsanso ife ndi msungwana wamng’ono wotchedwa Sharon Rose, lotengedwa kuchokera ku mawu a “Rozi laku Sharoni.”

Ndipo ine ndikukumbukira tsiku lina ine ndinali nditasunga ndalama zanga ndipo ine ndinali kukatenga katchuthi kanga kakang’ono, kupita ku malo, Nyanja ya Paw Paw, kukaweza. Ndipo ndiri pa msewu wanga kubwerera. . .

Ndipo pa nthawi iyi. . . Ine ndikusiya kutembenuka kwanga. Ine ndinatembenuka. Ndipo ndinadzedwa ndi

Dokotala Roy Davis, mu mpingo wa Mishonare Baptisti, ndipo ndinakhala mtumiki ndipo ndiri naye kachisi amene ine tsopano ndikulalikiramo mu Jeffersonville. Ndipo ine ndinali kuchita ubusa mpingo wawung'onowo. Ndipo ine . . .

Wopanda ndalama, ine ndinachita ubusa mpingo zaka khumi ndi zisanu ndi ziwiri ndipo sindinatenge ngakhale kobiri limodzi. Ine sindinkakhulupirira mu kut-. . . Panalibe ngakhale mbale ya chopereka mmenemo. Ndipo chachikhumi chimene ine ndinkalandira kuchokera ku ntchito, ndi zina zotero, ndinali ndi kabokosi kakang'ono kumbuyo kwa nyumbayo, konena, kachizindikiro kakang'ono pa iko, "Momwe inu mwachitira kwa wamng'ono wa ang'ono Anga awa, inu mwachitira izo kwa Ine." Ndiyeno ndimo momwe mpingo unkalipiridwa. Ife tinali nayo ngongole ya zaka khumi kuti tiyiripire iyo, ndipo inalipiridwa zisanakwane zaka ziwiri. Ndipo ine sindinatenge chopereka cha mtundu uliwonse.

Ndiyeno ine ndinali nawo, o, madola pang'ono amene ine ndinali nditawasungira tchuthi changa. Iye ankagwira ntchito, nayenso, ku Fine Shirt Factory. Msungwana wokoma wokondeka. Ndipo manda ake mwina ali achisanu lero, koma iye akadali mu mtima wanga. Ndipo ine ndikukumbukira pamene iye anali atagwira ntchito molimbika kwambiri kuti andithandize ine kuti ndipeze ndalama zokwanira kuti ndipite ku nyanja iyi kukaweza.

Ndipo pamene ine ndinali kubwerera kuchokera ku nyanja, ine ndinayamba kuwona, ndikubwera ku Mishawaka ndi South Bend, Indiana, ndipo ine ndinayamba kuzindikira magalimoto amene anali nazo zizindikiro pambuyo, zakuti, "Yesu Yekha." Ndipo ine ndinaganiza, "Izo zikumveka zachirendo, 'Yesu Yekha.'" Ndipo ine ndinayamba kuzindikira zizindikiro izo. Ndipo izo zinali paliponse kuchokera pa njinga, ma Ford, ma Cadillac, ndi zinazonse, "Yesu Yekha." Ndipo ine ndinatsatira ena a iwo kumusi, ndipo iwo amabwera ku tchalitchi chachikulu kwambiri. Ndipo ine ndinapeza kuti iwo anali Achipentekoste.

Ndinali nditamva za Apentekoste, koma iwo anali gulu la "oyera-odzigudubuzwa amene ankagona pansu natulutsa thovu ku kamwa zawo," ndi chirichonse chimene iwo anandiuza ine za izo. Kotero ine sindinafune kanthu kochita nazo izo.

Kotero ine ndinawamva iwo onse akuchita mopitiriza mmenemo, ndipo ine ndinaganiza, "Ndikukhulupirira ine ndingoyenda kulowamo." Kotero ine ndinayimika Ford yanga yakale ndipo ndinalowa mkati, ndipo kuyimba konse kumene inu munayamba mwakumvapo mu moyo wanu! Ndipo ine ndinafika pozindikira kuti iwo anali mipingo iwiri yayikulu, wina wa iwo wotchedwa P.A. wa J.C., ndi P.A. of W., ambiri a

anthu inu mukhoza kukumbukira awo akale mabungw-... Ine ndikuganiza iwo ali a united, akutchedwa tsopano, ndipo akutchedwa mpingo wa United Pentecostal. Chabwino, ine ndinamvetsera kwa ena a aphunzitsi awo. Ndipo iwo anali kuyima pamenepo, o, iwo anali kuphunzitsa za Yesu ndi momwe Iye analiri wamkulu, ndi momwe chirichonse chinaliri chachikulu, ndi za “ubatizo wa Mzimu Woyera.” Ine ndinaganiza, “Kodi iwo akulankhula za chiyani?”

Ndipo, patapita kanthawi, winawake analumphamba mmwamba nayamba kulankhula mmalirime. Chabwino, ine sindinamvepo kalikonse konga ako mmoyo wanga. Ndipo apa panadza mkazi wina kupyola apo akuthamanga molimbika basi mmene iye akanakhoza kuchitira. Ndiye onse a iwo anayimirira ndipo anayamba kuthamanga. Ndipo ine ndinaganiza, “Chabwino, m’bale, iwo zedi alibe makhaliwe a mpingo!” Akukuwa ndi kufuula ndi kumapitiriza, ine ndinaganiza, “Ndi gulu lotani ili!” Koma, inu mukudziwa, chinachake cha izo, pomwe ndinakhala motalika apo, ndinayamba kukonda bwino kwambiri izo. Panali chinachake chimene chinkawoneka kukhala chabwino kwenikweni. Ndipo ine ndinayamba kuwayang’ana iwo. Ndipo izo zinapitirira. Ine ndinaganiza, “Ine ndingopirira nawo iwo kanthawi, chifukwa ine ndidza... Ine ndiri pafupi ndi ku khomo. Ngati chirichonse chiyamba basi motentheka, ine ndithamangira panja pa khomo. Ine ndikudziwa kumene galimoto yanga yayimikidwa, basi kuzungulira ngodya.”

Ndipo ine ndinayamba kumva ena a alaliki awo, anali masikolala ndi ophunzira. Bwanji, ine ndinaganiza, “Ndizo zabwino.”

Kotero iyo inafika nthawi ya chakudya chamadzulo, ndipo anati, “Aliyense abwere ku chakudya chamadzulo.”

Koma ine ndinaganiza, “Dikirani miniti. Ine ndinali ndi dola ndi masenti makumi asanu ndi awiri mphambu asanu oti ndipitire kwathu, ndipo ine...” Ndizo zonse zimene ine ndinali nazo ndalama za mafuta. Zimangofunika zokhazo kukandifikitsa ine kwathu. Ndipo ine ndinali ndi Ford yanga yakale, iyo inali Ford yakale yabwino ndithu. Iyo sinali yobwerera mmbuyo, iyo inali chabe monga iyi panja apa, yongotopa basi. Ndipo iyo... Ine makamaka ndinkakhulupirira Ford imeneyo ikanakhoza kupita mailosi makumi atatu pa ora, koma chifukwa awo anali khumi ndi asanu mbali *iyi* ndi khumi ndi asanu mbali *iyi*. Inu mukuona, kuyika iwo palimodzi, inu munali ndi makumi atatu. Ndipo kotero iwo... Ine ndinaganiza, “Chabwino, usiku uwo ine ndimaganiza ndikanatuluka ndipo zitatha...” Ine ndikanadikirira mpaka pa msonkhano wausiku.

Ndipo, o, iye anati, “Alaliki onse, mosasamala chipembedzo, abwere ku nsanja.” Chabwino, tinalipo pafupi

mazana awiri a ife pamwamba apo, ine ndinapita pamwamba. Ndipo kotero iye anati, “Tsopano, ife tiribe nthawi yoti inu nonse mulalikire.” Iye anati, “Muzingoyenda chodutsa ndi kunena yemwe inu muli ndi kumene inu mukuchokera.”

Chabwino, inafika nthawi yanga, ine ndinati, “William Branham, Baptisti. Jeffersonville, Indiana.” Ndinayenda chodutsa.

Ine ndimakhoza kuwamva ena onse a iwo akudzitchula okha, “Apentekoste, Apentekoste, Apentekoste, P.A. ya W., P.A.J.C., P.A.W., P. . .”

Ine ndinayenda chodutsa. Ine ndinaganiza, “Chabwino, ine ndikuganiza ndine kabakha konyansa.” Kotero ine ndinakhala pansu, kuyembekezera.

Ndipo, tsiku limenelo, iwo anali nawo abwino, alaliki aang’ono kunja kuja, ndipo iwo anali atalalikira mwamphamvu. Ndiyeno iwo anati, “Amene ati abweretse utenga usiku uno ndi. . .” Ine ndikukhulupirira iwo anamutcha iye, “Mkulu.” Ndipo atumiki awo, mmalo mwa “M’busa,” iwo anali “Mkulu.” Ndipo iwo anabweretsa munthu wachikuda wachikulire kumeneko, ndipo iye anavala chimodzi cha zikhotho za alaliki achikale. Ine sindikuganiza kuti inu munayamba mwachiwonapo chimodzi. Chipsyepsye chachitali cha njiwa kumbuyo, inu mukudziwa, ndi kolala ya veleveti, ndipo iye anali basi ndi mzere wawung’ono wa tsitsi loyera kuzungulira mutu wake. Munthu wachikulire wosauka, iye anatulukira apo monga *chonchi*, inu mukudziwa. Ndipo iye anayima apo ndipo iye anatembenuka chozungulira. Ndipo pamene alaliki onse anakhala akulalikira za Yesu ndi kukula. . .momwe Iye analiri wamkulu, ndi zina zotero, munthu wachikulire uyo anatenga phunziro lake kuchokera uko mu Yobu. “Unali kuti iwe pamene ine ndinkayika maziko a dziko, kapena pamene nyenyezi za mmawa zinayimba pamodzi ndi pamene Ana a Mulungu ankafuula ndi chisangalalo?”

Ndipo munthu wachikulire wosauka, ine ndinaganiza, “Bwanji iwo sanayike ena a anyamata ang’ono awo pamwamba apo kuti alalikire?” Aakulu. . .malowo anali odzaza ndi othinana. Ndipo ine ndinaganiza, “Bwanji iwo sanachite izo?”

Kotero ndiye munthu wachikulire uyu, mmalo moti alalikire zimene zinali kuchitika pansu pano pa dziko lapansi, iye anayamba kulalikira zimene zinali kuchitika Kumwamba nthawi zonse. Chabwino, iye anamutenga Iye pa chiyambi pa kuwamba kwa nthawi, ndi kumubweretsanso Iye mu Kudza Kwachiwiri pansu pa utawaleza wambali. Bwanji, ine sindinayambe ndamvapo kulalikira kotero mu moyo wanga! Pafupi nthawi imeneyo Mzimu unamugunda iye, iye

analumpha pafupi utali *choncho* namenyetisa zidendene zake palimodzi, naponyera mapewa ake mmbuyo napita monyang'ama kuchoka pa guwapo, anati, "Inu mulibe malo okwanira pano oti ine ndilalikirepo." Ndipo iye anali nawo malo aakulu kuposa amene ine ndiri nawo pano.

Ine ndinaganiza, "Ngati Iwo ungamupange munthu wachikulire kuchita monga choncho, kodi Iwo ungachite chiyani ngati Iwo utafika pa ine?" Ine—ine ndinaganiza, "Mwina ine ndikusowa wina wa Iwo." Bwanji, iye atafika apa, ine ndinamumvera chisoni munthu wachikulireyo. Koma, pamene iye anachoka, ine ndinali kudzimvera chisoni ndekha. Ndipo ine ndinayang'ana pa iye akuchoka apo.

Ine ndinapita kunja usiku umenewo, ndipo ine ndinaganiza, "Tsopano, mmawa wotsatira ine sindimulola aliyense kuti adziwe kumene, yemwe ine ndiri." Kotero ine ndinapita, ndipo usiku umenewo ine ndinasita thalauza yanga. Ine ndinatenga . . . ndinapita mmunda wa chimanga kukagona, ndipo ine ndinapita kumusi ndipo ndinakagula masikono ena osasa. Inu . . . Ine ndinagula mulu wonse wa iwo ndi faifi tambala. Panali mpope wamadzi apo, ine ndinatunga madzi ena. Kotero ine ndinadziwa kuti awo anditengera ine kanthawi pang'ono, kotero ine ndinatenga madzi ena ndi kumwa iwo, ndipo ndinapita ndi kukadya masikono anga. Ndi kubwerera ndi kukamwa chakumwa china cha madzi. Ndinapita mmunda wa chimanga, ndinatenga mipando iwiri ndi kuyika thalauza yanga yaying'ono ya biriwita mmenemo, kusindikiza iyo pa mpando.

Ndipo, usiku umenewo, ine ndinapemphera pafupifupi usiku wonse. Ine ndinati, "Ambuye, ndi chiyani ichi chimene ine ndapezekamo? Ine sindinayambe ndawawonapo anthu achipembidzo otere mmoyo wanga." Ndipo ine ndinati, "Ndithandizeni ine kudziwa chomwe izi zonse ziri."

Ndipo mmawa wotsatira ine ndinafika uko. Anatiyitanira ife ku kadzutsa. Chifukwa, ine sindikanabwera kudzadya nawo iwo, chifukwa ine ndinalibe kanthu koponya mu chopereka. Ndipo ine basi ndinangobwerera. Ndipo mmawa wotsatira pamene ine ndinapita mkati, bwanji (ine ndinadya ena a masikono anga), ndipo ndinakhala pansu. Ndipo iwo anafika pa maikolofoni. Ndipo ine ndinali ndisanawawonapo maikolofoni, ndipo ine ndinkachita mantha ndi chinthu chimenecho. Kotero iwo . . . Ndipo iwo anali nako kachingwe kakang'ono katapachikika apa, ndi iko kakulendewera pansu. Ena a iwo a maikolofoni ogwetsedwa, okhala ngati. Ndipo iwo anati, "Usiku watha, pa nsanja, panali mlaliki wamng'ono pano, wa Baptisti."

Ine ndinaganiza, "A-o, ine ndi wabwino kugwirirapo ntchito tsopano."

Ndipo iwo anati, “Iye anali mlaliki wamng’ono kwambiri pa nsanja. Dzina lake linali Branham. Kodi aliyense akudziwa za kumene iye ali? Muwuzeni iye kuti abwere pano, ife tikufuna kuti iye abweretse uthenga wa mmawa.”

O, mai! Ine ndinali nditavala T-sheti yaying’ono, ndi thalauza la biriwita, inu mukudziwa. Ndipo ife a Baptisti timakhulupirira kuti iwe uyenera kukhala utavala suti, kuti upite pa guwa, inu mukudziwa. Kotero...Ndipo ine—ine ndinangokhala chete. Ndipo pa nthawiyo...Iwo anali nawo iwo Kumpoto pamenepo chifukwa (msonkhano wawo wawukulu wa maiko onse) anthu achikuda sakanakhoza kubwera kwa iwo ngati iwo ukanakhala uli Kummwera. Iwo anali nawo achikuda uko, ndipo ine ndinali wa Kummwera, ndinali wowuma khosibe, inu mukuona, ndinaganiza ine ndinaliko bwino kusiyana ndi wina aliyense. Ndipo zimakhala kuti mmawa umenewo, amene anakhala pafupi ndi ine anali m—munthu wachikuda. Kotero ine ndinakhala ndi kuyang’ana pa iye. Ine ndinaganiza, “Chabwino, iye ndi m’bale.”

Ndipo iwo anati, “Aliyense amene akudziwa kumene kuli William Branham?” Ine ndinaweramira pansu mu mpando wanga monga *chonchi*. Kotero iwo anati, analengeza izo kachiwiri, anati, “Aliyense ali kunjako” (iye anakokera cholankhulira chaching’ono ichi mkati) “akudziwa kumene kuli William Branham? Muwuzeni iye kuti ife tikumufuna iye pa nsanja kwa uthenga wa mmawa. Iye ndi mlaliki wa Baptisti wochokera kummwera kwa Indiana.”

Ine ndinangokhala chete kwenikweni ndi kuziyolika pansu, inu mukudziwa. Palibe amandidziwabe ine, mulimonse. Mnyamata wachikuda uyo anayang’ana pa ine, anati, “Kodi inu mukudziwa kumene iye ali?”

Ine ndinaganiza. Ine—ine mwina ndimayenera kunama kapena kuchita chinachake. Kotero ine ndinati, “Taweramira pansu apa.”

Iye anati, “Eya, bwana?”

Ine ndinati, “Ine ndikufuna ndikuuze iwe chinachake.” Ine ndinati, “Ine—Ine ndine iye.”

Iye anati, “Chabwino, pitanitu uko.”

Ndipo ine ndinati, “Ayi, ine sindingakhoze. Taona,” ine ndinati, “Ine ndavala thalauza la biriwita laling’ono lakale ili ndi T-sheti yaying’ono iyi.” Ine ndinati, “Ine sindingakhoze kupita pamwamba apo.”

Iye anati, “Anthu awo sasamala momwe iwe wavalira. Pitani pamwamba apo.”

Ine ndinati, “Ayi, ayi.” Ine ndinati, “Khala chete, usanene kanthu tsopano.”

Ndipo iwo anabwerera ku foni miniti, anati, “Aliyense amene akudziwa kumene kuli William Branham?”

Iye anati, “Uyu ali apa! Uyu ali apa! Uyu ali apa!” O, mai! Apo ine ndinanyamuka nditavala ka T-sheti ako, inu mukudziwa. Ndipo apa ine. . .

Iye anati, “Bwerani pamwambapa, Bambo Branham, ife tikufuna kuti inu mubweretse uthenga.” O, mai, pamaso pa alaliki onse awo, nhu, anthu onse awo! Ndipo ine ndinapita apo mwamanyazi, inu mukudziwa. Nkhope yanga itafiira, ndipo makutu anga akutentha. Ndipo ine ndinapita mwamanyazi, thalauza la biriwita ndi T-sheti, mlaliki, mlaliki wa Baptisti akupita ku maikolofoni, ndinali ndisanawawonepo amodzi kale, inu mukuona.

Ndipo ine ndinayima apo, ine ndinati, “Chabwino, ine—ine—ine sindikudziwa za izi.” Ine ndinali kufwanthulafwanthula, wamanjenje kwenikweni, inu mukudziwa. Ndipo—ndipo ine ndinafika apa cha pa Luka 16, ndipo ine ndinaganiza, “Chabwino, tsopano. . .” Ndipo ine—ine ndinafika pa phunziro, “*Ndipo iye anakwezera maso ake mu gehena, ndipo analira.*” Ndipo ine ndinapeza. . . Kotero ine—ine ndinayamba kulalikira, inu mukudziwa, ndipo ine ndinayamba kulalikira ndipo ine ndinamverera bwino pang’ono. Ndipo ine ndinati, “Mwini chuma anali mu gehena, ndipo iye analira.” Mawu ochepa atatu awo, monga ine ndiri nawo maulaliki ambiri monga choncho, “Mukukhulupirira Inu Izi,” ndi “Lankhula Kwa Thanthwe,” inu mwandimvapo ine ndikulalikira izo. Ndipo ine ndinali, “Ndiyeno iye analira.” Ndipo ine ndinati, “Kulibe ana uko, ndithudi osati ku gehena. Ndiye iye analira.” Ine ndinati, “Kulibe maluwa uko. Ndiye iye analira. Kulibe Mulungu uko. Ndiye iye analira. Kulibe Khristu uko. Ndiye iye analira.” Ndiye ine ndinalira. Chinachake chinandigwira ine. Mai! O, mai! Zitachitika, ine sindikudziwa chimene chinachitika. Pamene ine ndinakhala ngati ndabwerera kwa inemwini, ine ndinali kuyima panja. Anthu awo anayamba kukuwa ndi kufuula ndi kulira, ndipo ine, ife tinali nayo nthawi yowopsya.

Pamene ine ndinatuluka panja panali munthu anayenda kubwera kwa ine atavala chipewa chachikulu chokongola cha ku Texas, nsapato zazikulu, anabwera apo, anati, “Ine ndine Mkulu *Wakuti-ndi-wakuti.*” Mlaliki, nsapato za woweta ng’ombe, atavala zovala za woweta ng’ombe.

Ine ndinaganiza, “Chabwino, thalauza langa la biriwita siliri loyipa ndiyetu.”

Anati, “Ine ndikufuna iwe udzabwere ku Texas ndi kudzandichititsira ine chitsitsimutso.”

“U—nhu, ndiroleni ine ndilembe izo, bambo.” Ndipo ine ndinalimba izo monga choncho.

Apa panadza munthu atavala lina la thalauza laling'ono la mtundu wa gofu ili, kumene iwo ankasewera gofu, inu mukudziwa, anali atavala thalauza laling'ono lothina ilo. Iye anati, "Ine ndine Mkulu *Wakuti-ndi-wakuti* wochokera ku Miami. Ine ndikufuna kuti. . ."

Ine ndinaganiza, "Mai, mwina kuvala sindizo zochuluka za izo." Ine ndinayang'ana pa iyo, ndipo ine ndinaganiza, "Chabwino."

Kotero ine ndinazigwira zinthu izi, ndipo ndinapita kwathu. Mkazi wanga anakomana nane ine, iye anati, "Nchiyani chimene iwe ukumveka wokondwa nacho, Billy?"

Ine ndinati, "O, ine ndinakomana ndi zokoma za mbewu. Mai, ndizo zopambana zimene iwe unayamba waziwonapo. Anthu awo alibe manyazi ndi chipembedzo chawo." Ndipo, o, ine ndinamuza iye zonse za izo. Ndipo ine ndinati, "Ndipo taona, wokondedwa, mndandanda wonse wa zondiyitana. Anthu amenewo!"

Iye anati, "Iwo sali oyera odzigudubuza, ali iwo?"

Ine ndinati, "Ine sindikudziwa mtundu wa zogudubuza umene iwo ali, koma iwo ali nacho chinachake chimene ine ndimachisowa." Waona? Ine ndinati, "Icho—ndicho chinthu chimodzi ine ndiri wotsimikiza." Ine ndinati, "Ine ndinawona munthu wamkulu, zaka makumi asanu ndi anayi zakubadwa, akukhalanso wamng'ono." Ine ndinati, "Ine sindinamvepo kulalikira kotero mmoyo wanga. Bwanji, ine sindinamuwonapo mlaliki wa Baptisti akulalikira monga choncho." Ine ndinati, "Iwo amalalikira mpaka iwo mpweya utawathera, napinda maondo awo mpaka pansi, kubwereranso, kukoka mpweya wawo. Iwe ukhoza kuwamva iwo mtunda wa manyumba awiri, akulalikirabe." Ndipo ine ndinati, "Ine—ine sindinamvepo zoterozo mmoyo wanga." Ndipo ine ndinati, "Iwo amalankhula mu lirime losadziwika, ndipo wina nkunena zimene iwo akunena. Sindinamvepo zotero mmoyo wanga!" Ine ndinati, "Kodi iwe udzapita nane?"

Iye anati, "Wokondedwa, pamene ine ndinakwatiwa ndi iwe, ine ndidzakhala nawe iwe mpakana imfa idzatilekanitse ife." Iye anati, "Ine ndidzapita." Iye anati, "Tsopano, ife tiwawuza makolo."

Ndipo ine ndinati, "Chabwino, iwe ukawawuze amayi ako ndipo ine ndikawawuza amayi anga." Kotero ife. . .Ine ndinapita ndi kukawawuza Amayi anga.

Amayi anati, "Chabwino, zedi, Billy. Chirichonse chimene Ambuye anakuyitanira iwe kuti uchichite, pita ukachichite icho."

Ndipo kotero Akazi a Brumbach anandifunsa ine kuti ine ndibwere uko. Ndinapita. Iwo anati, "Kodi ndi chiyani ichi chimene iwe ukuchinena?"

Ndipo ine ndinati, “O, Akazi a Brumbach,” ine ndinati, “koma inu nonse simunayambe mwawawonapo anthu awo.”

Iwo anati, “Khala chete! Khala chete!”

Ine ndinati, “Inde, mama.” Ine ndinati, “Ine ndikupepesa.”

Ndipo iwo anati, “Kodi iwe ukudziwa kuti ndilo gulu la oyera odzigudubuza?”

Ine ndinati, “Ayi, mama, ine sindimadziwa izo.” Ine ndinati, “Iwo—iwo zedi ndi anthu abwino.”

Iwo anati, “Lingaliro limene! Kodi iwe ukuganiza kuti ungamukokere mwana wanga wamkazi pakati pa zinthu monga izo!” Anati, “Zopusa! Izo sizina koma zinyalala zimene mipingo ina yazitaya kunja.” Iye anati, “Indedi! Iwe suwukhala naye mwana wanga monga choncho.”

Ndipo ine ndinati, “Koma, inu mukudziwa, Akazi a Brumbach, pansi mu mtima wanga ine ndikumverera kuti Ambuye akufuna ine kuti ndipite kwa anthu amenewo.”

Iwo anati, “Iwe ubwerere ku mpingo wako mpaka iwo atakwanitsa kukumangira iwe nyumba yaubusa, ndipo uzichita ngati mwamuna amene ali nawo maganizo.” Anati, “Iwe sumutengera mwana wanga wamkazi kukapyola kumeneko.”

Ine ndinati, “Inde, mama.” Ine ndinatembenuka ndinayenda kutuluka.

Ndipo Hope anayamba kulira. Iye anabwera kunja, iye anati, “Billy, ngakhale Amayi anene chiyani, ine ndidzakhala nawe iwe.” Adalitse mtima wake!

Ndipo ine ndinati, “O, izo ziri bwino, wokondedwa.”

Ndipo ine basi ndinangozilola izo kuti zipite. Iwo sakanamulola mwana wawo wamkazi apite nawo anthu otero ngati awo chifukwa “Iwo sanali kanthu koma zinyalala.” Ndipo kotero ine ndinangokhala ngati kuzilola izo kuti zipite. Iko kunali kulakwitsa koyipitsitsa kumene ine ndinakupangapo mmoyo wanga, kumodzi koyipitsitsa.

Mtsogolo pang’ono, zaka pang’ono, ana atabwera kale. Ndipo tsiku lina ife tinali...Kunadza kusefukira, mu 1937. Kunadza kusefukira. Ndipo athu...Ine ndinali pa kulondera pa nthawi iyo ndipo ine ndinali kuyesetsa mwakukhoza kwanga kuwabweretsa anthu kuchokera mu kusefukira madzi’ku, manyumba akugwera pansi. Ndipo mkazi wanga yemwe anayamba kudwala, ndipo iye anali kwenikweni, atadwalikadi ndi chibayo. Ndipo iwo anamutengera iye kunja ku...Ku chipatala cha nthawizonse chinali chodzaza ife sitikanakhoza kumuyika iye mmenemo, kotero ife tinamutengera iye kunja—cha boma kumene iwo anali nawo malo kumeneko. Ndipo kotero ndiye iwo anandiyitana ine kuti

ndibwerere. Ndipo ine nthawizonse ndinkakhala pa mtsinje, ndipo munthu wangalawa ndithu, kotero ine ndinali kuyesera kuwatenga anthu, kuwawombotsa iwo ku kusefukirako. Ndiyeno ine ndina... mmodzi...

Iwo anandiyitana ine, anati, “Kuli nyumba cha ku Msewu wa Chestnut, iyo ili pafupi kumira. Kuli mayi ndi gulu la ana mmenemo,” anati, “ngati iwe ukuganiza kuti ngalawa yako, injini yako ingakhoze kukafika kwa iwo.” Ine ndinati, “Chabwino, ine ndichita zonse zimene ine ndingakhoze.”

Ndipo ine, ndikudutsa mafunde amenewo. Khoma lotchinga linali litasweka uko, ndipo, o, mai, a... kungoseseratu mzindawo. Ndipo ine ndimakhoza kungopopa mafuta onse omwe ine ndikanakhoza, ndipo potsiriza kuwoloka makwalala ndi kupyola mu malo. Ndipo ine ndinafika uko pafupi ndi kumene khoma lakale linali, madzi akukhuthukira kupyolapo. Ndipo ine ndinamumva wina akukuwa, ndipo ine ndinamuwona mayi atayima panja pa khonde. Ndipo apo panali zogudubuka zazikulu zikupita modutsa monga choncho. Chabwino, ine ndinapitirira njira *iyi* mwamsanga monga ine ndikanathera, ndipo ine ndinagunda mtsinje ndi kubwerera ndi kufika ku mbali inayo. Ine ndinayimitsa ngalawa yanga chabe mu nthawi kuti ndiyimangirire iyo ku mtengo, wa msanamira ya chitseko, msanamira, kapena msanamira ya khonde. Ndipo ine ndinathamangira mkati ndi kukawagwira mayiwo ndi kuwatengera iwo mkati umo, ndi awiri kapena atatu a anawo. Ndipo ine ndinamasula ngalawa yanga ndi kuwatengera iwo ku... kubwerera. Kutulukira njira ya kumusi, ndipo ndinakawatula iwo ku gombe, pafupi mailo ndi theka kuwoloka mzinda, mpaka ine ndinawafikitsa iye ku gombe. Ndiyeno pamene ine ndinafika uko, iwo anali atakomoka. Ndipo iwo anali atayamba... iwo anali akukuwa, “Mwana wanga! Mwana wanga!”

Chabwino, ine ndinaganiza kuti iye amatanthauza kuti iye anali atasiya mwana mnyumba. O, mai! Ine ndinabwerera kachiwiri pamene iwo anali kuyesera kumusamalira iye. Ndipo, ine ndinadzapeza kuti, iye anali... kapena iye anali kufuna kudziwa kumene mwana wake analipo. Panali munthu wamng’ono pafupi zaka zitatu zakubadwa, ndipo ine ndinaganiza kuti iye amatanthawuza mwana wamng’ono woyamwa kapena chinachake.

Ndipo kotero ine ndinabwereranso ndi kukafika uko. Ndipo pamene ine ndinagwira ngalawa iyo ndi kulowa mkati ndipo ine sindinapeze mwana ayi, ndipo khonde linagumuka ndipo nyumba inagwera mkati. Ndipo ine ndinathamanga mwamsanga ndithu ndipo ndinagwira—chidutsa apo chimene chinali kuyandamitsa ngalawa yanga, ndinalowa mu ngalawayo, ndi kukoka icho ndi kuyimasula iyo.

Ndipo ilo linandichotsa ine kukafika ku mtsinje wawukulu ndiye. Ndipo iyo inali pafupi hafu pasiti eleveni usiku, ndipo kukungovumba ndi chisano. Ndipo ine ndinagwira chingwe cholizira ndipo ine ndinayesera kukoka ngalawayo, ndipo iyo sinkakhoza kulira, ndipo ine ndinayesa ndipo iyo sinkakhoza kulira, ndipo ine ndinayeseranso. Kupita kutali mu kukoka kwa madzi uko, mathithi pamusi panga basi. Ndipo ine ndinali kuyesera molimba kwenikweni, ndipo ine ndinaganiza, “O, mai, awa—awa ndiwo mathero anga! Awa ndiwo!” Ndipo ine ndinayesera molimba kwenikweni. Ndipo ine ndinati, “Ambuye, chonde musandirole ine kuti ndife imfa monga iyi,” ndipo ndinali kukoka ndipo ndinali kukoka.

Ndipo icho chinabwerera kwa ine, “Bwanji nanga gulu la zinyalala lija limene iwe unakana kupitako?” Mwaona? U-nhu.

Ine ndinayikanso dzanja langa pa ngalawayo, ndipo ine ndinati, “Mulungu, ndichitireni chifundo ine. Musandirole ine kuti ndimusiye mkazi wanga ndi mwana monga chonchi, ndipo iwo ali uko akudwala! Chonde!” Ndipo ine ndinapitirira kukoka basi monga choncho, ndipo iyo siinali kuyamba. Ndipo ine ndimakhoza kumva mkokomo pamusi apo, chifukwa ine. . . Maminiti pang’ono chabe, ndipo, o, mai, izo zikanakhala izo. Ndipo ine ndinati, “Ambuye, ngati Inu muti mundikhulukire ine, ine ndikukulonjezani Inu kuti ine ndidzachita chirichonse.” Ndinagwada mu ngalawa iyo uko ndipo matalala anandimenya ine mu nkhope. Ine ndinati, “Ine ndidzachita chirichonse chimene Inu mukufuna kuti ine ndichite.” Ndipo ine ndinakokanso, ndipo iyo inayamba. Ndipo ine ndinapopera mafuta onse pa iyo momwe ine ndikanathera, ndipo potsiriza ndinafina ku gombe.

Ndipo ine ndinabwerera mmbuyo kuti ndikapeze galimoto, galimoto yolondera. Ndipo ine ndinaganiza za. . . Panali ena a iwo ananena, “Akuti, boma lasetsedwapo.” Mkazi wanga ndi mwana ali mmenemo, ana onse.

Ndipo ine ndinawuyamba wopita ku boma molimba monga ine ndinathera, ndipo madzi anali kufika pafupi mapazi khumi ndi asanu kuya kwake konse podutsako. Ndipo panali ameja kumeneko, ndipo ine ndinati, “Ameja, chachitika nchiyani kwa chipatala?”

Anati, “Tsopano, usati udandaule. Kodi iwe unali naye aliyense mkati mmenemo?”

Ine ndinati, “Inde, m—mkazi wanga wodwala ndi ana awiri.”

Iye anati, “Iwo onse anatulukamo.” Anati, “Iwo ali mu galimoto yonyamula katundu ndipo iwo alunjika wopita ku Charlestown.”

Ine ndinathamanga, ndinalowa mu ngalawa yanga ndi. . . kapena kulowa mu galimoto yanga, ndipo ngalawa yanga ili

kumbuyo kwa iyo, ndi kuthamangira uko...Ndiyeno timitsinje tinali titabwera pafupi mailosi awiri ndi theka kapena atatu kutambalala kwake. Ndipo utali wa usiku onse ine ndinayesera ku...Ena a iwo anati, “Galimoto, galimoto yonyamula akatundu, inakokolola podzera pake kumeneko pa mlatho.”

Chabwino, ndinadzipeza ndekha nditasimidwa pa chilumba chaching’ono, ndinakhala apo masiku atatu. Ine ndinali nayo nthawi yochulukuka kuti ndiganize ngati Aja anali zinyalala kapena ayi. Chikugunda basi, “Mkazi wanga ali kuti?”

Potsiriza pamene ine ndinamupeza iye, mu masiku pang’ono nditatha ine kuchokapo ndi kuwoloka, iye anali komwe ku Columbus, Indiana, Molankhuliramo mwa Baptisti kumene iwo anali atapanga n—ngati chipatala, zipinda za odwala pa machira pang’ono a boma. Ndipo ine ndinathamangira kwa iye molimba monga ine ndikanathera, kuyesa kupeza kumene iye anali, ndikukuwa, “Hope! Hope! Hope!” Ndipo ine ndinayang’ana, ndipo apo iye anali atagona pa machira, ndipo TB inali italowamo.

Iye anakweza dzanja lake laling’ono lamwamafupa, ndipo iye anati, “Billy.”

Ndipo ine ndinathamangira kwa iye, ndipo ine ndinati, “Hope, wokonedwa.”

Iye anati, “Ine ndikuwoneka mowopsya, sichoncho?”

Ine ndinati, “Ayi, wokonedwa, iwe ukuwoneka bwinobwino.”

Kwa pafupi miyezi isanu ndi umodzi ife tinagwira ntchito ndi chirichonse chimene chinali mwa ife, kuti tiyesere kupulumutsa moyo wake, koma iye anapitirira kutsikira ndi kutsikira.

Tsiku lina ine ndinali pa kulondera ndipo ine ndinali nditatsegula wailesi yanga, ndipo ine ndinaganiza ine ndinawamva iwo akunena, akuyitana pa wailesi, anati, “Kwa William Branham, akufunika ku chipatala mwamsanga, mkazi wake akufa.” Ine ndinathamanga kubwerera ku chipatala mwamsanga momwe ine ndikanathera, ndinayatsa getsi lofiira ndi lipenga, ndi kuwuyamba. Ndiyeno ine—ine ndinafika ku chipatala ndipo ine ndinayima, ndinathamangira mkati. Ndikubwera mmusi kupyola mu chi—chipatala, ine ndinamuwona bwanawe wanga wamng’ono amene ife tinkawedzera limodzi, ife tinkathamanga limodzi ngati anyamata, Sam Adair.

Doctor Sam Adair, iye ali mmodzi amene masomphenya anadza osati kale litali ndipo anamuuza iye za chipatala.

Ndipo iye anati, ngati aliyense akukayikira masomphenyawo, ingomuyimbirani moti alipire iye, inu mukufuna kudziwa za ngati awo anali olondola kapena ayi.

Ndipo kotero ndiye apa iye anabwera munga choncho, ndipo iye anali nacho chipewa chake mu dzanja lake. Iye anayang'ana pa ine ndipo iye anangoyamba kulira. Ndipo ine ndinathamangira kwa iye, ndinaponya mikono yanga chomuyangata iye. Iye anayika mikono yake mondiyangata ine, anati, "Billy, iye akupita." Iye anati, "Ine ndikupepesa. Ine ndachita zonse zimene ine ndikanakhoza kuchita, ine ndakhala nawo akatswiri ndi chirichonse."

Ine ndinati, "Sam, zedi iye sakupita!"

Anati, "Eya, iye akupita."

Ndipo iye anati, "Usati iwe upite mkati umo, Bill."

Ndipo ine ndinati, "Ine ndiyenera kupita mmenemo, Sam."

Ndipo iye anati, "Usati iwe uchite izo. Usatero, chonde usatero."

Ine ndinati, "Ndirole ine ndipite mkati."

Anati, "Ine ndipita ndi iwe."

Ine ndinati, "Ayi, iwe ukhale kunja kuno. Ine ndikufuna kukhala naye iye mu maminiti ake otsiriza."

Anati, "Iye ali chikomokere."

Ine ndinayenda kupita mu chipindamo. Ndipo namwino anali atakhala apo, ndipo iye anali akulira chifukwa iye ndi Hope anali limodzi ku sukulu. Ndipo kotero ine ndinayang'ana apo, ndipo iye anayamba kulira, anakweza manja ake mmwamba. Ndipo anayamba kuyendayenda.

Ndipo ine ndinayang'ana apo, ndipo ndinamugwedeza iye. Apo iye anali, iye anali atatsika kuchokera pafupi mapaundi zana ndi makumi awiri, mpaka pafupi makumi asanu ndi limodzi. Ndipo ine—ine ndinamugwedeza iye. Ndipo ngati ine ndikhala moyo kuti ndikhale wa zaka zana zakubadwa, ine sindidzayiwala konse zimene zinachitika. Iye anatembenuka apo, ndipo maso aakulu okongola abwino awo anayang'ana pa ine. Iye anamwetulira. Iye anati, "Chifukwa chiyani iwe wandiyitana ine kuti ndibwerere, Billy?"

Ine ndinati, "Wokonedwa, ine ndangotsala nako... kuyang'ana."

Ine ndimayenera kugwira ntchito. Ife tinali mkati mwa ngongole ndi mazana a madola a ngongole ya adotolo, ndipo wopanda choti nkubwezera nacho. Ndipo ine ndimayenera kugwira ntchito basi. Ndipo ine ndimamuwona iye kawiri kapena katatu pa tsiku, ndi usiku uliwonse, ndiyeno pamene iye anali mu chikhalidwe chimenecho.

Ine ndinati, “Iwe ukutanthawuza chiyani, ‘Kukuyitana’ iwe kuti ‘ubwerere?’”

Iye anati, “Bill, iwe walalikirira za Izo, walankhula za Izo, koma iwe ulibe lingaliro la chimene Izo ziri.”

Ine ndinati, “Iwe ukulankhula za chiyani?”

Iye anati, “Kumwamba.” Iye anati, “Taona,” iye anati, “Ine ndinali kuperekezedwa Kunyumba ndi anthu ena, amuna kapena akazi kapena chinachake amene anali atavala mu zoyera.” Ndipo iye anati, “Ine ndinali modekha ndi mtendere.” Anati, “Mbalame zazikulu zokongola zikuwuluka kuchoka pa mtengo kupita pa mtengo.” Iye anati, “Usati uganize kuti ine ndiri pambali pa inemwini.” Iye anati, “Billy, ine ndikuwuzwa iwe cholakwitsa chatu.” Iye anati, “Khala pansi.” Ine sindinatero; ine ndinagwada pansi, ndinatenga dzanja lake. Iye anati, “Iwe ukudziwa pamene kulakwitsa kwathu kuli?”

Ndipo ine ndinati, “Inde, wokomantima, ine ndikudziwa.”

Iye anati, “Ife sibwenzi titamvetsera kwa Amayi. Anthu aja anali olondola.”

Ndipo ine ndinati, “Ine ndikudziwa izo.”

Iye anati, “Undilonjeze ine ichi, kuti iwe udzapita kwa anthu amene aja,” anati, “chifukwa iwo ali kulondola.” Ndipo iye anati, “Uwalere ana anga monga choncho.” Ndipo ine... Iye anati, “Ine ndikufuna ndikuuze iwe chinachake.” Iye anati, “Ine ndikufa, koma” anati “ndizo...ine sindiri—ine sindikuwopa kupita.” Anati, “Ndiko—ndi kokongola.” Iye anati, “Chinthu chokha, ine ndikudana nazo kukusiya iwe, Bill. Ndipo ine ndikudziwa iwe uli nawo ana awiri aang’ono awa kuti uwalere.” Iye anati, “Undilonjeze ine kuti—kuti iwe sudzakhala wekha ndi kuwasiya ana anga kuti azikokedwa kuchokera ku chipilala kupita ku nsanamira.” Icho chinali chinthu chanzeru cha mayi wa zaka makumi awiri ndi chimodzi zakubadwa.

Ndipo ine ndinati, “Ine sindingakhoze kulonjeza izo, Hope.”

Iye anati, “Chonde undilonjeze ine.” Anati, “Chinthu chimodzi chimene ine ndikufuna ndikuuze iwe.” Anati, “Iwe ukukumbukira mfuti ija?” Ndine wopenga nazo basi mifuti. Ndipo iye anati, “Iwe unkafuna kugula mfuti ija tsiku lija ndipo iwe unalibe ndalama zokwanira kuti ulipire mwa theka.”

Ine ndinati, “Inde.”

Iye anati, “Ine ndakhala ndikusunga ndalama zanga, mafaiyi tambala anga, kuti ndiyese kukupangira iwe kulipira mwatheka kuja pa mfuti ija.” Iye anati, “Tsopano, pamene izi zitha ndipo iwe ukabwerera kunyumba, ukayang’ane pa matiresi...kapena bedi lopinda, pansu pa chidutswa cha

pepala pamwambapo, ndipo iwe ukapeza ndalama pamenepo.” Iye anati, “Undilonjeze ine kuti iwe ukagula mfuti ija.”

Inu simukudziwa momwe ine ndinamverera pamene ine ndinawona dola iyo ndi masenti makumi asanu ndi awiri mphambu asanu (mu mafaifi tambala) ali pamenepo. Ine ndinagula mfutiyo.

Ndipo iye anati, “Iwe ukukumbukira nthawi ija imene iwe unali kupita kumusi kwa tawoni kukandigulira ine peyala ya masitonkeni, ndipo ife tinali kupita ku Fort Wayne?”

Ine ndinati, “Inde.”

Ine ndinali nditabwera kuchokera kokawedza, ndipo iye anati. . . Ife timayenera kupita ku Fort Wayne, ine ndimayenera kulalikirira usiku umenewo. Ndipo iye anati, “Iwe ukudziwa, iwe ndinakuuza iwe, ‘Pali mitundu iwiri yosiyana.’ ” Wina wotchedwa “chiffon.” Ndipo nchiyani winawo rayon? Ndi kulondola uko? Rayon ndi chiffon. Chabwino, aliwonse amene ali, chiffon anali abwino kwambiri. Ndi kulondola uko? Ndipo iye anati, “Tsopano, iwe unandigulira ine chiffon wina, sitayilo yathunthu.” Inu mukudziwa kanthu kaja kamene kali ndi kanthu kakang’ono kumbuyo kwa sitonkeni, pamwamba pake? Ndipo ine sindinali kudziwa kanthu za zovala za akazi, kotero ine. . .

Ndipo ine ndinali kupita kumusi mu msewu ndi kumanena, “Chiffon, chiffon, chiffon, chiffon,” kuyesera kumaganizabe, za “chiffon, chiffon, chiffon.”

Winawake anati, “Moni, Billy!”

Ine ndinati, O, moni, moni.” “Chiffon, chiffon, chiffon, chiffon, chiffon.”

Ndipo ine ndinafika pa ngodya ndipo ine ndinakomana nawo Bambo Spon. Iwo anati, “Heyi, Billy, kodi iwe ukudziwa kuti nsomba zikudyera tsopano cha kumbali ya mlatho wotsiriza uja?”

Ine ndinati, “Zedi mokwanira, ndi kulondola uko?”

“Eya.”

Ine ndinaganiza tsopano, pamene ine ndinawasiya iwo, “Chinthu chiya chinali chiyani?” Ine ndayiwalala ilo.

Kotero Thelma Ford, msungwana amene ine ndinkamudziwa, ankagwira ntchito pa sitolo ya ten-cent. Ndipo ine ndinkadziwa kuti iwo amagulitsa masitonkeni aakazi kumeneko, kotero ine ndinapitako. Ine ndinati, “Moni, Thelma.”

Ndipo iye anati, “Moni, Billy. Uli bwanji iwe? Hope ali bwanji?”

Ndipo ine ndinati, “Ali bwino.” Ine ndinati, “Thelma, ine ndikufuna peyala ya masokosi a Hope.”

Iye anati, “Hope sakufuna masokosi.”

Ine ndinati, “Inde, mama, iye zedi akuwafuna.”

Anati, “Iwe ukutanthauza masitonkeni.”

“O, zedi,” ine ndinatero, “ndicho chimene iwo ali.” Ine ndinaganiza, “A-o, ine ndasonyeza kale umbuli wanga.”

Ndipo iye anati, “Ndi a mtundu wanji amene iye akuwafuna?”

Ine ndinaganiza, “A-o!” Ine ndinati, “Inu muli ndi a mtundu wanji?”

Iye anati, “Chabwino, ife tiri ndi rayon.”

Ine sindinkadziwa kusiyana kwake. Rayon, chiffon, iwo onse ankamveka mofanana. Ine ndinati, “Ndiwo amene ine ndikuwafuna.” Iye anati. . . Ine ndinati, “Ndikonzere ine iwo, sitayilo yathunthu.” Ndipo iye. . . Ine ndalakwitsa izo. Ndi chiyani ilo? Yathunthu fashoni. “Fashoni yathunthu.” Ndipo koteri ine ndinati, “Ndikonzere ine peyala ya iwo.”

Ndipo pamene iye anapita kukawapereka iwo kwa ine, iwo anali kokha pafupi masenti makumi atatu, masenti makumi awiri kapena masenti makumi atatu, pafupi theka la mtengo. Chabwino, ine ndinati, “Ndipatseni ine mapeyala awiri a iwo.” Mwaona?

Ndipo ine ndinabwerera kunyumba, ndipo ine ndinati, “Iwe ukudziwa, wokonedwa, inu akazi mumakayang’ana paliponse mtawoni kuti mupeze zotchipa.” Inu mukudziwa momwe iwe umafunira kukhala khwangwala. Ndipo ine ndinati, “Koma apa, yang’ana apa, ine ndagula mapeyala awiri pa mtengo umene iwe umagulira nawo peyala imodzi. Mwaona?” Ine ndinati, “O, uko—uko ndi kukhoza kwanga kwanga.” Onani, ine ndinati—ine ndinati, “Iwe ukudziwa, Thelma wandigulitsa ine awa.” Ine ndinati, “Iye mwina wandirola ine kuti ndigule iwo pa theka la mtengo wake.”

Iye anati, “Kodi iwe wagula a chiffon?”

Ine ndinati, “Inde, mama.” Izo zonse zinkamveka mofanana kwa ine, ine sindinkadziwa kuti apo panali kusiyana kulikonse.

Ndipo iye anandiuza ine, iye anati, “Billy.” Ine ndinaganiza zachilendo pamene iye anapita ku Fort Wayne, iye amayenera kukagula peyala yina ya masitonkeni. Iye anati, “Ine ndinawapereka iwo kwa amayi ako,” anati, “iwo ndi a akazi achikulire.” Anati, “Ine ndikupepesa kuti ndinachita izo.”

Ndipo ine ndinati, “O, izo ziri bwino, wokonedwa.”

Ndipo iye anati, “Tsopano, usati—usati ukakhale wosakwatira.” Ndipo iye anati. . . Iye sankadziwa kuti zimene zinali zoti zichitike mu maora pang’ono kuchokera apo. Ndipo ine ndinagwira manja ake okondeka pamene Angelo a Mulungu anamutenga iye kupita naye.

Ine ndinapita kunyumba. Ine sindinadziwe choti ndichite. Ine ndinagona pansi usiku umenewo ndipo ine ndinamva. . . Ine ndikuganiza iyo inali mbewa yaying’ono, inali mu kabati yakale mmene ife tinali nawo mapepala ena mmenemo. Ndipo ine ndinatseka chitseko ndi phanzi langa, ndipo apo panapachikidwa pitikoti yake kuseri, (ndipo atagona uko mosungira maliro muja). Ndipo basi mwa pang’ono winawake anandiyitana ine, anati, “Billy!” Ndipo anali M’bale Frank Broy. Iye anati, “Mwana wako akufa.”

Ine ndinati, “Mwana wanga?”

Anati, “Inde, Sharon Rose.” Anati, “Doc ali kumeneko tsopano, ndipo anati, ‘Iye ali ndi matenda a meninjaitisi, iye anawayamwira iwo kuchokera kwa amayi ake.’ ” Ndipo anati, “Iye akufa.”

Ine ndinalowa mu galimoto yanga, ndinapita kumtunda uko. Ndipo apo iye anali, kanthu kakang’ono kokoma. Ndipo iwo anathamangira naye iye ku chipatala.

Ine ndinapita kukamuwona iye. Sam anabwera anati, “Billy, usati iwe upite mu chipinda icho, iwe uyenera kuganizira za Billy Paul.” Anati, “Uyu akufa.”

Ine ndinati, “Doc, ine—ine ndiyenera kumuwona mwana wanga.”

Iye anati, “Ayi, iwe sungakhoze kulowa mkati.” Anati, “Iye ali ndi meninjaitisi, Billy, ndipo iwe utengera izo kwa Billy Paul.”

Ndipo ine ndinayembekeza mpaka iye atatuluka. Ine sindikanakhoza kupirira kumuwona iye akufa, ndipo amayi ake atagona pansi apo mwa osamalira mitembo. Ine ndikukuuzani inu, njira ya wochimwa ndi yovuta. Ndipo ine—ine ndinapita, ndinazembera pakhomo, ndipo pamene Sam anatuluka ndi anamwino, ine ndinapita kumsi mu chipinda cha pansi. Ndi kachipatala kakang’ono. Iye anali mu malo a yekha, ndipo ntchentche zinali mmaso ake aang’ono. Ndipo iwo anali ndi chaching’ono. . . chimene ife timachitcha “chotchinga udzudzu,” kapena masikito aang’ono cha pa maso ake. Ndipo iye amakhoza. . . ndi kuphipha pang’ono, mwendo wake wawung’ono wonenepa unali kusunthira mmwamba ndi pansi monga choncho, ndipo manja ake aang’ono, ndi kuphipha uko. Ndipo ine ndinayang’ana pa iye, ndipo iye anali basi wamkulu mokwanira kukhala wokongola, pafupi miyezi isanu ndi itatu yakubadwa.

Ndipo amayi ake anakonda kumukhazika iye panja apo atavala zangodya-zitatu zake, inu mukudziwa, mu bwalo, pamene ine ndibwera. Ndipo ine ndinkakhoza kuliza lipenga, ndipo iye amakhoza kumapita, “guu-guu, guu-guu,” kufikira kwa ine, inu mukudziwa.

Ndipo apo panagona wokonedwa wanga, akumwalira. Ine ndinayang’ana pansi kwa iye, ndipo ine ndinati, “Sharry, iwe ukuwadziwa Adadi? Iwe ukuwadziwa Adadi, Sharry?” Ndipo pamene iye anayang’ana...Iye anali kuvutika kwambiri mpaka limodzi la maso aang’ono okongola a buluwu awo linali litatembuzika. Izo zinakhala ngati zing’ambe mtima wanga uchoke mwa ine.

Ine ndinagwada pansi, ine ndinati, “Ambuye, ine ndachita chiyani? Kodi ine sindinalalikire Uthenga pa ngodya za msewu, ine ndachita chirichonse chimene ine ndimachidziwa kuchita kwake. Musati mundisungire zija monditsutsa ine. Ine sindinawatche anthu aja ‘zinyalala.’ Anali iwo aja amene anawatcha anthu aja ‘zinyalala.’ ” Ine ndinati, “Ine ndikupepesa kuti izo zonse zinachitika. Mundikhululukire ine. Musati—musati mumutenge mwana wanga.” Ndipo pamene ine ndinali kupemphera, chinawoneka ngati chakuda...ngati pepala kapena chinsalu chikubwera pansi. Ine ndinadziwa kuti Iye anali atandikana ine.

Tsopano, apo panali nthawi yovutitsitsa ndi yosautsitsa kwambiri ya moyo wanga. Pamene ine ndinawuka ndi kuyang’ana pa iye, ndipo ine ndinaganiza...Satana anayika mu malingaliro anga, “Chabwino, iwe ukutanthauza molimba monga iwe walalikirira, ndi momwe iwe wakhallira moyo, ndipo tsopano pamene zikufika kwa mwana wako yemwe, Iye akukutembuzira iwe pansi?”

Ndipo ine ndinati, “Ndiko kulondola. Ngati Iye sangakhoze kupulumutsa mwana wanga, ndiye ine sindingakhoze...” Ine ndinayima. Ine—ine sindinadziwe basi choti nkuchita. Ndiyeno ine ndinanena izi, ine ndinati, “Ambuye, Inu munamupereka iye kwa ine ndipo Inu mwamutenga iye, lidalitsidwe Dzina la Ambuye! Ngati Inu mutanditenga ngakhale ine, ine ndidzakukondanibe Inu.”

Ndipo ine ndinayika dzanja langa pa iye, ine ndinati. “Adalitse iwe, wapamtima wokonedwa. Adadi amafuna kukulera iwe, ndi mtima wanga wonse ine ndimafuna kukulera iwe, ndi kukulera iwe kuti uzikonda Ambuye. Koma Angelo akubwera kudzakutenga iwe, wokomamtima. Adadi atengera thupi lako laling’ono kumusi ndi kukaligoneka ilo pa mikono ya Amayi. Ine ndikakuyika iwe ndi iwo. Ndipo tsiku lina Adadi adzakumana nawe iwe, iwe ukangoyembekezera chabe uko ndi Amayi.”

Pamene amayi ake anali kumwalira, iye anati, mawu otsiriza amene iwo ananena, iye anati, “Bill, kakhale pa ntchito yake.”

Ine ndinati, “Ine ndidza...” Iye anati...Ine ndinati, “Ngati ine ndidzakhale pa ntchito yake pamene Iye akudza, ine ndidzawatenga anawa ndi kukakomana naye. Ngati ine sinditero, ine ndidzayikidwa pambali pako. Ndipo iwe upite ku mbali ya dzanja la manja ya chipata chachikulu, ndipo pamene iwe uti uwawone onse awo akulowamo, udzayime pamene ndipo udzayambe kukuwa, ‘Bill! Bill! Bill!’ basi mofuula monga iwe ungathere. Ine ndidzakumana nawe iwe kumeneko.” Ine ndinamupsyopyona iye kusanzikana. Ine ndiri pa bwalo la nkondo lero. Izo zakhala pafupifupi zaka makumi awiri zapitazo. Ine ndinapangana naye mkazi wanga, ine ndidzakakomana naye iye.

Ndipo ine ndinatenga mwana wamng’ono, pamene iye anamwalira, ndi kumuyika iye pa mikono ya amayi ake, ndipo ife tinamutengera iye ku manda. Ndipo ine ndinayima pamene kumumva M’bale Smith, mlaliki wa Methodist amene analalikirira maliro, “Phulusa ku phulusa, ndi fumbi ku fumbi.” (Ndipo ine ndinaganiza, “Mtima kwa mtima.”) Apo iye anapita.

Osati patali zitachitika izo, ine ndinamutengera Billy uko mmawa wina. Iye anali chabe mwana wamng’ono ndithu. Iye anali...

Ndicho chifukwa iye amamatira ndi ine ndipo ine ndimamatira kwa iye, ine ndimayenera kukhala zonse Bambo ndi Mayi (zonse) kwa iye. Ine ndimatenga botolo lake laling’ono. Ife sitikanakhoza kukhala ndi moto usiku kuti tizitenthetsera mkaka wake, ndipo ine ndimaligoneka ilo pansu pa nsana wanga monga chonchi ndi kuwufunditsa iwo ndi kutentha kwa thupi langa.

Ife tamamatirana limodzi ngati mabwanawe, ndipo limodzi la masiku awa pamene ndidzachoka pa ntchitoyi ine ndikufuna ndidzamupatse iye Mawu, ndi kunena, “Zipitirira patsogolo, Billy. Iwe ukhale nawo Iwo.” Anthu ena amadabwa chifukwa chimene ine ndimayenda naye iye nthawi zonse. Ine sindingamusiye iye. Iye wakwatira kumene, komabe ine ndikukumbukira kuti iye anandiuza ine, “Uzikhala naye iye.” Ndipo tamamatira limodzi ngati mabwanawe.

Ine ndikukumbukira ndikuyenda kuzungulira mtawoni, botolo pansu pa mkono wanga, iye amakhoza kulira. Usiku wina iye anali...ife tinali kuyenda ku bwalo la kuseri kumene basi...(Pamene iye ankanayembekezera kubadwa kwake, iye ankabanika, ndipo ine...msungwana chabe, inu mukudziwa.) Ndipo ine ndinkayenda mtsogolo ndi mmbuyo kuchokera ku mtengo wa mgwalangwa kubwalo la kuseri. Ndipo iye anali

kulirira Amayi ake, ndipo ine ndinalibe Amayi wina kuti ine ndimutengereko iye. Ndipo ine ndinali kumunyamula iye, ine ndinkakhoza kunena, “O, wokonedwa.” Ine ndinati. . .

Iye anati, “Adadi, ali kuti amayi anga? Kodi inu munawayika iwo mu nthaka muja?”

“Ayi, wokonedwa. Iwo ali bwinobwino, iwo ali mmwamba umo Kumwamba.”

Ndipo iye ananena chinachake pamenepo, chinakhala ngati chikanandipha ine madzulo amodzi. Iye anali kulira, anali madzulo aatali mochedwa, ndipo ine ndinali nditamubereka iye pa nsana wanga monga *choncho*, kumamunyamula iye pa phewa ndi kumamusisita iye monga *chonchi*. Ndipo iye anati, “Adadi, chonde pitani mukawatenge Amayi ndipo muwabweretse iwo kuno.”

Ndipo ine ndinati, “Wokonedwa, ine sindingakhoze kukawatenga Amayi. Yesu. . .”

Anati, “Chabwino, mukamuwuze Yesu kuti anditumizire ine amayi anga. Ine ndikuwafuna iwo.”

Ndipo ine ndinati, “Chabwino, wokonedwa, ine. . .ine ndi iwe tidzapita kukawawona iwo nthawiyina.”

Ndipo iye anayima, anati, “Adadi!”

Ndipo ine ndinati, “Inde?”

Anati, “Ine ndinawawona Amayi mmwamba umo pa mtambo uwo.”

Mai, zinakhala ngati zindiphe ine! Ine ndinaganiza, “Mai! ‘Ine ndawawona Amayi mmwamba umo pa mtambo.’” Ine ndinali pafupi kukomoka. Ine ndinakakumbatira kamwana kakang’onoko ku chifuwa monga *choncho*, ndipo ndinangoweramitsa mutu wanga pansu, ndinalowa mkati.

Masiku anadutsa. Ine sindimakhoza kuyiwala izo. Ine ndinayesa kugwira ntchito. Sindimakhoza kupita kunyumba, sikunalinso kunyumba panonso. Ndipo ine ndimafuna kukhala. Ife tinalibe kalikonse koma chabe mipando yakale yong’ambika, koma inali chinachake chimene iye ndi ine tinkasangalalira palimodzi. Uko kunali kunyumba.

Ndipo ine ndikukumbukira tsiku lina ine ndinali kuyesera kugwira ntchito yothandiza anthu. Ine ndinali nditapita kukakonza nthambo yachiwiri yakale ya magetsi, inali kulendewera pansu, iwo unali mmawa molawirira kwenikweni. Ndipo ine ndinakwera mtanda uwu. (Ndipo ine sindimakhoza kumuyiwala mwana uja. Ine ndinkakhoza kumuwona mkazi wanga akupita, koma kupita kwa mwana uja, kanthu kakang’ono chabe.) Ndipo ine ndinali pamenepo, ndipo ine ndinali kuyimba, “Pa phiri kutali uko, panayima Mtanda wakale wokhukhuluzika.” Ndipo nthambo zoyamba za magetsi

zimapita ku transifomala ndipo zitatuluka mpaka ku (inu mukudziwa) nthambo zachiwiri. Ndipo ine ndinali nditapachikika pamwamba apo pa izo. Ndipo ine ndinapezeka ndikuyang'ana, ndipo dzuwa likutuluka kumbuyo kwanga. Ndipo apo, manja anga anatambasuka ndipo chizindikiro cha Mtanda uwo pa—pa mbali ya phiri. Ine ndinaganiza, “Inde, anali machimo anga amene anamuyika Iye pamenepo.”

Ine ndinati, “Sharon, wokonedwa, Adadi akufuna kukuwona iwo moyipa kwambiri, wokonedwa. Momwe ine ndikanafunira kukuyangata iwe mu mikono yanga kachiwiri, iwe kanthu kakang'ono kokondeka.” Ndinapezeka ndisalinso ine. Izo zinali patapita masabata. Ine ndinasolola ma golovesi anga a rabala. Panali mavoti mazana makumi awiri ndi atatu akuyenda pambali yanga kumene. Ine ndinasolola magolovesi anga a rabala. Ine ndinati, “Mulungu, ine ndikudana nazo kuchita izi. Ine ndine wamantha.” “Koma, Sharry, Adadi akuwona iwe ndi Amayi mu maminiti pang'ono chabe.” Ndinayamba kuvula magolovesi anga pa mazana makumi awiri ndi atatu. Izo zikanaswa . . . Bwanji, iwe sukanakhala ngakhale ndi magari konse otsalira mwa iwe. Ndipo kotero ine—ine—ine ndinayamba kukoka kuchotsa magolovesi awo, ndipo chinachake chinachitika. Pamene ine ndinafika pozindikira, ine ndinali nditakhala pa nthaka ndi manja anga ali mmwamba monga *chonchi*, ku nkhope yanga, ndikulira. Ichu chinali chisomo cha Mulungu, kapena ine sibwenzi ndikuchititsa msonkhano wa machiritso kuno, ine ndiri wotsimikiza za izo. Anali Iye akuteteza mphatso Yake, osati ine.

Ine ndinawuyamba wa kunyumba. Ine ndinasiya, ndinayika zida zanga patali. Ndi kubwerera, ine ndinati, “Ine ndikupita kunyumba.”

Ine ndinayamba kuzungulira pa nyumbapo, ndipo ine ndinatenga makalata mnyumba, kunali kukuzizirapo, ndipo ine ndinalowa mkati. Ife tinali nacho chipinda chimodzi chaching'ono, ine ndinali kugona pa machira aang'ono pamenepo, ndipo chisanu chikubwera, ndipo sitovu yakale iyo. Ine ndinatenga makalata ndipo ine ndinayang'ana mu makalata, ndipo chinthu choyamba pamenepo chinali zosunga pang'ono za Khristimasi, masenti makumi asanu ndi atatu, “Abiti Sharon Rose Branham.” Apo izo zinali, kubwereza kachiwiri.

Ine ndinakhala woyang'anira nkhalango. Ine ndinafikira mmenemo ndipo ndinatenga mfuti yanga, basitole, kutulutsa kuchokera mthumba lake. Ine ndinati, “Ambuye, ine—ine sindingakhoze kumapitirira chotero, ndiri—ndiri kufa. Ndiri—ndiri kuzunzidwa kwambiri.” Ine ndinakokera kanyundo mmbuyo pa mfuti, kuyiyika iyo mmwamba ku mutu wanga, ndikugwada pamenepo pa machira awo mu chipinda cha mdima icho. Ine ndinati, “Atate athu Amene muli

Kumwamba, Dzina Lanu lilemekezede. Ufumu Wanu udze, kufuna Kwanu kuchitidwe,” ndipo pamene ine ndinayesa, ndipo ine ndinafinya cholizira mfuti icho molimba monga ine ndikanathera, ine ndinati, “pansi pano monga ziri Kumwamba. Tipatseni ife lero chakudya chathu cha lero.” Ndipo iyo simakhoza kuwombera!

Ndipo ine ndinaganiza, “O Mulungu kodi inu mukungonding’amba ine mu zidutswa? Kodi ine ndachita chiyani? Inu simukundirola ngakhale kuti ine ndife.” Ndipo ine ndinaponyera mfutiyo pansi, ndipo iyo inalira ndi kuwombera kupyola mu chipindacho. Ine ndinati, “Mulungu, bwanji ine sindikufa ndi kuchokamo mu izo? Ine sindingakhoze basi kupitirira. Inu muyenera kuchita chinachake kwa ine.” Ndipo ine ndinagwera pamenepo ndi kuyamba kulira pa bedi langa laling’ono, lonyansa lachikale apo.

Ndipo ine ndiyenera kuti ndinapita kukagona. Ine sindikudziwa kaya ine ndinali nditagona kapena chimene chinachitika.

Ine nthawizonse ndakhumba kukhala Kumadzulo uko. Ine nthawizonse ndinkafuna zina za zipewa izo. Abambo anga ankaphunzitsa akavalo mmasiku awo aunyamata, ndipo ine nthawizonse ndinkafuna chimodzi cha zipewa izo. Ndipo M’bale Demos Shakarian anandigulira ine chimodzi dzulo, chimodzi choyamba chimene ine ndiri nacho (ndinakhalapo nacho) monga icho, zina za izo zipewa za mtundu wa zakumadzulo.

Ndipo ine ndinaganiza ine ndinali kupita kupyola mminda, ndipo kuyimba nyimbo ija, “Pali gudumu pa ngolo yothyoka, chizindikiro pa munda, ‘Wogulitsa.’ ” Ndipo pamene ine ndinali kupita motsatira, ine ndinazindikira ngolo yakale yokutidwa, monga chikuku chakale cha kumunda, ndipo gudumu linali litathyoka. Chifukwa, izo zinkayimira banja langa losweka. Ndipo pamene ine ndinafika choyandikira, ine ndinayang’ana, ndipo apo panayima m—msungwana wamng’ono, wa pafupi zaka makumi awiri zakubadwa, tsitsi loyera lophimba ndi maso a buluu, atavala zoyera. Ine ndinayang’ana pa iye, ine ndinati, “Muli bwanji?” Ndinapitirira.

Iye anati, “Moni, Adadi.”

Ndipo ine ndinabwerera, ine ndinati, “Adadi?” “Bwanji,” ine ndinati, “motani, Abiti, ungakhoze iwe...kodi ine ndingakhoze kukhala adadi ako pamene iwe uli wamkulu monga ine ndiriri?”

Iye anati, “Adadi, inu simukudziwa basi kumene inu muli.”

Ndipo ine ndinati, “Iwe ukutanthauza chiani?”

Iye anati, “Kuno ndi Kumwamba.” Anati, “Pa dziko lapansi ine ndinali Sharon wanu wamng’ono.”

“Bwanji,” ine ndinati, “wokonededwa, iwe unali chabe mwana wamng’ono.”

Anati, “Adadi, ana aang’ono samakhala ana aang’ono kuno, iwo ali achisavundi. Iwo sakalamba konse kapena sakula konse.”

Ndipo ine ndinati, “Chabwino, Sharon, wokonededwa, iwe—ndiwe wokongola, mkazi wamng’ono.”

Iye anati, “Amayi akukuyembekezani inu.”

Ndipo ine ndinati, “Kuti?”

Iye anati, “Kumtunda kunyumba kwanu kwatsopano.”

Ndipo ine ndinati, “Kunyumba kwatsopano?” Ma Branham ndi amwendamnjira, iwo alibe kunyumba, iwo basi... Ndipo ine ndinati, “Chabwino, ine sindinakhalepo nako konse kunyumba, wokonededwa.”

Iye anati, “Koma inu muli nayo imodzi kuno, Adadi.” Ine sindikutanthawuza kukhala mwana, koma izo ziri chabe zenizeni kwa ine. [M’bale Branham akulira—Mkonzi.] Pamene ine ndiyamba kuganiza za izo, izo zonse zimabwerera kachiwiri. Anati, “Inu muli nayo imodzi kuno, Adadi.” Ine ndikudziwa kuti ine ndiri nayo imodzi kumeneko, tsiku lina ine ndidzapita kwa iyo. Iye anati, “Billy Paul ali kuti, mchimwene wanga?”

Ndipo ine ndinati, “Chabwino, ine ndamusiya iye kwa Akazi a Broy, maminiti pang’ono chabe apitawo.”

Anati, “Amayi akufuna kukuwonani inu.”

Ndipo ine ndinachewuka ndipo ndinayang’ana, ndipo uko kunali zinyumba zachifumu zazikulu, ndipo Ulemerero wa Mulungu ukubwera pozungulira. Ndipo ine ndinamva kwayala ya Angelo ikuyimba, “Kunyumba kwanga, Kunyumba kokoma.” Ine ndinayamba kutsatira masitepe, ndikuthamanga basi molimba monga ine ndikanakhozera. Ndipo pamene ine ndinafika ku khomo, apo iye anayima, atavala chovala choyera, tsitsi lakuda ilo, lalitali, ligukwera pansu kumbuyo kwake. Iye anakwezera mmwamba mikono yake, monga momwe iye ankachitira nthawizonse pamene ine ndinkafika kunyumba wotopa kuchokera ku ntchito kapena chinachake. Ine ndinamugwira iye pa dzanja, ndipo ine ndinati, “Wokonededwa, ine ndamuwona Sharon kumusi uko.” Ine ndinati, “Iye wapanga msungwana wokongola, sichoncho iye?”

Iye anati, “Inde, Bill.” Iye anati, “Bill.” Kundi kumbatira ine, (ndipo iye anati) kungowazinga mapewa anga, iye anayamba kundisisita ine, iye anati, “Siya kudandaula za ine ndi Sharon.”

Ine ndinati, “Wokonedwa, ine sindingathe kudziletsa izo.”

Iye anati, “Tsopano Sharon ndi ine tiriko bwino kusi yana ndi momwe iwe uliri.” Ndipo anati, “Usati udandaulenso za ife konse. Kodi iwe undilonjeza ine?”

Ndipo ine ndinati, “Hope,” ine ndinati, “Ine ndakhala wosungulumwa kwambiri kukufuna iwe ndi pomufuna Sharon, ndipo Billy amakulirira iwe nthawi zonse.” Ine ndinati, “Ine sindikudziwa choti nkuchita naye iye.”

Ndipo iye anati, “Izo zonse zikhala bwino, Bill.” Iye anati, “Iwe ungondilonjeza ine kuti iwe sudandaulenso.” Ndipo iye anati, “Kodi iwe sukhalansi?” Ndipo ine ndinayang’ana pozungulira ndipo apo panali mpando waukulu kwambiri.

Ndipo ine ndikukumbukira ine ndinayesera kugula mpando. Tsopano, mu kutseka. Ine ndinayesera kugula mpando nthawi yina. Ife tinali nayo chabe mipando iyo yachikale—yachikale ya pokhalira pa matabwa yawamba ija kodyera kadzutsa. Ife timayenera kuyigwiritsa iyo ntchito, mipando yokhayo imene ife tinali nayo. Ndipo ife timakhoza kugula umodzi wa mipando iyo imene iwe umayika uko kuseri, monga . . . ine ndayiwala mtundu wake wa mpando wopumapo mophweka. Ndipo iyo imagulisidwa madola khumi asanu ndi awiri, ndipo iwe umakhoza kulipira madola atatu poyamba ndi kumapereka dola pa sabata. Ndipo ife tinapeza umodzi. Ndipo, o, ine ndimabwera mkati . . . ine ndimakhoza kugwira ntchito tsiku lonse, ndi kulalikira mpaka pakati pa usiku kuzungulira mmisewu ndi kulikonse kumene ine ndimakhoza kukalalikira.

Ndipo—ndipo ine tsiku lina ine ndinakhala mmbuyo pa kulipira kwanga. Ife sitikanakhoza kulipira izo, ndipo zinapitirira tsiku ndi tsiku, ndipo potsiriza tsiku lina iwo anabwera ndipo anadzatenga mpando wanga ndipo anawutenga iwo. Usiku umenewo, ine sindidzawuyiwala konse, iye anali atandiphikira ine chitumbuwa cha cherry. Kanthu kakang’ono kakale kosauka, iye—iye—iye ankadziwa kuti ine ndikanakhumudwa. Ndipo titadya chakudya chamadzulo ine ndinati, “Ndi chiyani chakukomera iwe usikuuno, wokonedwa?”

Ndipo iye anati, “Anati, ine ndinawatenga anyamata oyandikana nafe kuti akakukumbire iwe nyongolosi zokawezera. Kodi iwe sukuganiza kuti ife tiyenera kupita kumisi ku mtsinje kukaweza kanthawi pang’ono?”

Ndipo ine ndinati, “Inde, koma . . .”

Ndipo iye anayamba kulira. Ine ndinadziwa kuti panali chinachake chitalakwika. Ine ndinali nalo lingaliro chifukwa iwo anali atatumiza kale chidziwitso kuti iwo akubwera kudzawutenga iwo. Ndipo ife sitikanakhoza kukwanitsa kulipira malipiro awo a dola pa sabata. Ife sitikanakhoza,

sitinachite...sitikanakhoza kukwanitsa izo. Iye anayika mikono yake pa ine, ndipo ine ndinapita ku chitseko ndipo mpando wanga unali utapita.

Iye anandiuza ine kumwamba Uko, iye anati, “Iwe ukukumbukira mpando uja, Bill?”

Ndipo ine ndinati, “Inde, wokonedwa, ine ndikuwukumbukira iwo.”

Anati, “Ndicho chimene iwe unali ukuchiganizira, sichoncho?”

“Eya.”

Anati, “Chabwino, iwo sadzawutenga uwu, uwu ndi wolipiriridwa.” Iye anati, “Khala pansu miniti chabe, ine ndikufuna ndilankhule kwa iye.”

Ndipo ine ndinati, “Wokonedwa, ine sindikumvetsa izi.”

Ndipo iye anati, “Ndilonjeze ine, Billy, ndilonjeze ine kuti iwe sudzadandaulanso. Iwe ukubwerera tsopano.” Ndipo anati, “Ndilonjeze ine kuti iwe sumadandaula.”

Ndipo ine ndinati, “Ine sindingakhoze kuchita izo, Hope.”

Ndipo basi pomwepo ine ndinasisimuka, munali ndima mu chipinda. Ine ndinayang’ana pozungulira, ndipo ine ndinamverera mkono wake pozungulira ine. Ine ndinati, “Hope, kodi iwe uli muno mu chipinda?”

Iye anayamba kundisisita ine. Iye anati, “Kodi iwe undipangira lonjezo lija, Bill? Ndilonjeze ine kuti iwe sukwatira...sukhala ukudandaulanso.”

Ine ndinati, “Ine ndikukulonjeza iwe.”

Ndipo pamenepo ndiye iye anandisisita ine kawiri kapena katatu, ndipo iye anapita. Ine ndinalumpha ndipo ndinayatsa getsi, ndinayang’ana kulikonse, iye anali atapita. Koma iye anali atachoka chabe mchipindamo. Iye sikuti wapita, iye akadali moyobe. Iye anali Mkhristu.

Billy ndi ine tinapita ku manda kuno nthawiyina pakale, titanyamula maluwa pang’ono a mayi wake ndi mchemwali, mmawa chabe wa Isitara, ndipo ife tinayima. Mwana wamng’onooyo anayamba kulira, iye anati, “Adadi, amayi anga ali pansu apo.”

Ine ndinati, “Ayi, wokonedwa. Ayi, iwo sali pansu apo. Mchemwali sali pansu apo. Ife tiri ndi manda otsekeredwa kuno, koma kutali kutsidya kwa nyanja kuli manda otseguka kumene Yesu anawuka. Ndipo tsiku lina Iye adzabwera, Iye adzamubweretsa mchemwali ndi amayi pamodzi naye Iye.”

Ine ndiri pa bwalo la nkondo lero, amzanga. Ine—ine sindingakhozenso kulankhula zina. Ine...[M’bale Branham akulira—Mkonzi.] Mulungu akudalitseni inu. Tiyeni tiweramitse mitu yathu kwa miniti.

O Ambuye! Nthawi zambiri, Ambuye, ine ndikutsimikiza anthu samamvetsa, pamene iwo amaganiza kuti zinthu izi zimabwera mophweka. Koma pali tsiku lalikulu limene likubwera pamene Yesu adzabwera ndipo zisoni zonse izi zidzapukutidwa kuchotsedwa. Ine ndikupemphera, Atate Akumwamba, kuti Inu mutithandize ife kuti tikhale okonzeka.

Ndipo lonjezo lotsiriza lija, pamene ine ndinamupsyopsyona iye pa tsaya mmawa uja, limene ine ndinakomana naye iye uko tsiku lija. Ine ndikukhulupirira kuti iye adzakhala atayima pa nsanamira ija, akufuula dzina langa. Ine ndakhala woona kwa lonjezo lija chiyambire, Ambuye, kuzungulira dziko, mu malo a mitundu yonse, kuyesera kubweretsa Uthenga. Ndikuyamba kukalamba tsopano, ndi kutopa, ine ndalema. Limodzi la masiku awa ine ndidzatseka Baibulo ili kwa nthawi yotsiriza. Ndipo, Mulungu, mundisunge ine wokhulupirika kwa lonjezo. Ikani chisomo Chanu pondizinga ine, Ambuye. Musandirole ine kuyang'ana pa zinthu za moyo uno, koma kukhalira moyo zinthu zimene ziri kutsidya. Mundithandize ine kuti ndikhale woona mtima. Ine sindikupempha bedi la maluwa a zophweka, ayi, Ambuye, pamene Khristu wanga anafa apo pansu pa kuzunzika. Ndi onse a iwo anafa monga choncho. Ine sindikupempha chinthu chophweka chirichonse. Mungondirola ine kukhala woona mtima, Ambuye, mwachoonadi. Mulole anthu azindikonda ine kotero kuti ine ndikhoza kuwatsogolera iwo kwa Inu. Ndipo tsiku lina pamene izo zonse zidzatha ndipo tidzasonkhanitsidwa pozungulira pansu pa mitengo yobiriwira nthawizonse. Ine ndikufuna ndidzamugwire iye pa dzanja ndi kuyenda naye iye, kuwawonetsa anthu a Angelus Temple ndi ena onsewo. Iyo idzakhala nthawi yopambana ndiye.

Ine ndikupemphera kuti zifundo Zanu zikhale pa aliyense wa ife pano. Ndipo iwo amene ali pano, Ambuye, mwina iwo sakukudziwani konse Inu. Ndipo mwina iwo ali nawo okondedwa awo ena kutsidya la nyanja kutaliko. Ngati iwo sanakwaniritsebe lonjezo lawo, mulole iwo achite izo tsopano, Ambuye.

Pamene ife mitu yathu tayiweramitsa. Ine ndikudabwa molankhuliramo mokongola, mwamukulu umu madzulo ano, ndi angati a inu akuti “M'bale Branham, ine ndikufuna kudzakomana nawo okondedwa anga, inenso. Ine—ine—ine ndiri nawo okondedwa ena basi kutsidya la mtsinje kutaliko”? Mwina inu munapanga lonjezo kuti inu mudzakomane nawo iwo, mwina pamene inu munawawuza Amayi “pitani-bwino” uko kumanda tsiku lija, mwina pamene inu munamuwuza mlongo wamng'ono “pitani-bwino,” kapena Adadi, kapena ena a iwo kumanda, munalonjeza kuti mudzakomana nawo iwo,

ndipo inu—inu simunapange kukonzekerakobe. Kodi inu simukuganiza kuti ndiyo nthawi yabwino tsopano kuti muchite izo?

Pepani kusweka kwanga. Koma, o, mai, inu simukuzindikira, mzanga. Inu simukudziwa chiyani—nsembe yotani! Sindilo dontho, nkomwe, la mbiri ya moyo.

Ndi angati a inu amene mukanafuna kudzuka ndi kubwera kuno ku pemphero, kunena, “Ine ndikufuna kudzakomana nawo okonedwa anga”? Imirirani kuchoka kwa omvera ndipo mubwere kuno. Kodi inu mungachite izo? Ngati wina sanapangebe kukonzekera uko. Mulungu akudalitseni inu, bwana. Ine ndikuwona munthu wachikulire wachikuda akubwera, ena akubwera. Dzisuntheni nokha, inu mmakonde pamwamba apo, ingosunthirani chabe mu kanjira. Kapena imani, inu amene mukufuna kukumbukiridwa mu mawu a pemphero tsopano pompa. Ndi zimenezo. Imirirani kumene pa mapazi anu. Ndizo zabwino. Imirirani, paliponse, inu amene munganene, “Ine ndiri nawo abambo kutsidya uko, ine ndiri nawo amayi kapena wokonedwa kutsidya uko. Ine ndikufuna kupita kukawawona iwo. Ine ndikufuna kudzakomana nawo iwo mu mtendere.” Kodi inu mungayimirire, imani chabe pa mapazi anu, paliponse mwa omvera. Imani pamapazi anu, nenani, “Ine ndikufuna kulandira.”

Mulungu akudalitseni inu, dona. Mulungu akudalitseni inu kumbuyo uko. Ndipo akudalitseni inu kumbuyo uko. Ambuye akudalitseni inu apa, bwana. Ndiko kulondola. Mmwamba mu khonde, Ambuye akudalitseni inu. Kozungulira konse, paliponse, imani pamapazi anu tsopano kuti tikhale ndi liwu la pemphero, pamene Mzimu Woyera uli pano ndipo ukusunthira pa mitima yathu, kuti—kuti—kuti utiswe.

Inu mukudziwa, chimene mpingo ukusowa lero ndi kuswedwa. Ife tikusowa kupita Kunyumba ya Owumba. Zamulungu zopanga tokha zathu zokhuthara nthawizina sizigwira bwino ntchito. Chimene ife tikusowa ndi kuswedwa kwachikale, kulapa mu mitima yathu, kusungunukira kwa Mulungu. Kodi awo ndi onse tsopano amene ali okonzeka kuti ayime?


Tiyeni ife tiweramitse mitu yathu ndiye ku pemphero.

O Ambuye, Amene munamubweretsanso Yesu kuchokera . . . kuchokera kwakufa, kuti adzatilungamitse tonse a ife mwa chikhulupiriro, pokhulupirira. Ine ndikupemphera, Ambuye, kuti awa amene ayima tsopano ku mapazi awo kuti akulandireni Inu, ine ndikupemphera kuti chikhululukiro chidzakhala kwa iwo. Ndipo, O Ambuye, ine ndikupemphera kuti iwo adzakulandireni Inu ngati Mpulumutsi wawo ndi Mfumu ndi Wowakonda. Ndipo mwina iwo ali nawo amayi kapena abambo kapena winawake kuwoloka nyanja chabe.

Pali chinthu chimodzi zedi, iwo ali naye Mpulumutsi. Mulole iwo akhululukidwe za machimo awo, ndi kusaweruzika kwawo konse kufutidwe, kuti miyoyo yawo ikhoze kutsukidwa mu Magazi a Mwanawankhosa, ndipo iwo akhale mwa mtendere kuchokera pano mpakana kenako.

Ndipo tsiku lina laulemerero pamene izo zonse zikhala zitatha, mulole ife tidzasonkhane ku Nyumba Yanu, ndi kukhala kumeneko ngati mabanja osasweka, kukakomana nawo okondedwa athu amene akuyembekezera ku mbali yina. Izi, ife tikupereka iwo kwa Inu, kuti “Inu mumusamalire iye mu mtendere wangwiro amene mtima wake wakhala pa Iye.” Perekani izo, Ambuye, pamene ife tikuwapereka iwo kwa Inu. Mu Dzina la Mwana Wanu, Ambuye Yesu. Amen.

Mulungu akudalitseni inu. Ine ndikutsimikiza ogwira ntchito akuwona pamene inu mwayimapo, ndipo iwo akhala nanu inu kumene mu maminiti pang’ono.

Ndipo tsopano kwa iwo amene ati alandire makadi a pemphero. Billy, ali kuti Gene ndi Leo, iwo ali kumbuyoko? Iwo ali pano kuti akupatseni inu makadi a pemphero mu maminiti pang’ono chabe. M’bale abalalitsa omvera mwa pemphero, ndipo makadi a pemphero aperekedwa. Ife tidzabwerera kuno mkanthawi pang’ono chabe, kudzapempherera odwala. Chabwino, M’bale. 

M'BALE WILLIAM MARRION BRANHAM

Mbiri Ya Moyo Wanga unaperekedwa Lamlungu madzulo, Epulo 19, 1959, ku Angelus Temple mu Los Angeles, California, U.S.A.

Momwe Mngelo Anadzera Kwa Ine, Ndi Kutuma Kwache unaperekedwa Lolemba usiku, Januwale 17, 1955, ku Lane Tech High School mu Chicago, Illinois, U.S.A.

Mauthenga awa a M'bale William Marrion Branham, anadindidwa mu Chingerezi poyambirira mu *Mapazi Pa Mchenga Wa Nthawi*, Epulo 1975, atengedwa kuchokera pa tepi yojambulidwa ndi maginito, ndi kudindidwa mosakonzha mu Chingerezi. Kunasindikizidwa kachiwiri mu 2005.

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