Tsananguro Youpenyu Hwangu

Ngatikotamisei misoro kwakanguva tinamate.

Baba vedu vane nyasha muri Kudenga, zvirokwazvo tino mukana wakanaka wokuswedera kwaMuri, Mwari wedu noMuponesi wedu. Tichinzwa rwuyo runoshamisa urwu, *How Great Thou Art*, zvinotifadza nokuti tinoziva kuti Muri mukuru. Tinonamata kuti hukuru hweNyu huratidzwe kwatiri patsva, masikati ano, patichataura. Uye mugove wangu nhasi, kokutanga mumakore mazhinji, kuedza kudzokera muhupenyu hwakapfuura, ndinonyengetera kuti Mundipe simba ne—nezvandinoda, Ishe, panguva ino. Uye kukanganisa kwangu kose muhupenyu ngakuve zvitsiko kuna vamwe, zvinovaswededza pedyo neMi. Zviitei, Ishe. Dai vatadzi vaona matsimba etsoka pajecha renguva, uye dai vakatungamirirwa kwaMuri. Izvi zvinhu tinozvikumbira muZita raIshe Jesu. Ameni. (Mungagara henyu pasi.)

[Hama Glover vanoti, "Munganamatira hangachepfu idzi here musati matanga?"—Mupepeti.] Ndingafara. ["Pane *awo* ne*awa* anoda kunamatirwa."] Zvakanaka, changamire, ndatenda. Somutsvene uyu, Hama Glover, vandaziva zvino kwamakore akawanda, ndakava nomukana wokuva navo nezuro manheru. Vakandiudza kuti vakanga vambomira kwechinguva, vachizorora. Asi zvino, namakore mukumi manomwe namashanu okuberekwa, vari kudzokera mubasa raShe zvakare. Handichina kuneta sezvandanga ndichifunga ndisati ndanzwa izvozvo. Ndanga ndichifunga kuti ndaneta, asi ha—handifungi kudaro. Vandipa hangachepfu, dziri mu—mumahamvuropu, nezvimwevo, zvakadziputira.

Zvino, ani nani akaterera muredhiyo, kana ari pano, angada imwe yamahangachepfu awa, uye uchikwanisa, Temberi yeAngelus ino atumira, kazhinji nguva dzose. Munokwanisa kunyorera kuno kuTemberi yeAngelus vodzinamatira, nokuti ndinokuvimbisai kuti zviri muMagwaro. Ivimbiso yaMwari.

Zvino kana uchida kuti ndinamatire imwe yako, zvino, ndingafara kuzviita. Ndinyorere pakero inoti box 3-2-5, 325, Jeffersonville, inopereterwa seizvi J-e-f-f-e-r-s-o-n-v-i, vana l vaviri, e. Jeffersonville, Indiana. Kana kuti ukatadza kurangarira kero yeposvo, ingonyora kuti "Jeffersonville." Kaguta kaduku, kangaita vanhu makumi matatu ezvuru nezviru zvishanu. Munhu wose anondiziva imomo. Tingafara kunamatira hangachepfu toitumira kwauri.

Uye, zvino, takava nokubudirira kukuru tichiita izvi, nokuti . . . Panenge paine katsamba, kokuti vanhu vokumativi mana ose enyika vanonamata mangwanani oga oga nenguva dza9 o'clock, na12 o'clock uye na3 o'clock. Zvino mungakwanisa kufungidzira, kupoterera pasi pose, kuti inguvai dzousiku dzavanomuka kuti vanamate nezvazvo. Zvino kana zvuru izvi zvose, nezvuru zvakapetwa zvavanhu, vachiisa munamato kuna Mwari nokuda kweshumiro iyi, urwere hwenyu, Mwari haangaregi kuzvinzwa. Zvino isu, sezvandataura, hatina hurongwa, hatisi kutsvaka mari kana peni zvaro. Tiri kungo . . . Kana tikakwanisa kukubetserai, ndicho chikonzero tiri pano. Zvino regai ti . . .

Mumwe munhu ari kuunza mamwe mahangachepfu.

Zvino, kana musina hangachepfu yamungada kutumira, zvino, chingonyorai henyu, zvakadaro. Kana musingaidi iko zvino, ichengetei iri muBhuku raMabasa, muBhaibheri, pachitsauko 19. Zvino kanenge kari karibhoni kachena kachatumirwa kwamuri, uye nokuraira zvamunofanira kuita kuti mutange mareurura zvivi zvenyu. Uye (ndatenda) kuti munoreurura sei zvivi zvenyu. Hamufaniri kuedza kuwana chinhu kubva kuna Mwari musina kutanga magadzirisa naYe. Maona? Zvino munorairwa apa kuti mudane vavakidzani venyu, nomufudzi wenyu. Kana mune chimwe chinhu mukati momwoyo yenyu pamusoro pomumwe munhu, tangai magadzirisa izvozvo kutanga, modzoka. Uye mozonamata, ivai nomusangano wokunamata mumba menyu, uye mopinira hangachepfu iyi muhanzu dzenyu dzomukati, ipapo zvino chitendai Mwari. Zvino pamaawa matatu awa, zuva roga roga, panenge paina vanhu kumativi ose enyika vanenge vachinamata, vakabatana pasi pose.

Zvino tinozvipa, pasina mutengo zvachose, ingotumirai. Uye—uye, zvino, hatizenge tichikunyorerai kukuudzai nezvohurongwa hwatinahwo. Tinoda kuti mutsigire hurongwa, asi ha—hatina hurongwa hwokuti mutsigire. Maona? Zvino imi . . . Hakusi kuti tiwane kero yenyu, kunongova kukurudzira uye ishumiro yaIshe yatiri kuedza kuenderera mberi nayo.

Zvino ngatikotamisei misoro yedu. Zvino imi muri kuteerera mumaredhiyo, kana muine mahangachepfu enyu ipapo, ingoisai ruoko rwenyu pairi patiri kunamata.

Ishe mune nyasha, tinounza kwaMuri pasuru duku idzi, zvichida dzimwe dzacho dzinoratidzika kunge tuvhesi tudiki twavana, ka—kana kasheti kadiki komukati, kana zvichida tumabhutisi tudiki, kana—kana chimwe chinhu, hangachepfu, iri kuenda kuna vanorwara navanotambudzwa. Ishe, tiri kuita izvi maererano neShoko reNyu. Nokuti tinoverenga, muBhuku raMabasa, kuti vakatora kubva pamuviri womuranda weNyu, Pauro, mahangachepfu namaapuroni, nokuti vaitenda kuti

Mweya weNyu waiva paari. Uye mweya yetsvina yakabuda muvanhu, nokutambudzika nezvirwere zvakavasiya, nokuti vaitenda. Zvino isu tinoziva, Ishe, kuti hatizi Pauro Mutsvene, asi tinoziva kuti Muchiri Jesu. Uye tinonamata kuti Muremekedze kutenda kwavanhu ava.

Zvakambotaurwa kuti Israeri (ichiedza kuteerera Mwari) yakanga yabatwa mumusungo, gungwa pamberi pavo, makomo kumativi ose, uye hondo yaFarao ichiuya. Zvino mumwe akataura, kuti "Mwari akatarira nomuShongwe yoMwoto, namaziso ane hasha, gungwa rikatya rikazviunganidza, rikagadzira nzira kuti Israeri ivambuke kuenda kunyika yechipikirwa."

O Ishe, tarirai pasi zvakare, kana pasuru idzi dzaiswa pamitumbi yavanorwara mukuratidzwa kweShoko reNyu rinorarama. Uye dai zvirwere zvikatya, tarirai kubudikidza nomuRopa roMwanakomana weNyu, Jesu, Akafira kuyananisa uku. Zvino dai muvengi atya akasuduruka, kuti vanhu ava vapinde muvimbiso, nokuti "Pamusoro pazvose," kuda kweNyu "kuti tive vatano." Zviitei, Baba, nokuti tinozvitumira namataririre na—namataririre awa mumwoyo yedu. Uye ndicho chinangwa chedu. Tinozvitumira muZita raJesu Kristu. Ameni.

Ndatenda, Hama Glover. Ndatenda, changamire.

Zvino, usiku huno huri ihwo hwokuvhara chikamu chino chorumutsiriro, handizivi kuti zvichabuda munhepfenyuro here kana kuti kwete, asi ndingada kutaura kuti (kana zvisiri) kuna vanoteerera muredhiyo, kuti uyu ndiwo wanga uri mumwe wemisangano yakanakisa yandati ndamboita kwamakore, akawanda kwazvo. Wanga uine simba, wakanaka, uchifadza kwazvo, musangano unokubatana pamwe wandati ndamboita kwenguva yakareba.

[Hama inoti, "Tiri munhepfenyuro kusvika 4:15, hama. Zvino vakateerera kwamuri, kwose kuzasi kweCalifornia, uye kuzvitsuwa, nokungarava. Tanzwa kubva kwavari. Nokudaro mune ungano huru, zvuru nezvuru zvakapetwa."—Mupepeti.] Mazvita, changamire. Zvakanaka kwazvo. Ndinofara kunzwa izvi. Mwari akuropafadzei mose.

Zvino ndakagara ndiine nzvimbo mukati momwoyo wangu yeAngelus Temple, nokuda kokumira kwavo neVhangeri yakakwana yaJesu Kristu. Uye, zvino, zvi—zvinoita kunge ndini ndiri kungofunga seizvi zvino. Zvinoratidzika sokunge, mumashure mokusangana nomunhu wose nokuona mweya wavo wakanaka, ndinonzwa kuti ndava mumwe wenyu kudarika zvandaimbova. Mwari akuropafadzei, ndiwo munamato wangu. Uye . . . [Ungano inofara—Mupepeti.] Mazvita, netsiye nyoro.

Zvino, zvaziviswa kuti nhasi ndaizotaura nemi kwakanguva pamusoro: pe*Tsananguro YoUpenyu Hwangu.* Izvozvo zvi—zvinhu zvakaoma kwandiri. Ino ichava nguva yokutanga yandichaedza kuzvitaura kwamakore akawanda. Zvino handina nguva yokunyatsopinda muhudzami, asi chikamu chacho bedzi. Uye, mune izvi, ndakakanganisa zvakawanda, ndakaita zvakawanda zvakanga zvisiri izvo. Uye ndingashuva, kuti imi navakaterera mumaredhiyo nemi muri pano, kuti musatora kukanganisa kwangu sezvigumbuso, asi ave matanho okutsika okukuswededzai kuna Ishe Jesu.

Zvino, manheru ano, pachagoverwa makadhi okunamatirwa kuitira sevhisi yokunamatira vanorwara manheru ano. Zvino, kana tichiti *sevhisi* yo*kupodzwa kwavarwere,* hazvirevi kuti tichaporesa munhu, "tichangonamatira munhu." Mwari ndiye anopodza. Akangondiitira nyasha, kundipindura kunamata kwangu.

Zvino ndaitaura namaneja womumwe muparidzi ano mukurumbira, pane imwe nguva yapfuura, uye—uye pakabvunzwa kuti sei muparidzi uyu asinganamatiri vanorwara. Zvino muparidzi uyu ndokupindura ku—kuna maneja wemisangano yangu, akati, "Kana . . . Muparidzi uyu achitenda zvoKupodzwa kwavarwere. Asi akatanga kunamatira vanorwara, zvingakanganisa sevhisi dzake nokuti anotsigirwa namachechi. Machechi akawanda uye mazhinji acho haatendi muKupodzwa kwavanorwara."

Nokudaro ndinokuremekedza norukudzo kumuparidzi uyu nokuti ari kuchengeta nzvimbo yake, basa rake. Pamwe aigona . . . Ini handikwanisi kutora nzvimbo yake, uyevo handifungi kuti angatora nzvimbo yangu. Tose tine nzvimbo muHumambo hwaMwari. Tose takabatanidzwa pamwe chete. Zvipo zvakasiyana, asi Mweya mumwe chete. Ndanga ndichida kuti, kuratidzwa kwakasiyana-siyana, asi Mweya mumwe chete.

Uye, zvino, manheru ano sevhisi ichatanga . . . Ndinofunga zvanzi konzati inotanga nahafu 6. Uye, zvino, kana uri kuterera muredhiyo, uya uzoterera izvi. Zvicha . . . Zvichanakidza, zvinodaro nguva yose.

Uye ndingada kuti nditi makadhi okunamatira vanorwara achapiwa shure kwesevhisi ino, ichingopedzwa chete, kana uri pano uchida kadhi rokunamatirwa. Ndaziviswa mukati umo nguva duku yapfuura, kuti mwanakomana wangu kana kuti VaMercer kana kuti VaGoad, vachange vachipa makadhi okunamatirwa. Murambe muri muzvigaro zvenyu. Kana sevhisi yangopera, rambai makagara muzvigaro zvenyu kuti vakomana vagofamba nomukati umu vachipa makadhi okunamatirwa nokukurumidza. Pamusoro apo pabharikoni kana pasi, kana kupi kose, vakagara pasi kana kupi kose

kwamuri, rambai makagara munzvimbo dzenyu vakomana vagoziva kuti muri kuda kadhi rokunamatirwa. Manheru ano tinenge tichinamatira vanorwara. Uye kana Ishe vakasashandura pfungwa dzangu, ndinoda kuparidza manheru ano pamusoro penyaya inoti, *Kana Mukatiratidza Baba, Zvichatiringana*.

Zvino ndinoda kuverenga gwaro masikati ano, kuti nditangise *Tsananguro YoUpenyu* hwangu, rinowanikwa muBhuku ravaHebheru, chitsauko 13, titange ndingati. . . Ndingati pandima 12.

> *Saka naiye Jesuvo, wakatambudzika kunze komusasa, kuti achenese vanhu vave vatsvene neropa rake*.
>
> *Naizvozvo ngatibudire. . .kwaari kunze komusasa, takatakura kunyadziswa kwake*.
>
> *Nokuti pano hatina guta richagara, asi tinotsvaka richazovapo*.
>
> Ichi chinyorwa chaicho. Nokuti, munoona, urwu rungano rwoupenyu, chose chiri maererano nohupenyu hwomunhu, hatizvirumbidzi, kunyanya zvo—zvokumashure zvomunhu, kana zvanga zvakaipa sezvangu. Asi ndafunga, kuti tikaverenga Gwaro, Mwari acharopafadza Gwaro. Pfungwa yangu ndeiyi kuti:
>
> *Pano hatina guta richagara, asi tinotsvaga richazovapo*.

Zvino, ndinoziva kuti munofarira Los Angeles. Mune kodzero yokudaro. Iguta guru, rakanaka. Nemhute yaro nezvimwe, asi iguta rakanaka, rine mamiriro okunze akanaka. Asi guta iri harikwanisi kuenderera mberi, rinofanira kuva namagumo.

Ndakamira muRoma (kwaiva namadzimambo makuru) namaguta avaifunga kuti achavakwa agogara nokusingaperi, iko zvino unotochera mafiti makumi maviri kuti uwane mabwe amasvingo awo.

Ndakamira apo vana Farao vaiva nohushe hwavo hukuru, iko zvino unotochera muvhu kuti uone pakatongwa nana Farao vakuru ava.

Tose tinoda kufunga nezveguta redu nenzvimbo yedu. Asi, rangarirai, harirambi riripo.

Pandakanga ndichiri mukomana muduku ndaisienda kuno mumwe muti mukuru womumeporo. Kumusha kwangu tine miti yakaomarara yakawanda. Saka takanga tine mumeporo uyu, shuga meporo, nounonzi “mumeporo wakaomarara” nomumwe “mumeporo munyoro.” Muti mukuru-kuru uyu, wakanga uri muti wakanakisa. Ndaisiti ndichibva kuminda,

kwandaishanda kumafuro no—nokwataikohwa, ndaifarira kuenda kumuti mukuru uyu ndo—ndogara pasi pawo ndo—ndotarira mudenga. Mandaiona matavi, awo makuru achizunguzwa nemhepo, zihunde zihombe. Zvino ndaiti, "Munozivei, ndinotenda kuti muti uyu uchange uri pano kwamazana namazana amakore." Nguva shoma yakapfuura ndakatarira muti wacho, changova chitsiga.

"Nokuti pano hatina guta richagara nokusingaperi." Kwete, hapana chinhu panyika pano chaungatarira chinoenderera nokusingaperi. Chinofanira kuva namagumo. Chinhu chose chinofa chinofanira kupa nzvimbo kune chisingafi. Naizvozvo hazvina mhosva kuti tinovaka migwagwa yedu zvakanaka sei, kana kuti zvatinazvo tinozvinatsa zvakadini, zvose zvinofanira kuguma, nokuti pano hapana chinoramba chiripo. Zvisingaonekwi chete ndizvo zvinoramba zviripo.

Ndinorangarira imba yataigara, yakanga iri imba sharu yamapango yakanamwa nedhaka. Nda. . .Dzimwe nguva vamwe havasati vamboona imba yakanamwa nedhaka. Asi yakanga yakanamwa yose nedhaka, uye matanda makuru akanga ari mumba iyi, ndakafunga kuti imba iyi ichamira kwamazana amakore. Asi, munozivei, nhasi paisimbova neimba iyoyo iko zvino pava nepurojekiti yokutovaka dzimwe dzimba. Pava nomutsauko mukuru. Zvinhu zvose zviri kushanduka. Asi. . .

Ndaisiona baba vangu, vakanga vari vapfupi, vane muviri wakasimba, vakasimba chaizvo, vakanga vari mumwe wavanhu vakasimba kwazvo wandaiziva. Ndakasangana naVaCoots, mukuru aisimboshanda navo, aiita basa rokutema miti, uye gore rapfuura, uye vaCoots ishamwari yangu yakanaka, uye mudhikoni mukereke yeFirst Baptist, vakati kwandiri, "Billy, unofanira kunge uri munhu akasimba kwazvo."

Ini ndikati, "Kwete, handisi, VaCoots."

Ivo vakati, "Dai wakafanana nababa vako, ungadai wakasimba." Vakati, "Ndakaona murume uyu, airema zana namakumi mana emapaundi, achikwidza danda mungoro ari ega, danda richirema mazana mapfumbamwe emapaundi." Vaiziva maitiro acho. Vakanga vakasimba. Ndaivaona vachiuya kuzogeza nokugadzirira kudya, apo pavanenge vadanwa naMai.

Takanga tine muti wakanga wakura womuapurosi pamberi pechivazhe chedu, nemimwe mitatu kana mina yaitevedzana nechokuseri. Zvino pamuti wapakati pakanga paine chionioni, chakatsemuka, girazi, hombe. Zvino rakanga rakaroverwa pamuti nezvipikiri. Zvakaita sezvamungati imi vamwe vavezi vakaterera, "hen'a yamabhachi." Zvipikiri zvakanga

zvakakombamiswa kuti girazi riturikwe panzvimbo yaro. Pakanga paine kamu yesimbi. Vangani vati vamboona simbi yakare . . . kamu yesimbi yakare? Ndiri kutoiona izvozvi.

Zvakare pakanga paine kabhenji kokugezera, chitara chine gumbo rakatenuka, chakadzimikirwa pamuti. Nekapombi, kasharu, kesuruferi kataipomba ipapo, tichigeza pamuti uyu. Amai vaisitora masaga echibage vachigadzira matauro. Aripo here akamboshandisa tauro resaga rechibage? Zvakanaka, ndiri kunzwa kunyevenuka nokusununguka zvino. Uye aiva matauro makuru, akaomarara! Zvino pavaitigezesa isu vana, vaiita . . . sokunge vari kusvuura ganda pose pavaikwiza. Ndinorangarira tauro ramasaga echibage iri. Vaibvisa dzimwe shinda dzaro voita maresi, kuti varishongedze.

Vangani vakambovata parupasa rweshanga? Zvakanaka, Re—regai nditaure! Vangani vanoziva piro youswa. Zvakanaka, Hama Glover, iko zvino ndasununguka chaizvo, zvechokwadi! Rupasa rweshanga, zvino, haisi nguva yakareba kubva pandakapedzisira kuvata paruri, zvino yaiva . . . O-o, u—unorara zvakanaka, ino tonhorera. Munguva yechando vaitora nhovo yakaitwa neminhenga torara pairi, munoziva, pozotorwa tende yoiswa pamusoro pedu tofukidzwa nokuti chando chaivhuvhuta chichipinda na—na—napamitswe yemba, munoziva, matombo akanga akatsikirira chaifukidza aisimudzwa nemhepo, munoziva, chando chofuridza chichipinda naipapo. Uye, o-o, ndinozvirangarira kwazvo izvozvo.

Uyevo Baba vakanga vaine bhurasho rokubvisisa ndebvu. Ini . . . Zvino izvi zvichakukatyamadzai. Raigadzirwa namashanga echibage, bhurasho rokubvisisa ndebvu ramashanga echibage. Vaitora sipo yaamai yavanenge vagadzira, voizora kumeso nebhurasho iri ramashanga, voveura, nereza dzakare dzakati twi. Nomusi weSvondo vaitora mapisi ama—amapepa, voanamatidza pakora yavo, vaipfeka makora akaomarara saka vaiisa mapepa pamakora kuti fu—fu—furo risaende pakora yehembe. Makamboona zvichiitwa here izvi? Zvino, ini zvangu, ini zvangu!

Ndinorangarira kachitubu kaiva zasi, kwataienda kundotora mvura, taichera mvura nomukombe. Vangani vakamboona mukombe wemvura? Zvisinei, vangani vanobva kuKentucky, vari pano? Hongu, zvakanaka, onai vanhu vokuKentucky. Zvino, ini zvangu, ndi—ndiri pakati . . . Ndanga ndichifunga kuti kuna maOkies namaArkies chete, asi tarisai muone Kentucky iri kuuyavo muno. Zvakanaka, kwakawanikwa mafuta kuKentucky mwedzi mishoma yapfuura, munoziva, saka ndinofunga ndivo vamwe vavo vari kuuya kuno.

Ndichiri kurangarira Baba vangu pavaiuya vogeza kuti vadye, vaikunya maoko ehembe yavo, pamaoko mapfupi

makobvu. Zvino pavaikunya maoko kuti vageze, vachikupira mvura kumeso, tsinga dzaiti tande-tande mumaoko avo. Ndakati, "Munoziva, baba vangu vachararama kusvikira vava nezana ramakore namakumi mashanu." Vakanga vakasimba chaizvo! Asi vakafa vaina makore makumi mashanu namaviri. Muri kuona? "Pano hatina guta rinogara nokusingaperi." Ndizvozvo. Hatirambi tiripo.

Iko zvino ngatitorei rwendo ruduku, tose zvedu. Mumwe nomumwe wedu ari pano ano rungano rwoupenyu hwake, senivo, uye zvakanaka kudzika mundangariro zvishoma. Hamufungi kudaro here? Ingodzokerai shure, tose ngatidzokere shure kwakanguva, shure kuzviitiko zvakaitika tichiri vana vadiki.

Zvino hechi chikamu chokutanga chetsananguro youpenyu hwangu. Ndichangoti batei izvozvo zvishoma, nokuti zviri mubhuku uye vazhinji venyu mune bhuku iri.

Ndakaberekwa muimba yamapango, mumakomo okuKentucky. Pakanga paine imba imwe chete yataigara, pasina dehwe kana zvakadaro pasi, pakanga pasina kunyange mapuranga pasi, raingova ivhu. Taiva nechitsiga, chitsiga chakadimurwa pamusoro china makumbo matatu, ndiyo yakanga iri tafura yedu. Isu vana vaBranham taiungana ipapo, pamberi peimba yedu, taitamba tichiumburuka muguruva, posara pakaita sopaumburukira boka remhuka, munoziva, navanun'una vangu. Takanga tiri vapfumbamwe, nomusikana mumwe chete, zvino aiva nenguva yakaomarara pakati peboka ravakomana. Tinofanira kumuremekedza nhasi nokuda kwezvinhu zvatakaita mazuva iwawo. Hapana kwaaigona kuenda nesu, taimudzinga, nokuti akanga ari musikana. Saka akanga asingazvidi, munoziva. Saka takanga tine . . . Uye zvose . . .

Rangarirai kuti patafura takanga tine cheya mbiri, dzakagadzirwa namakwati omuti. Yaingova miti yakabatanidzwa, makumbo ayo akasunganidzwa namakavi. Aripo here akamboona chigaro chamakwati omuti? Hongu. Uye ndichiri kunzwa Amai nazvino. O-o, shure kwenguva takazokwanisa kuva neimba yaiva napasi pamapuranga, amai vaina vana pamakumbo avo se*zvizvi*, vachitambisa chigaro ichi dhighidhi, dhighidhi, dhighi pasi. Ndinorangarira ndichitarira vana kuti vasabuda pazhe, amai vachiwacha kana kuita rimwe basa, vaitora chigaro vochigadzika chakachinjika pamukova, kuti vana vasabuda pazhe ivo vaenda kundochera mvura kuchitubu, kana kumwevo.

Uye Amai vaiva namakore gumi namashanu pandakaberekwa, Baba vaiva negumi namasere. Ndini ndakanga ndiri dangwe pavana vapfumbamwe. Vakanditaurira kuti mangwanani andakaberekwa . . .

Zvino, taiva varombo, varombo vavarombo. Uye imba yedu iyi yamapango yakanga isina hwindo. Yaiva negonhi diki romuti raizarurwa. Handifungi kuti makamboona imba yakadaro. Gonhi ramapuranga raizarurwa pachinhambo chehwindo, raizarurwa zuva rose ropfigwa manheru. Takanga tisina magetsi uye hataigona kushandisa parafini mumazuva iwawo, takanga tine chainzi "chibani." Zvino, handizivi kana muchiziva kuti chibani chakanga chakaita sei. Zvakanaka, ko imi . . . Uye makambotenga . . . makambovesa here muti womupani? Kungotora mhanda yomupani woitungidza woiisa pamuvharo, unobva wabvira. Zvino iri . . . raibudisa utsi zvishoma, asi zvisinei makanga musina fenicha, yainzi, ingasvibiswa noutsi. Saka imba . . . yamapango ndiyo yaisvibiswa noutsi. Utsi hwaikwira zvakanaka nokuti denga rakanga rakakura zvokuti utsi hwaikwira huchibuda. Naizvozvo rai . . .

Zvino ndakazvarwa musi wa—wa6 Kubvumbi, 1909. Zvino, munoziva, ndangoti pfuurei makore makumi maviri namashanu. Saka, mangwanani andakazvarwa, Amai vanoti vakazarura hwindo. Zvino, kwakanga kusina vana chiremba, paiva nambuya vanobatsira pakupona. Zvino . . . Mbuya ava vaiva ambuya vangu. Saka pandakazvarwa ndokutanga kuchema, uye—uye Amai vaida kuona mwana wavo. Uye—uye ivo pachavo vakanga vari mwanavo. Zvino pavakazarura hwindo, mangwanani-ngwanani, nguva dzingaita 5 o'clock. Zvino pa . . . Pakanga paine kashiri kakamhara pachikwenzi. Sezvamakaona mufananidzo wacho uri mu—mubhuku retsananguro youpenyu hwangu. Kadhimba aka kakagara ipapo kachirira nesimba rako rose.

Ndakagara ndichifarira kadhimba. Zvino, imi vakomana vakaterera muredhiyo, musapfura shiri dzangu. Maona, idzo—idzo—idzo . . . Idzodzo ishiri dzangu. Makambonzwa here rungano rwedhimba, kuti yakawana sei chipfuva chayo chitsvuku? Ndombomira pano zvishoma. Kuti yakawana sei chipfuva chitsvuku . . . Kwaiva naMambo wamadzimambo akanga ava kufa rimwe zuva ari paMuchinjikwa, zvino Achitambudzika hapana akauya kwaAri. Hapana akaMubatsira. Zvino paiva nakashiri kaida kubvisa zvipikiri paMuchinjikwa, kakaramba kachienda paMuchinjikwa kachiedza kudzupura zvipikiri. Kaiva kaduku zvokuti hakana kukwanisa kuzvidzupura, nokudaro chipfuva chakabva chatsvukiswa neropa. Kubvira ipapo chipfuva chayo chitsvuku. Musaipfura, vakomana. Regai yakadero.

Yakanga yakamhara pahwindo, ichirira namaririre adzinoita. Uye—uye Baba vakazarura hwindo. Pavakarizarura, Chiedza chiya chamunoona pamufananidzo chakabva chapinda naipapo, ndizvo zvinotaura amai vangu, chikamira pamusoro pomubhedha. Ambuya vakashaya zvokutaura.

Zvino, isu . . . takanga tisiri mhuri yainamata. Vanhu vokwedu Makatorike. Ini ndiri muIrishi kumativi ose. Baba vangu muIrishi chaiye, Branham. Amai vangu ndovokwa Harvey; kungoti chete, baba vavo vakawana mudzimai wechiCherokee Indian, saka izvozvo zvakakanganisa ropa rechiIrishi zvishoma. Zvino Baba naMai vakanga vasingaendi kuchechi, vakaroorana vasinganamati uye vakanga vasina kwavainamata zvachose. Uye kumakomo ikoko kwakanga kusina kunyange chechi yeKatorike. Saka vakauya navakatanga kusvika muno, vokwaBranham vaviri, kubva pana ivavo ndipo pakabuda rudzi rwose rwokwaBranham; ndiro dzinza remhuri.

Zvino vakazarura . . . Pavakazarura hwindo iri Chiedza ichi ndokumirapo, vakashaya chokuita. Baba vakanga vazvitengera (ndiMai vakandiudza) hovhorosi itsva kuitira chiitiko ichi. Vakanga vakamira ipapo . . . vakagumbata maoko mueproni yehovhorosi tsaru, seyaishandiswa navagari vomumasango navaitema mapango mumazuva iwayo. Izvi zvakavatyisa.

Zvino, shure kwokunge ndava namazuva anenge gumi, kana akadero, vakaenda neni kuchechi yeBhaptist yainzi "Opossum Kingdom," Opossum Kingdom Baptist church. Paita zita apa. Kwaiva nomuparidzi wenzvimbo iyi, muparidzi wechiBhaptist aiuya kamwe chete pamwedzi miviri. Ipapo . . . Vanhu vaiita sevhisi pamwe chete, voimba nziyo, asi vaiparidzirwa nenguva iri kure nomuparidzi aifamba munzvimbo iyi. Vaimubhadhara gore rimwe nerimwe nesaga ramanhanga nezvimwevo zvinhu zvakadero, munoziva, zvaiunganidzwa navanhu kuti vamupe. Muparidzi iyeyu akauya, akandinyengeterera ndichiri kakomana kadiki. Ndiko kwakava kutanga kwangu kuenda kuchechi.

Ndava negore kana . . . ndangoti pfuurei makore maviri, ndakaona chiratidzo chokutanga.

Zvino, vakanga vazvishambadzira munzvimbo dzamakomo kuti "Chiedza ichi chakauya." Saka vakaedza kufungidzira kuti chaiva chii. Vamwe vanhu vakati chinofanira kuva chiedza chezuva chaipenya chichibva pagirazi. Asi makanga musina girazi. Zuva rakanga risati rabuda, akanga achiri mangwanani–ngwanani, nguva dzafaifi. Uye zvino, o–o, vakangoZvisiya. Zvino ndava kukwanisa . . . makore matatu . . .

Zvino, ndinofanira kutendeka. Pane zvinhu zvandisingadi kutaura, ndinoshuva kuti dai ndazvisiya kutaura nezvazvo. Asizve, kutaura chokwadi, unofanira kutaura chokwadi kana zviri pamusoro pako kana kuti hama dzako. Tendeka pazviri, uye zvinozogara zvakangodaro.

Baba vangu vakanga vari kure nokuva munamati. Vaiva mugari womumakomo chaiye aigaronwa, nguva dzose. Zvino vakambopinda dambudziko rokurwa, varume vaviri kana

vatatu vakaita savachafa vachirwa, kupfurana, nokuchekana namapanga, pane mamwe mabiko mumakomo. Baba vakanga vari mumwe wavatungamiriri vokurwa uku, nokuti pane shamwari yavo yakanga yakuvadzwa, ndokunge yarova mumwe munhu nechigaro. Zvino . . . Murume uyu akabudisa banga ava kuda kundobaya shamwari yaBaba yaiva pasi, pamwoyo, Baba ndokupindira. Kunofanira kuva kwaiva kurwisana kwakaipisisa kwazvo, nokuti, kubva kose nokuBurkesville, mamaira mazhinji, vakatumira mupurisa ari pabhiza, achitsvaga Baba.

Saka murume uyu akapotsa afa. Zvichida pane hama dzake dzakateerera. Ndava kutaura zita rake, Will Yarbrough ndiro raiva zita rake. Dzimwe nguva . . . Ndinofunga vamwe vavo vari kuCalifornia, vanakomana vake. Asi aiva nehasha, ari murume ane simba, akauraya mwanakomana wake nebango refenzi. Saka a—aiva murume ane simba kwazvo uye akaipa. Naizvozvo pakava nokurwa kukuru namapanga pakati pake naBaba. Baba vangu vakaita savachamuuraya, nokudaro vakatiza vakabva muKentucky ndokuvambuka rwizi kundogara kuIndiana.

Vakanga vano mukoma wavo aigara, panguva iyoyo, muLouisville, kuKentucky, akanga ari mutevedzeri womukuru wekambani yeWood Mosaic Saw Mills muKentucky, muLouisville. Saka Baba vakaenda kundoona mukoma wavo. Baba ndivo vaiva muduku pavakomana, pavana gumi navanomwe. Saka vakaenda Rundotsvaga mukoma, vakandogarako kwenguva ingaita gore. Havaikwanisa kudzoka, nokuti vomutemo vaivatsvaka. Saka vakazotinyorera tsamba, yakaiswa rimwe zita, nokuti vakanga vaudza amai kuti vaizoziva sei kuti yabva kwavari.

Ndinorangarira rimwe zuva chitubu chakanga chiri seri kwemba (imba yamatanda). Zvino—zvino munguva iyoyo . . . Paiva nemipfumbamwe . . . Ini nomunun'una anonditevera takasiyana nemwedzi gumi nomumwe chete, iye akanga achiri kukambaira. Ndakanga ndine dombo guru muruoko rwangu, ndichiedza kumuratidza kuti ndinokwanisa zvakadini kuripotsera mumatope, makanga musingachabudisi mvura pachitubu ava madhaka. Ndakanzwa shiri, ichirira mumuti. Ndakatarisa mumuti uyu shiri iya ndokubva yabhururuka, zvino, payakaenda, Izwi rakataura neni.

Zvino, ndinoziva kuti munofunga kuti handingagoni kurangarira izvozvo. Asi Ishe Mwari Mutongi, wenyika namatenga nazvose zvirimo, vanoziva kuti ndiri kutaura chokwadi.

Shiri iyi, payakabhururuka, Izwi rakabva pakanga paine shiri iyi mumuti, semhepo inovhuvhuta muchikwenzi, Rikati, "Uchagara pedyo neguta rinonzi New Albany." Zvino

ndakagara, kubva ndichina makore matatu kusvikira pari zvino, munzvimbo ingaita mamaira matatu kubva muNew Albany, muIndiana.

Ndakaenda ndikandoudza amai vangu pamusoro pazvo. Asi, vakangofunga kuti ndanga ndichirota kana zvimwe zvakadaro.

Mushure takatamira kuIndiana Baba ndokushandira mumwe murume, VaWathen, murume wakanga akapfuma. Ndiye mwene weWathen Distilleries. Akanga ane mugove mukuru. Ishoroma chaiyo muLouisville Colonels no—nomubaseball, nemitambo yakasiyana. Saka taigara pedyo naipapo. Zvino Baba somurombo, asi vasingagoni kugara vasinganwi, va—vakatanga kubika hwahwa mu—mubikiro.

Izvi zvakandiomera nokuti ndini ndakanga ndiri mukuru pavana. Ndaifanira kuendesa mvura kubikiro iri, ndichindoritimudza vachibika hwahwa. Ndokubva vatanga kuhutengesa, shure kwezvo vakazova namamwe mabikiro maviri kana matatu. Zvino, ndicho chikamu chandisingadi kutaura, asi ichokwadi.

Uye ndinorangarira rimwe zuva, ndichibva kudura, ndichiuya kumba, ndichichema. Seri kwomusha kwakanga kune kadziva, chaka . . . kwavaitora chando. Vazhinji venyu munorangarira pavaitora mabwe echando vachimaisa mumafufu amatanda emiti yachekwa. Zvisinei, ndiwo machengeterwo aiitwa mabwe echando naVaWathen kumamisha. Zvino Baba vaishanda sa—sadhiraivha wavo, dhiraivha wavo. Vaisiti kana kadziva aka kazara nehove vaienda kundocheka mabwe echando awa vouya nawo voaisa mafufu amatanda emiti yachekwa, zvino mabwe echando awa aiti kana onyungudika munguva yezhizha paaienda pasi, ainge akachena, akada kuita semvura yomunyanza, uye vaizoishandisa, kwete kuinwa, asi kuchengetedza mvura ichitonhora, vaiisa mabwe awa akapoteredza migomo nokutonhodza mukaka, nezvimwe zvakadaro.

Rimwe zuva ndakanga ndakatakura mvura ndichibva nayo seri kwaiva nepombi, yaiva chinhambwe chiduku. Ndakanga ndichizhambatata kuchema, nokuti ndanga ndabva kuchikoro uye vamwe vakomana vose vakanga vaenda kudziva, kundoraura. Ndaida kuraura chaizvo. Saka vose vaindoraura kusara kwangu, uye ndaifanira kuchera mvura yebikiro. Hongu, ini zvangu, ndimai vakonzera izvi, ndaidziviswa. Zvino ini . . . Zvakanga zvakandiomera. Uye ndinorangarira ndichienda nechigunwe chakakuvara, zvino ndakanga ndine guri rebarwe rakasungirirwa pasi pechigunwe kuti chisaende guruva. Aripo here akambozviita? Kungoisa chiguri pasi pechigunwe se*izvi* wosungirira netambo. Chigunwe chaibva chamira somusoro wekamba, munoziva, chakatarisa mudenga.

Waigona kunditevera kwose kwandaienda, ndine chiguri ichi pasi pechigunwe changu; ndakachisungirira, munoziva. Ndakanga ndisina shangu dzokupfeka. Saka hataipfeka shangu, dzimwe nguva hafu yenguva yechando. Kana taipfeka, dzaingova . . . dzokungononga, dzimwe nguva dzokupiwa navamwe. Hanzu taingowana dzataipiwa, namasosaiti anobatsira vanhu.

Ndakamira pasi pomuti uyu, ndokugarapo ndichingochema (maiva muna Gunyana) nokuti ndaida kuenda kundoredza, ndaifanira kuchera mvura yakawanda nezvimagaba zveshuga, zvakareba se*izvi*, kufanana nehafu yegaroni, nokuti ndakanga ndiri mukomana wamakore manomwe. Ndaisvikoidurura mubhavhu guru ndodzokera ndondochera zvakare mamwe maviri, ndichiichera. Ndiyo mvura yataiva nayo. Uye vaida kuzobika doro rechibage husiku ihwohwo, Baba navarume ava, pamba pedu.

Uye ndakanga ndichichema, pakarepo ndokunzwa chimwe chinhu chichiita ruzha sechamupupuri, zvakada kudai (zvino, ndinovimba hazvisi kunyanya kungwaudza), zvaiti "Whooooosssssh, whooooossssh," ruzha rwakadaro. Zvakanaka, kwakanga kwakanyarara, ini ndokuringa-ringa. Uye munozivei, chaiva chamupupuri chiduku, ndinofunga kuti munopa zita rokuti dutu remhepo? Muchirimo chinosimudza marara muminda yechibage, munoziva, mashizha nezvimwe zvakadaro, kana chando chava kusvika, mashizha nezvimwe zvinotanga kushanduka. Ndakanga ndiri munyasi momuti mukuru womupoplar, uri pakati pedura ne—nemba. Saka ndakanzwa ruzha urwu. Ndakatarisa-tarisa, kwakanga kwakanyarara sezvakaita mumba muno. Hapana kana shizha raipepereka, kana napaduku. Ndikafunga kuti, "Ruzha urwu ruri kubva kupiko?" Zvakanaka, ndakafunga kuti, "Runofanira kuva ruri kure napano." Ndaiva mukomana mudiki. Ruzha rukaramba ruchikura nokukura.

Ndakasimudza tumabhagedhi twangu ndikambochemazve kwakanguva ndikatanga kufamba nenzira, ndakanga ndambozorora. Ndichangoti fambe nhanho shomanana, kubva muzasi momuti mukuru uyu, uye, o-o, zvangu ini, pakaita ruzha rwokuvhuvhuta. Ndakacheuka kuti ndione, nechapakati tichikwira kumusoro kwomuti pakanga pane chimwe chamupupuri, chaivhuvhuta mumuti iwowo chichingotendererapo, chichizunguza mashizha. Zvakanaka, ndakafunga kuti hapana chinoshamisa apa munguva iyi yegore, chando choda kusvika, ko, zvinyamupupuri izvi zvinovapo. Zviduku . . . Tinozvidaidza kuti "chinyamupupuri." Uye zvi—zvinosimudza guruva. Munozviana murenje zvakadai. Zvimwe chete. Saka ndakatarisa, asi hachina kubva. Kazhinji chinongovhuvhuta nguva duku, choenda, asi ichi chakanga chatovhuvhuta kwamaminetsi angaita maviri kana kupfuura.

Zvakanaka, ndakatanga kufamba nenzira zvakare. Uye ndakacheuka kuti ndichitarise zvakare. Uye paChakaita zvakare, Inzwi romunhu rainzwika serangu iri, rakati, "Usazonwa, usazoputa, kana kuzosvibisa muviri wako nenzira ipi. Pachazova nebasa rokuti uite kana wakura." Ko, zvakandityisa kunge ndichafa! Munogona kufunga kuti somukomana mudiki ndakanzwa sei. Ndakadonhedza tumabhagedhi twuya, ndikamhanyira kumba nesimba rangu rose, ndichizhamba nenzwi rangu rose.

Kwakanga kune nyoka macopperheads mudunhu iroro, nyoka, uye dzine poyizeni. Amai vakafunga, kuti dzimwe nguva ndichiuya padyo negadheni ndatsika nyoka vakamhanya kuzosangana neni. Ndakakwakukira mumaoko avo, ndichizhamba, ndichivambundira nokuvasveta. Ivo vakati, "Waita sei, warumwa nenyoka here?" Vakanditarisa pose-pose.

Ini ndikati, "Kwete, Amai! Pano murume ari mumuti uyo."

Ivo vakati, "O-o, Billy, Billy! Zvaita sei?" Zvino vakati, "Wambozorora ukakotsira here?"

Ndikati, "Kwete, amai! Pano murume ari mumuti umo, Andiudza kuti ndisamwe kana kuputa."

"Kumwa doro ne—nezvimwe zvakadaro." Uye ndakanga ndiri kuchera mvura kuendesa kubikiro rehwahwa hwemoonshine, nguva iyoyo. Uye Akati, "Usazombomwa kana kusvibisa muviri wako nenzira ipi zvayo." Itsvina, munoziva, uye mwana wangu. . . hujaya hwangu namadzimai. Uye pakuziva kwangu, handina kana nguva imwe zvayo kuwanirwa mhosva yorudzi urwu. Mwari akandibatsira pazvinhu izvi, uye pandichaenderera mberi muchazviona. Nokudaro, "Usamwa kana kuputa, kana kusvibisa muviri wako, nokuti pane basa rauchaita kana wakura."

Zvakanaka, ndakaudza Amai izvozvo, ivo va—vakangondiseka. Uye ndaingoita sokuvhunduka-vhunduka. Vakadana chiremba, chiremba akati, "Zvakanaka, kungosagadzikana bedzi, ndizvozvo chete." Saka vakangoti ndirare. Handina, kuzombopfuura napamuti iwoyo zvakare, kubvira musi iwoyo kusvikira nhasi. Zvakandivhundusa. Ndakazoshandisa rimwe divi regadheni, nokuti ndaifunga kuti muno munhu mumuti iwoyo Aitaura neni, Inzwi guru rakataura.

Mushure mokunge kwapera mwedzi izvi zvaitika, ndaitamba panze notumatombo ndine vanun'una vangu, pachivanze mberi kwemba. Uye pakarepo ndakava namanzwiro mumuviri asinganzwisisiki. Ndakarega kutamba ndokugara pasi pomuti. Uye takanga tiri mumahombekombe oRwizi Ohio. Uye ndakatarisa zasi kuJeffersonville, ndikaona bhiriji

richisimuka richichinjika, rwizi urwu, richichinjika rwizi. Uye ndakaona varume gumi navatanhatu (ndakavaverenga) vakadonhapo vakafa pazambuko irori. Ndakamhanya nokukurumidza ndikandotaurira amai, ivo vakafunga kuti ihope. Asi vakazvichengeta mupfungwa, uye makore makumi maviri namaviri shure kwaizvozvo Menisiparati yakavaka Bhiriji zvino (vazhinji venyu ramunosevenzesa pamunoyambuka) rikachinjika panzvimbo pakare ipapo, uye varume gumi navatanhatu vakafa vachivaka bhiriji irori parwizi urwu.

Hazvisati zvambotadza kuva chokwadi chakakwana. Sokuona kwamunoZviita pano, Zvakagara zvakadaro nguva yose.

Zvino, vaifunga kuti kungosagadzikana. Inivo, ndiri munhu anongovhunduka-vhunduka, ichokwadi. Kana, mukacherechedza, vanhu vo—vomweya vano kusagadzikana.

Tarisai vadetembi navaprofita. Uye tarisai zvakare William Cowper akanyora rwuyo runo mukurumbira, "Riripo tsime rizere neRopa, raJesu." Makambo . . . Munoziva rwuyo urwu. Ndakasvika paguva rake mazuva mashoma achangopfuura. Hama Julius, ndinotenda, handizivi, aiwa . . . hongu, ndizvozvo, ndivo vatakanga tinavo paguva rake. Uye—uye ipapo, apedza kunyora rwuyo urwu, kufemerwa kwakamusiya, akatsvaga rwi—rwizi rwokuzviurayiramo. Muri kuona, mweya wakanga wamusiya. Vanhu vakaita savadetembi navanyori nava . . . aiwa . . . ndinoreva vaprofita.

Tarisai Eria, paakamira pagomo akadana mwoto kubva kudenga uye akanamata mvura ikanaya. Zvino Mweya pawakamusiya, akatiza atyisidzirwa nomudzimai. Uye Mwari akazomuwana avanda mubako, kwapera mazuva makumi mana.

Tarisai Jona, akazara nokufemerwa Ishe pavakamuzodza kuti aparidze muNinivha, zvokuti gu—guta rakanga rakakura seSaint Louis rakatendeuka namasaga. Uyevo Mweya pawakamusiya, chii chakaitika? Tinomuona ari mugomo Mweya wamusiya, achinamata kuti Mwari atore hupenyu hwake. Uye, muri kuona, kufemerwa. Uye kana zvinhu izvi zvichiitika, pane . . . pane zvazvinoita kwauri.

Ndinorangarira ndichikura. Ndava jaya. (Ndichakurumidza kuti ndipedze munguva diki iri kutevera.) Ndava jaya ndaifunga samajaya ose. Ini . . . ndava kuenda kuchikoro, kwandakaona vasikana vaduku. Munoziva, ndainyara zvikuru, uye munoziva. Uye pakupedzisira nda—ndakazozviwanira musikana wanguvo. Uye sezvinongoita vakomana vose, vana makore angaita gumi namashanu, ndinofunga. Uye—uye zvakare, o-o, akanga akanaka. Imiwe,

akanga aine maziso senjiva, namazino machena-chena, mutsipa unenge wedambiramurove, zvakare iye—iye akanga akanaka chose.

Uye mumwe mukomana, iye . . . taiva shamwari chaizo, saka akatora motokari yababa vake sharu T-Ford, ndokundovhakacha navasikana vedu. Uye pane kwataizoenda navo, nemotokari. Takatenga peturu, inokwana magaroni maviri. Taitosimudza vhiri rokumashure kuti ikwirire kuti tikirenge igomuka. Handizivi kana muchazvirangarira izvi kana kwete, munoziva, kuikirenga. Asi ta—taifamba zvakanaka chaizvo.

Uye ndakanga ndine mari shomanana muhomwe, ndokumira pane imwe nzvimbo tikatenga . . . waikwanisa kutenga sangweji nesusupenzi. Saka, o-o, ndakanga ndakapfuma, ndaikwanisa kutenga mana! Maona? Shure kwokudya masangweji nokumwa kokakora. Ndakaenda ndikandodzosera mabhodhoro. Zvino ndakashamiswa, pandakadzoka, (vakadzi vakanga vatanga kupunzika kubva munyasha panguva iyoyo, kubva pahudzimai) mudiwa wangu akanga achiputa fodya.

Zvakanaka, ndakagara ndine mafungire angu pamusoro pomudzimai anoputa fodya, uye handisati ndamboshanduka pazviri kana napaduku kubvira ipapo. Ndizvo chaizvo. Ndicho chinhu chakanyanyozvidzika chaangaita. Uye ndizvozvo chaizvo. Zvino nda—ndakafunga ini . . . Zvino, kambani yefodya ingangondivenga nokuda kweizvi, asi, ndinokuudzai, manomano aDhiyabhorosi. Ndiyo mhondi hurusa nomuparadzi ati ambova munyika ino. Ndingada zvangu kuti mwanakomana wangu ave chidhakwa pano kuti ave muputi wefodya. Ichokwadi. Ndingatosarudza kuona mukadzi wangu akazvambarara pasi, akadhakwa, panzvimbo pokuti ndimuone ane mudzanga wefodya. Ndizvo . . .

Zvino, uyu Mweya waMwari uneni uyu, kana Uri Mweya waMwari (pamwe mungangopokana), imi munoputa fodya muno mukana muduku kana masvika, nokuti ndizvo . . . nguva dzose. Munozviona papurupeti pano, kuti Anozvitsiura sei. Chinhu chakaipisisa. Garai kure nacho. Madzimai, kana manga muchizviita, ndapota, muZita raKristu, ibvai pazviri! Inokuparadzai. Inokuurayai. Ino . . . I—ikenza yakawanda kwazvo.

Vana chiremba vanoedza kukuyambirai. Uye zvakare vanokutengeserai sei zvinhu zvakadaro! Mukaenda kuchitoro chemishonga mosvikoti, "Tenga . . . ndinoda kutenga kenza yamashereni mashanu." Ko, vanouya kuzokusungai. Asi ukatenga fodya yamashereni mashanu, uri kutotenga chinhu chimwe chetecho. Vana chiremba vanodaro. O-o, rudzi runopenga nokuda mari. Yakaipa chaizvo-izvo. Inouraya. Zvakaonekwa kudaro.

Zvino, pandakaona musikana akanaka uyu achiita zvokuchenjera-chenjera, fodya iri muruoko rwake, zvakaita kunge zvichandiuraya, nokuti ndaifunga kuti ndinomuda. Zvino ndikafunga kuti, "Zvisinei . . . "

Zvino, ndinonzi "munhu anovenga madzimai," munozviziva izvo, nokuti ndinoita sokunge ndinogaropesana namadzimai, asi kwete kupesana nemi Hanzvadzi. Ndinopesana namaitiro amadzimai echimanje-manje. Ndizvo chaizvo. Vakadzi vakanaka vanofanira kutsigirwa.

Asi ndichiri kurangarira chisviniro chedoro chababa vangu chichiri kushanda, ndaifanira kunge ndichichera mvura nezvimwe zvakadaro, ndichiona vasikana vane makore gumi namanomwe, kana gumi namasere, vaine varume vezera randava naro iko zvino, vakadhakwa. Uye vaitozovadzikamisa nokuvapa kofi isina mukaka, kuti vakwanise kusvika kumba vogobikira varume vavo kudya kwamanheru. O-o, zvinhu zvakadaro, ndakati, "Ini . . . " Ndizvo zvandakataura nguva iyoyo, "Havana kukodzera kupfurwa nebara idzva." Ndizvo chaizvo. Uye ndaivenga vakadzi. Ndizvo chaizvo. Uye ndinofanira kuzvichenjerera iko zvino, kuti ndirege kuramba ndichifunga zvimwe chetezvo.

Saka, asi zvino, mudzimai wakanaka idombo rinokosha mukorona yomurume. Anofanira kuremekedzwa. Iye . . . Amai vangu mudzimai chaiye, nomudzimai wangu zvimwe chetezvo, uye vakanakisa. Ndine zvuru zveHanzvadzi dzechiKristu dzandinoremekedza zvikuru. Asi va—vakakwanisa kuremekedza zvavakaitwa naMwari, humai nokuva mambokadzi, zvakanaka chaizvo. Ndicho chimwe chezvinhu zvakanakisisa chingapiwa naMwari kumurume, mukadzi. Kunze kworuponeso, mukadzi ndiye chinhu chakanakisa kana ari mukadzi kwaye. Asi kana asiri kwaye, Soromoni akati, "Mukadzi kwaye idombo rakakosha mukorona yomurume, asi a—akasindimara kana kuti asiri kwaye imvura muropa rake." Uye ndizvo chaizvo, ndicho chinhu chakaipisisa chingaitika. Saka mukadzi kwaye . . . Kana une mukadzi kwaye, hama, unofanira kumuremekedza zvikuru-kuru. Ndizvozvo, unofanira kudaro. Mukadzi chaiye! Zvakare, vana, kana muna amai chaivo vanogara pamba vachiedza kukuchengetai, vachikuwachirai mbatya dzenyu, nokukutumirai kuchikoro, vachikudzidzisai nezvaJesu, munofanira kukudza amai vakanakisa kudaro nezvose zviri mauri. Munofanira kuremekedza mai vakadaro, hongu, changamire, nokuti ndimai chaivo.

Vanotaura pamusoro pokusadzidza kuna vokumakomo eKentucky. Unozviona kudunhu riri kuno iri. Vamwe vakadzi vakuru vanokwanisa kuuya kuno kuHollywood kuzodzidzisa madzimai echimanje-manje marererwe avana venyu. Kurega mwana wake achiuya usiku vhudzi rakamonana-monana,

miromo . . . miromo, (munozviti kudini?) ponzi dzavanozora kumeso kwavo, dhirezi rakanamirana nomuviri, uye anga asipo usiku hwose, akadhakwa, hama, vanosvuura gavi pamuti womuhikori zvokuti haazombofa akaenda ikoko zvakare. Ndiri kukutaurirai, aizo . . . Uye dai izvi zvaiitwa navazhinji, mungadai mune Hollywood iri nane, norudzi ruri nane. Ndizvo chaizvo. Ichokwadi. "Kuedza kuva vechimanje-manje," izvozvo—izvozvo ndiwo mamwe amanomano aDhiyabhorosi.

Zvino, musikana uyu, pandakamutarisa, mwoyo wangu wakarwadza. Ndakangofunga kuti, "Anonzwisa tsitsi uyu."

Iye ndokuti, "O-o, uri kuda fodya here, Billy?"

Ini ndikati, "Kwete, hanzvadzi." Ndakati, "Handiputi."

Iye ndokuti, "Zvino, iwe wati haudhanzi." Vaida kuenda kudhanzi ini ndikaramba. Saka vakanga vati kune dhanzi uko, kwavaiti Sycamore Gardens.

Ini ndikati, "Kwete, handidhanzi."

Iye akati, "Zvino, iwe haudhanzi, hauputi, haumwi. Ko unofara nei?"

Ini ndikati, "Zvakanaka, ini ndinofarira kuredza uye ndinofarira kuvhima." Izvozvo hazvina kumufadza.

Saka akati, "Tora fodya iyi."

Ini ndikati, "Kwete, hanzvadzi, ndatenda. Handiputi."

Ndakanga ndakamira pamadhigadhi yemotokari. Paiva nemadhigadhi pamaFord akare, munorangarira, ndakanga ndakamira pamadhigadhi iyi, takagara kumashure, iye neni. Iye ndokuti, "Uri kureva kuti iwe hauputi fodya here?" Akati, "Isu vasikana tine kushinga kupfuura iwe."

Ini ndikati, "Kwete, hanzvadzi, handifungi kuti ndinoda kudaro."

Iye akati, "Ko, uri musikana iwe!" O-o, imiwe! Ndaida kuva Bill gomana rakaipa, saka zvechokwadi nda—ndakanga ndisingadi kuva musikana. Muri kuona, Ndaida kuva mutambi wetsiva ndichiwana mari, ndozvandaida kuzoita muupenyu. Saka ndakati . . . "Musikana! Musikana!"

Handina kukwanisa kuzvigamuchira, saka ndakati, "Ndipe kuno!" Ndakatambanudza ruoko rwangu, ndikati, "Ndichamuratidza kuti ndiri musikana here kana kwete." Ndakabudisa fodya iyi ndokuda kutungidza machisi. Zvino, ndinoziva muri . . . Zvino, handina mhosva kuti muchafungei, ndine mungava chete wokutaura chokwadi. Pandakatanga kubatidza fodya, ndatotsunga kuiputa sokutsunga kwandinako kusimudza Bhaibheri iri, muri kuona, ndakanzwa chimwe chinhu chichiti, "Whooooossssh!" Ndakaedza zvakare, ndikatadza kuisvitsa pamuromo wangu. Ndakabva ndatanga kuchema, ndikaikandira pasi. Vakatanga kundiseka. Uye

ndakabva ndafamba ndoenda kumba, ndakaenda nomumunda, ndokugaramo, ndichichema. Uye—uye hwakanga huri hupenyu hwakaoma.

Ndinorangarira rimwe zuva Baba vachidzira kurwizi navakomana. Munun'una wangu neni, taifanirwa kutora igwa tokwira nokudzika norwizi, tichitsvaka mabhotoro okuisa doro. Taipiwa susupenzi kana tawana mabhotoro gumi namaviri, murwizi. Uye Baba vakanga vaneni, vakanga vane rimwe rama . . . ndinofunga mabhotoro mahafu paindi. Pakanga pano muti wakawiswa nemhepo, zvino Baba . . . Uye murume wavakanga vainaye, ndaVaDornbush. Ndakanga ndine . . . Akanga ane igwa rakanaka, ndaida kushamwaridzana naye kuti ndizoshandisa igwa rake. Rakanga rine puranga rokukwasva rakanaka zvino rangu rakanga risina. Taingova namapuranga masharu okukwasva nawo igwa. Uye kana aindibvumira kushandisa igwa iro . . . Saka, akanga adzidzira zvokunama simbi naizvozvo akanga agadzirira Baba vangu masviniro avo. Nokudaro. . . . Vakaturika makumbo avo pamuti uyu, Baba ndokupinza ruoko muhomwe yokumashure ndokubudisa kabhotoro kedoro, ndokumutambidza iye ndokumwa, akadzosera Baba vakamwavo, vakagadzika padavi romuti. VaDornbush vakakatora, vakati, "Tambira, Billy."

Ndikati, "Ndatenda hangu, handimwi."

Iye akati, "Mwana wokwaBranham, asingamwi?" Vazhinji vavo vose, vakafa vakadhakwa. Iye akati, "Mwana wokwaBranham, asingamwi."

Ndikati, "Kwete, changamire."

"Kwete," Baba vakadaro, "Ndakabereka musikana mumwe chete."

Baba vangu kunditi musikana! Ndakabva ndati, "Ndipei bhotoro iro!" Ndakabvisa chivharo pamuromo waro, ndatsunga kurimwa, pandakatanga kuda kurisimudza ndakanzwa chaiti, "Whooooossssh!" Ndakadzosera bhotoro kwakare ndokutiza nomumunda, ndichichema. Pane chinhu chaiita kuti ndisadaro. Maona? Handingati ndakanga ndakanaka (ndakanga ndatsunga kutozviitavo), asi ndiMwari, nyasha, nyasha dzinoshamisa dzakandichengeta kuti ndisaita zvinhu izvozvo. Ndaida kuzviita, ini pachangu, asi Haana kunditendera.

Kwapera nguva ndakazova nomusikana ndava namakore angaita makumi maviri namaviri, akanga akanaka. Musikana aienda kuchechi, yeGerman Lutheran. Zita rake raiva Brumbach, B-r-u-m-b-a-c-h, rakabva pazita rinonzi Brumbaugh. Akanga ari musikana akanaka. Akanga asingaputi kana kumwa, kana—kana kudhanza kana kudini, musikana akanaka. Ndakafambidzana naye kwenguva yakati,

ipapo ndiine makore angaita makumi maviri namaviri. Ndakanga ndakachengeta mari yakakwanisa kuti ndizvitengere Ford, uye nda . . . taifambidzana. Uye nokudaro, panguva iyoyo, pakanga pasina chechi yeLutheran pedyo, vakanga vatama kubva kuHoward Park.

Naizvozvo kwaiva nomuparidzi, uya wakandigadza muMissionary Baptist church, Doctor Roy Davis. Hanzvadzi Upshaw vanova vakatumira Hama Upshaw kwandiri, kana kuti vakavataurira pamusoro pangu, Doctor Roy Davis. Uye vaiparidza, vaitungamirira First Baptist church, kana kuti—kuti . . . handifungi kuti iFirst Baptist church, kana kuti, yaiva Mission- . . . yainzi Missionary Baptist church kuJeffersonville. Uye vaiparidza panzvimbo iyoyo panguva iyi, zvino taienda kuchechi manheru, saka . . . tichidzoka. Handina kumbova nhengo yechechi iyi, asi ndaingoda kuenda nomusikana uyu. Nokuti pfungwa huru yaingova yokuti "kufambidzana naye," regai ndingotendeka.

Uye zvino ndichifambidzana naye, rimwe zuva ini . . . Aibva mumhuri yakakwirira. Ndakatanga kufunga kuti, "Munoziva, munoziva, handifaniri kupedza nguva yomusikana uyu. Hazvina—hazvina kunaka, nokuti musikana akanaka, uye ini ndiri murombo zvakare—zvakare ini . . . " Baba vangu vakanga vava kungorwara-rwara, uye ini—ini . . . Pakanga pasina nzira yokuti ndikwanise kuriritira musikana akadaro, akanga ajaira imba yakanaka yaiva namakapeti pasi.

Ndinorangarira kapeti yandakatanga kuona, ndakanga ndisingazivi kuti chii. Ndakanyenyeredza nokurutivi. Ndakafunga kuti chaiva chinhu chakanakisisa chandati ndamboona. "Vangaisa sei chinhu chakadaro pasi?" Ndiyo kapeti yokutanga yandakaona. Yakanga—yakanga iri imwe yezvinhu izvi . . . Ndinofunga zvinonzi "mameti." Dzimwe nguva ndingamadaidza zvisiri izvo. Chakaita "sorupasa" kana chinhu chinongosonanidzwa pamwe chete, choiswa pasi. Chakanakisa chegreen chitsvuku, neruva hombe pakati pacho, munoziva. Chakanga chakanakisa.

Ndinorangarira ndichiti ndi—ndinofanira kutora sarudzo yokuti ndomupfimba ndimuroore, kana kuti ndomusiya ndorega mumwe murume akanaka amuroore, munhu anokwanisa kumuitira zvakanaka, nokumurirtitira nokumuitira tsiye nyoro. Ini ndaikwanisa kumuitira tsiye nyoro, asi nda—nda—ndaingowana mashereni maviri paawa imwe chete. Saka handaikwanisa kumuriritira. Nenivo . . . Nemhuri yose yataizofanira kuchengeta, Baba vakanga vongorwara-rwara, uye ndaifanira kuchengeta mhuri yose, saka ndaiva panguva yakaoma zvikuru.

Saka ndakafunga kuti, "Zvakanaka, chinhu chandinofanira kuita kungomutaurira kuti ini—ini—(iye)—

ini—ini handicharambi ndichifambidzana naye zvakare, nokuti ndaimuremekedza zvikuru zvokusada kukanganisa upenyu hwake nokuramba achifambidzana neni." Ndokufunga kuti, "Dai pakava nomumwe anomuroora, vomisa musha wakanaka. Uye kana ndikatadza kumuroora, ndinenge—ndinenge ndichiziva kuti ari kufara."

Saka ndakafunga kuti, "Asi ini—handi—handikwanisi kumusiya!" Uye ndakanga ndi—ndiri pakaomarara. Uye zuva nezuva ndaifunga pamusoro pazvo. Saka ndainyara kumuvhunza kuti tiroorane. Manheru oga-oga ndaigadzirira pfungwa yangu kuti, "Nhasi ndiri kumuvhunza." Uye, ko, chii, zvipembenene, kana chimwe chinhu chiri . . .? Imi hama mose pamwe makava nezvakadai zvakaitika kwamuri munyaya iyi. Kusanzwa zvakanaka mauri, chiso changu chaipisa. Ini—ini ndakanga ndisingazivi. Ndaitadza kumuudza.

Saka ndinofunga munoshamiswa kuti ndakazoroora sei. Munozivei? Ndakamunyorera tsamba ndikamuudza. Zvino iye . . . Zvino, yakanga isina kunzi "kuna Hanzvadzi," yakanga yakarerekera (munoziva) kudivi rorudo. Chakanga chisiri chi—chibvumirano, chaiva chiri . . . nda—ndakanyora napandaikwanisa pose.

Ini ndaizeza amai vake zvishoma. Amai vacho vaiva . . . vaiva vane hasha. Asi, baba vake vakanga vari muDutch akapfava, mukuru akanaka. Vakanga vari mutungamiri wavanhu navashandi veraruwei, vachitambira mari ingaita mazana mashanu amadhora pamwedzi munguva iyoyo. Uye ini ndichishandira masendi makumi maviri paawa, ndoroora mwanasikana wavo. U-u! Ndakaziva kuti hazvaimboshanda. Amai vake vakanga vaka . . . Zvino, vaiva mudzimai akanaka. Uye va—vaiva vari mumwe wavaya vapamusoro-soro, munoziva, zvakangonaka-naka, munoziva, nokudaro vakanga vasina hanya neni. Ndakanga ndichingova mukomana murombo wokumusha asina kana nei zvake, uye vaifunga kuti Hope anofanira kufambidzana nomukomana ari nane, uye ini—ndi—ndinofunga vakanga vasingakanganisi. Uyevo . . . Asi ha—handina kuzvifunga panguva iyoyo.

Saka ndakafunga kuti, "Zvakanaka, zvino, handizivi kuti ndozviita sei. Ha—handikwanisi kukumbira baba vake, uye chokwadi ha—handisi kuzoenda kundokumbira amai vake. Uye ndinofanira kutanga ndavhunza iye." Saka ndakanyora tsamba. Uye mangwanani iwawo ndichienda kubasa, ndakaiposita. Kuiposita . . . Taienda kuchechi neChitatu manheru, apa akanga ari mangwanani oMuvhuro. Ndakaedza zuva rose reSvondo kumutaurira kuti ndaimuda, asi handina kukwanisa kunyatsoshinga kuzviita.

Saka ndakaiposita. Ndava kubasa musi iwoyo ndakafunga ndichiti, "Ko amai vacho vakabata tsamba iyi?" O-o, zvangu!

Ndakabva ndaziva kuti ndaparara kana—kana vakangoibata chete, nokuti vakanga vasina hanya neni. Zvino, ndaingonetseka nazvo.

Zvino pandakazoendako husiku hweChitatu, o-o, zvangu, ndakafunga kuti, "Ndichasvikako sei? Kana amai vake vakabata tsamba iya vachanditukirira, saka ndinovimba kuti akaiona." Ndakainyorera kuna "Hope." Ndiro raiva zita rake, Hope. Saka ndakangoti, "Ndochinyorera kuna Hope." Uye zvino . . . Uye ndakafunga kuti dzimwe nguva haisati yasvika.

Zvino ndaiziva kuti handingamiri kunze ndomuridzira bhera kuti abude panze. O-o, zvangu! Uye mukomana wose asina kushinga kwakakwana kwokuti asvike pamba ogogodza pamusuvo okumbira kuona musikana, haafaniri kufambidzana naye. Ndizvozvo chaizvo. Hupenzi. Zvakazvidzika.

Naizvozvo ndakamisa Ford yangu, munoziva, ndakanga ndaigeza. Saka ndakandogogodza pamusuvo. Imi woye, amai vake vakauya kumusuvo! Ndakatadza kufema zvakanaka, ndikati, "Ko—ko—ko makadini, Mai Brumbach?" H-e.

Ivo vakati, "Wakadiniko, William."

Ndakafunga kuti, "Uh-o-o, 'William'!"

Ndo—ndokubva vati, "Pindaka?"

Ndikati, "Ndatenda." Ndakapinda mukati. Ndikati, "Ko Hope agadzirira here?"

Uye pakarepo Hope akabva apinda achisvetuka-svetuka mumba, aingova musikana wamakore gumi namatanhatu. Akati, "Mhoro, Billy!"

Ini ndikati, "Mhoro, Hope." Ndikati, "Wagadzirira here kuenda kuchechi?"

Iye akati, "Imbomira zvishoma."

Ndakafunga kuti, "O-o, zvangu! Haana kuiona. Haana kuiona. Zvanaka, zvanaka, zvanaka. Hope haana kuiona naiyevo, saka zvichanaka, nokuti dai aiona angadai andiudza." Saka ndakabva ndadekara.

Saka patakazobuda muchechi, ndakangofunga kuti, "Ko kana akaiona?" Muri kuona? Uye handina kugona kunzwa zvaiparidzwa naDoctor Davis. Ndakamutarisa, ndikati, "Pamwe ari kungozvidzora, nokuda kwokumupfimba, achazonyatsondiramba kana tabuda panze." Uye handina kukwanisa kunzwa zvaitaurwa neHama Davis. Nda—ndaimutarisa, ndoti, "Zvangu ini, handidi kumusiya, asi . . . Uye ini—ini . . . tichaona maperero azvo."

Saka chechi yapera takatanga kufamba munzira pamwe chete, tichienda kumba, uye—uye takafamba takananga kuFord yangu. Ndakamutarisa mumwedzi muchena,

munoziva, ndikaona kuti akanga akanaka. Vakomana, ndaimutarisa, ndofunga kuti, "Ini zvangu, ndinoda kuti ave wangu, asi ndinofunga hazvikwanisi."

Uye ndakati fambei pamberi, munoziva, ndomutarisa zvakare. Ndakati, "Ko—ko uri kunzwa sei manheru ano?"

Iye akati, "O-o, ndiripo zvangu."

Uye takamisa motokari yangu yeFord ndokubuda, munoziva, nokurutivi, takafamba ndokukona tava kuenda kumba kwavo. Uye ndakafamba naye tichienda kumukova. Ndakafunga kuti, "Munoziva, pamwe haana kuona tsamba iyi, saka ndochitozvikanganwa zvangu. Pane imwe vhiki zvakare." Saka ndakatanga kunzwa kufefeterwa.

Iye akati, "Billy?"

Ndikati, "He-e."

Iye akati, "Ndakatambira tsamba yako." O-o, zvangu ini!

Ndikati, "Wati wakaiona?"

Iye akati, "Uh-hu." Uye, akaramba achifamba, akanyarara.

Ndakafunga kuti, "Iwe mukadzi, nditaurire chimwe chinhu. Ndirambe kana kuti ndiudze kuti unofungei nokuda kwazvo." Ndokubva ndati, "Wa—wakaiverenga here?"

Akati, "Uh-huh."

Vakomana, munoziva maitire omukadzi anokusiya uchingofungidzira. O-o, nda—ndanga ndisingarevi kudaro, muri kuona. Maona? Asi, zvisinei, munoziva, nda—ndakangofunga kuti, "Ko sei usingatauri chinhu?" Maona, ndokuenderera mberi. Ndikati, "Ko wakaiverenga yose here?"

Uye iye . . . [Pakadzimwa mutepi—Mupepeti.] "Uh-huh."

Saka takanga tava kutosvika pamukova, ndikafunga kuti, "Vakomana, rega kundisvitsa pavharanda, nokuti handizokwanisi kuvatiza, saka chindiudza iko zvino." Uye ndakaramba ndakamirira.

Uye iye akazoti, "Billy, ndingada kuita izvozvo." Akati, "Ndinokuda." Mwari aropafadze mweya wake iko zvino, ari muKubwinya. Akati, "Ndinokuda." Ndokuti, "Ndinofunga tinofanira kutaurira mubereki wedu, vabereki vedu pamusoro pazvo. Haufungi kudaro here?"

Zvino ini ndikati, "Mudiwa, inzwaka, ngatikamurirane izvi napakati." Ndakati, "Ini ndichaudza baba vako iwe woudza amai vako." Ndichipa divi rakaoma iye, pakutanga izvi.

Iye akati, "Zvakanaka, asi iwe wotanga kutaurira Baba."

Ndikati, "Zvakanaka, ndichavaudza neSvondo manheru."

Uye zvino manheru eSvondo akasvika, ndakauya naye kumba kubva kuchechi ndika . . . Akaramba achingonditarisa.

Ndakatarisa, nguva yakanga yava hafu naini, nguva yokuti ndichienda yakanga yakwana. Zvino Charlie akanga ari patafura yake, achitaipa netapureta. Uye mai Brumbach vakanga vakagara mukona, vachiruka, munoziva, kungopesanisa kiroshi, munoziva. Handizivi kuti munozviti chii. Uye zvino vaiita zvakangodaro. Uye Hope akaramba achingonditarisa, ondichonya, munoziva, ononge dzera kuna baba vake. Uye ini . . . O-o, zvangu! Ndakafunga kuti, "Ko kana vakati, 'Kwete'?" Saka ndakabva ndananga kumukova, ndikati, "Zvakanaka, ndafanira kuti ndichienda zvino."

Ndakananga kumukova, iye ndo—ndokubva afambavo neni kuenda kumusuvo. Aigarouya kumukova onditi "uve nohusiku hwakanaka." Saka pandakaenda kumukova, iye akati, "Ko hausi kuvaudza here?"

Ini ndikati, "Huh!" Ndakati, "Chokwadi ndiri kuedza, asi ha—ha—handizivi kuti ndovataurira sei."

Iye ndokuti, "Ini ndodzokera mumba iwe wovadaidza panze." Saka akadzokera mumba ndokundisiya ndimirepo.

Ndikati, "Charlie."

Akatendeuka ndokuti, "He-e, Bill?"

Ndikati, "Ndingatauravo newe here zvishoma?"

Iye ndokuti, "Kwazvo." Akacheuka kubva patafura yake. Mai Brumbach vakamutarisa, ndokutarisa Hope, ndokuzonditarisavo.

Ndikati, "Mungabude panze here pavharanda?"

Iye akati, "Hongu, ndiri kubuda panze." Saka akabuda ndokuuya pavharanda.

Ndakati, "Chokwadi nhasi husiku hwakanaka, handizvo here?"

Iye ndokuti, "Hongu, ndizvozvo."

Ndikati, "Kunze kwanga kuchidziya."

"Hongu chaizvo," ndokubva anditarisa.

Ndikati, "Ndanga ndichishanda zvakanyanya," ndikati, "munoziva, kunyange maoko angu ava kutoita mhoni."

Iye ndokuti, "Unogona kumuroora hako, Bill." O-o, vakomana! "Unogona kumuroora hako."

Ndakafunga kuti, "O-o, zvava nane." Ndokuti, "Muri kunyatsorevesa here, Charlie?" Akati . . . Ndikati, "Charlie, tarisa uone, ndinoziva kuti mwanasikana wako, zvakare iwe une mari."

Saka akatambanudza ruoko rwake ndokundibata ruoko. Akati, "Bill, teerera, mari haisiriyo zvose muupenyu hwavanhu." Akati . . .

Ndakati, “Charlie, ini—ini ndinoshandira masendi makumi maviri chete paawa, asi ndinomuda iye anondida. Ndinoda kuvimbisa, Charlie, kuti ndichashanda kusvikira idzi . . . mhoni dzapera mumaoko angu, kuti ndimuriritire. Ndichatendeka kwaari nokukwanisa kwangu kwose.”

Iye ndokuti, “Ndinozvitenda izvozvo, Bill.” Akati, “Terera, Bill, ndinoda kukuudza.” Akati, “Unoziva, mufaro, haisi mari bedzi inodikanwa kuti pave nomufaro.” Ndokuti, “Ingomuitira zvakanaka chete. Uye ndinoziva kuti uchazviita.”

Ini ndokuti, “Ndatenda, Charlie. Chokwadi ndichaita saizvozvo.”

Zvino yakanga yava nguva yake yokuti achitaurira Amai. Handizivi kuti akazviita sei, asi takazoroorana.

Saka, takaroorana, hapana chataiva nacho, chokutanga nacho imba. Ndinofunga taiva namadhora maviri kana matatu. Saka tairenda imwe imba, yaiita madhora mana pamwedzi. Aiva, makamuri maviri. Uye pano mumwe munhu akatipa mubhedha unopetwa. Aripo here akamboona mubhedha wakare? Ndiwo watakapiwa. Uye ini ndakaenda kuchitoro cheSears and Roebucks ndikatenga tafura duku necheya ina, uye zvakanga zvi—zvisina kupendwa, munoziva, saka takangotenga izvozvo panguva iyoyo. Ndakazoenda kwaVaWeber, vaitengesa zvinhu zvakasiyana-siyana, ndokundotenga chitofu chokubikisa. Ndakabhadhara masendi makumi manomwe namashanu, zvimwe zvomukati ndakabhadhara dhora neimwe pamusoro. Takabva taisa zvinhu zvomumba. Ndinorangarira ndichidhirowa mufananidzo weruva reShamrock pacheya, pandakadzipenda. Uye, o-o, taifara, kunyange zvakadaro. Takanga tawanana, ndizvo zvaiva nebasa izvozvo. Zvakare Mwari, netsitsi dzaKe nokunaka kwaKe, takava vanhu vaifara zvikuru kupfuura vose vari panyika.

Ndakazoona izvi, kuti mufaro hauzi muupfumi hwenyika hwaunahwo, asi kuti unogutsikana zvakadini nezvawakagoverwa.

Zvino, shure kwenguva yakati kuti, Mwari akauya ndokuropafadza imba yedu, takava nomwanakomana. Zita rake ainzi Billy Paul, ari pano musevhisi ino. Shure kweizvi, kwapera mwedzi ingaita gumi nomumwe chete, Akatiropafadza zvakare nomusikana ainzi Sharon Rose, rakatorwa pashoko rinoti “The Rose of Sharon.”

Ndinorangarira rimwe zuva ndakanga ndachengetedza mari uye ndakanga ndichienda pazororo, kune imwe nzvimbo, kuPaw Paw Lake, kundoredza. Ndava munzira kudzokera . . .

Munguva iyi . . . ndasiya kutendeuka kwangu. Ndakatendeuka. Uye ndikagadzwa naDhokota Roy Davis,

muMissionary Baptist church, uye ndakanga ndava muparidzi uye ndine Tabhernekeri yandinoparidzira iko zvino kuJeffersonville. Uye ndaiva mufudzi wechechi iyi. Uye ini . . .

Pakanga pasina mari, ndakafudza chechi iyi kwamakore gumi namanomwe ndisingambowani kana sendi. Ndakanga ndisingatendi mukuto–. . .Takanga tisina kana nendiro yezvipo mairi. Uye chegumi chandaiwana kubasa, nokumwevo, ndaiisa mukabhokisi shure muchechi, pakanzi, pakanyorwa kunzi, "Sezvamakaitira kuno mumwe wavaduku vaNgu ava, makazviita kwaNdiri." Uye ndiwo mabhadharirwe akaitwa chechi. Takanga tapiwa makore gumi okuibhadhara, asi yakabhadharwa yose makore maviri asati akwana. Handina kumbotora kana zvipo hazvo.

Naizvozvo ndakachengetedza, o–o, madhora mashoma kuitira zororo rangu. Iye, aishandavo, kuFine's Shirt Factory. Musikana akaisvonaka. Pamwe guva rake rakazara nechando nhasi, asi achiri mumwoyo mangu. Ndinorangarira kuti akashanda zvikuru kuti andibatsire kuwana mari yakakwana kuti ndiende kundoredza.

Pandakanga ndava kudzoka kulake, ndakatanga kuona, ndichipinda muMishawaka nokuSouth Bend, Indiana, ndakatanga kuona motokari dzakanyorwa shure kwadzo, kuti, "Jesus Only." Zvino ndakafunga kuti, "Zvinoshamisa izvi, 'Jesus Only.'" Uye ndakatanga kuona zvinyorwa izvi. Zvakanga zvakanyorwa pose pose kubvira pamabhasikoro, maFord, maCadillac nedzimwe motokari dzakangodaro, "Jesus Only." Ndakatevera vamwe vavo, ndokusvika pachechi yakakura kwazvo. Uye ndakazoona kuti vakanga vari maPentekosti.

Ndakanga ndambonzwa nezvamaPentekosti, "Kuti vaiva boka vaipinzika vachizvambarara pasi nokupupira furo mumiromo," nezvimwe zvose zvavakanditaurira. Saka ndakanga ndisingadi kuva nechokuita nazvo.

Saka ndakavanzwa vachingoita zvinhu zvavo mukati imomo, ndikafunga kuti, "Regai ndipindemo." Saka ndakamisa Ford yangu sharu ndokupindamo, ndokunzwa kuimba kwakanakisa zvikuru kwawati wambonzwa muupenyu hwako! Ndakazoziva kuti paiva namachechi makuru maviri akasangana, imwe yainzi P.A.yeJ.C., imwe yacho P.A. yeW., vazhinji venyu mungarangarira masanga–. . .Ndinofunga vakabatana, iko zvino vava kunzi, vava kunzi United Pentecostal church. Zvino, ndakateerera vamwe vavadzidzisi vavo. Uye vakanga varipo, o–o, vachivadzidzisa pamusoro paJesu kuti Mukuru sei, uye kuti zvose zvakakura sei, napamusoro po"rubhabhatidzo rwoMweya Mutsvene." Ndakafunga kuti, "Ko vari kutaura pamusoro pei?"

Zvino, shure kwechinguva, mumwe munhu akasimuka ndokutanga kutaura nendimi. Zvino, ndakanga ndisati ndakambonzwa zvakadaro muhupenyu hwangu. Pakarepo mumwe mudzimai akauya achimhanya zvine simba kwazvo. Vose ndokusimuka ndokutanga kumhanya. Uye ndakafunga kuti, "Zvino, hama, chokwadi vanhu ava havana tsika muchechi!" Kuzhambatata nokudanidzira nokungodaro, ndikafunga kuti, "Ko iboka rakaita sei iri!" Asi, munozivei, chimwe chinhu pazviri, pandakaramba ndirimo, zvakaramba zvichindinakidza. Pane chaiita sechakanaka pazviri. Uye ndakatanga kuvacherechedza. Zvikaenderera mberi. Ndakafunga kuti, "Regai ndingotsungirira ndinavo zvishomana, nokuti ndi...Ndiri pedyo nomukova. Kana pakaita zvinovhundusa, ndinotiza nokumukova ndobuda. Ndinoziva pane motokari yangu, paseri apo."

Uye ndakatanga kunzwa vamwe vavaparidzi vavo, vaiva vadzidzi navanzveri chaivo. Zvino, ndakafunga kuti, "Zvakanaka izvi."

Saka nguva yokudya kwamanheru yakasvika, zvikanzi, "Munhu wose ngaauye kuzodya."

Asi ini ndakafunga kuti, "Regai ndione. Ndine dhora namashereni manomwe ane susupenzi yokuendesa kumba, saka Ini..." Ndiyo mari yandakanga ndasara nayo yepeturu. Iyoyo ndiyo yandakanga ndinayo yaizondisvitsa kumba. Uye ndakanga ndine Ford yangu, yaiva Ford yasakara yakanaka. Yakanga isina kudzokera shure, yakanga yakafanana neiri panze iyo, kungoti iyoyo yakanga yati sakarei. Zvino iyo... Ndainyatsotenda kuti Ford iyi yaigona kumhanya mamaira makumi matatu paawa, asi zvaireva kuti gumi namashanu kuenda *uku*, gumi namashanu kudzoka *uko*. Muri kuona, ukaasanganisa pamwe chete, unowana makumi matatu. Saka yaka...Ndakafunga kuti, "Zvakanaka, usiku huno ndichaenda zvino mumashure me..." Ndaimirira sevhisi yohusiku.

Uye, o-o, pano mumwe akati, "Vaparidzi vose, hazvinei kuti uri wesangano ripi, huyai mberi kuno." Zvino, takanga tiripo mazana maviri, ini ndakaendavo. Ndokunzi, "Pano, hatina nguva yokuti mose mugoparidza." Akati, "Ingopfuurai napano muchitaura kuti ndimi vana ani uye munobva kupi."

Sezvineivo, nguva yangu yakasvika, ndikati, "William Branham, Bhaptist. Jeffersonville, Indiana." Ndikapfuura.

Ndainzwa vamwe vose vachizviti, "Pentekosti, Pentekosti, Pentekosti, P.A. yeW., P.A.J.C., P.A.W., P..."

Ndakapfuura. Ndakafunga kuti, "Zvakanaka, ndini ndisiri wapano." Saka ndakagara pasi, ndikamirira.

Uye, musi uyu, kwakanga kuna vaparidzi, vechidiki, vakaparidza nesimba kwazvo. Zvino vakazoti, “Ari kutipa mharidzo yamanheru ano ndava . . .” Ndinotenda vakamuti “Eridha.” Uye vafundisi vavo, panzvimbo yokuvati “Mufundisi,” vakati “Eridha.” Vakadaidza imwe harahwa yechitema ikainda pamberi, yakanga yakapfeka rimwe ramabhachi akare avaparidzi. Handifungi kuti makamboriona iri. Rine besu refu serehangaiwa, munoziva, nekora yevelvet, aingova notubvudzi tuchena twakapoteredza musoro tushoma. Mukuru uyu ainzwisa tsitsi, akaenda mberi akamira se*zvizvi*, munoziva. Akamirapo ndokutendeukira kuvanhu. Uye apo vamwe vaparidzi vakanga vaparidza pamusoro paJesu noukuru . . . kuti Mukuru zvakaita sei, nezvakadaro, murume uyu akatora musoro wenyaya yake kuna Jobho. “Wakanga uripi pandakateya nheyo dzenyika, apo nyeredzi dzamangwanani dzakaimba pamwe chete uye Vanakomana vaMwari vakadanidzira nomufaro?”

Ndakafunga kuti, mukuru uyu, “Sei vasina kuita kuti vamwe vechidiki vaparidze?” Kukura . . . nzvimbo iyi yakanga yakazara chaizvo. Ndikafunga kuti, “Sei vasina kudaro?”

Saka zvino mukuru uyu, panzvimbo yokuti aparidze zvaiitika pano panyika, akaparidza zvaiitika kuDenga nguva dzose. Zvino, akaMutora kubva pakutanga kumavambo enguva, akaMudzosa zvakare ava kutaura pamusoro poKuuya kweChipiri achitevedza muraraungu. Zvino, ndakanga ndisati ndambonzwa kuparidza kwakadaro muupenyu hwangu! Panguva iyoyo akabatwa noMweya, akasvetuka kusvika *apa* pakadai ndokurovanisa zvitsitsinho zvake pamwe chete, ndokuti dzoserei mafudzi kumashure ndokufamba nezvigunwe achibva mberi, ndokuti, “Hapana nzvimbo yakakwana yokuti ndiparidze ndiri.” Zvino iye aiva nenzvimbo yakapfuura yandinayo pano.

Ndakafunga kuti, “Kana Zvichiita kuti harahwa yakadai iite saizvozvo, ko Zvingaita sei Zvikauya pandiri?” Nda—ndakafunga kuti, “Ndinofunga ndinodavo zvimwe Zvakadaro.” Zvino, paakaenda mberi, ndakamunzwira tsitsi mukuru uyu. Asi, paakaburuka, ndakanga ndava kuzvinzwira tsitsi ini. Uye ndakamutarisa achibva mberi.

Ndakabuda husiku uhu, uye ndikafunga kuti, “Zvino, mangwana mangwanani handidi kuti kuve nomunhu anoziva kuti, ndini ani.” Saka ndakaenda, usiku ihwohwo ndakatsamira tirauzi rangu. Ndakatora chi . . . ndakandorara mumunda wechibage, ndokuzvitengera mabhanzi akanga agarisa. Wa . . . ndakatenga akawanda kwazvo nesusupenzi. Pakanga pane pombi yemvura ipapo, ndikatora mvura. Saka ndakaziva kuti zvichandikwanira kwechinguva, saka ndakatora mvura ndikamwa, ndokudya mabhanzi angu. Ndakadzokera zvakare ndokumwa mvura. Ndokupinda

mumunda wechibage, ndokutora zvigaro zviviri ndikaisa tirauzi yangu yomurandani pakati, ndokuitsimbirira pachigaro.

Uye, manheru iwawo, ndakanamata kutoda kupedza usiku hwose. Ndakati, "Ishe, chii ichi chandapinda machiri? Handisati ndamboona vanhu vanonamata kudai muhupenyu hwangu." Ndikati, "Ndibatsirei kuti ndizive kuti chii chaizvo ichi."

Zvino mangwanani akatevera ndakadzokera kwakare. Ndokukokwa kuzodya kudya kwamangwanani. Asi, ini handina kuda kundodya navo, nokuti ndakanga ndisina mari yokupa zvipo. Uye ndakangomirira ndiri kure. Mangwanani iwawo pandakapinda, ko (ndakanga ndadya mamwe mabhanzi angu), ndikagara pasi. Uye vakanga vane maikorofoni imomo. Uye ndakanga ndisati ndamboona maikorofoni, zvakare ndaiitya. Saka ivo . . . Uye yakanga ine tambo yakarembera pamusoro, neimwe yairembera pasi. Yakanga yakaita sedrop mike, yakada kudaro. Uye akati, "Nezuro husiku, mberi kuno, pakauya muparidzi wechidiki, muBhabhatist."

Ndakafunga kuti, "Uh-o-o, zvandiwana zvino."

Akati, "Ndiye akanga ari muparidzi muduku zvikuru mberi kuno. Zita rake rainzi Branham. Pane anoziva kwaari here? Muudzei auye, tinoda kuti atipe mharidzo yamangwanani."

O-o, ini zvangu! Ndakanga ndakapfeka sikipa, netirauzi yomurandani, munoziva. Uye isu maBhabhatist taitenda kuti unotofanira kupfeka sutu, kuti umire papurupeti, munoziva. Saka . . . Uye nda—ndakaramba ndakagara ndakanyarara chaizvo. Panguva iyi . . . Musangano uyu wakanga uri kuChamhembe nokuti (musangano wavo wavanhu vose) vanhu vatema vakanga vasingabvumirwi kuuya dai wakaitwa kuMaodzanyemba. Imomo vaiva navatema, iniwo ndaiva mugari wokuMaodzanyemba, ndichakati omararei, munoona, ndichifunga kuti ndiri nane kupinda vamwevo. Uye zvakaitika mangwanani iwawo, kuti parutivi pangu pakanga pakagara mu—mutema. Saka ndakagara ndokubva ndamutarisa. Ndikafunga kuti, "Zvino, ihama."

Zvino akati zvakare, "Pane anoziva here kuna William Branham?" Ndakatsikitsira ndichivanda muchigaro se*izvi*. Saka, akabvunza rweehipiri, akati, "Pana vari panze" (akaswedera pamaikorofoni pedyo) "aripo here anoziva pana William Branham? Muudzei kuti tiri kumuda mberi kuno atipe mharidzo yamangwanani. Muparidzi wechiBhabhatist anobva kuchamhembe kweIndiana."

Ndakaramba ndakanyarara ndokubva ndatsikitsira, munoziva. Zvinovo, hapanavo aindiziva. Mukomana uya wechitema akanditarisa, akati, "Unoziva kwaari here?"

Ndakafunga kuti. Ndo—ndotonyepa pano kana kuti ndotoona zvokuita. Saka ndakamuti, "Swedera pano."

Iye akati, "Zvakanaka, changamire?"

Ndikati, "Ndinoda kukutaurira chimwe chinhu." Ndakati, "Ndi—ndini iye."

Iye akati, "Zvino, endaka mberi uko."

Ini ndikati, "Kwete, handikwanisi. Tarisa uone," ndakati, "Ndakapfeka tirauzi yomurandani nesikipa iyi." Ndikati, "Handingaindi mberi uko."

Iye akati, "Vanhu ava havana hanya nokuti wakapfeka sei. Enda mberi uko."

Ini ndikati, "Kwete, kwete." Ndikamuti, "Chinyarara, chirega kuwana chaunotaura."

Akadzokerazve pamaikorofoni kwakanguva, ndokuti, "Aripo here anoziva kuna William Branham?"

Wechitema uya akati, "Uyu ari pano! Uyu ari pano! Uyu ari pano!" O-o, zvangu ini! Ipapo ndakasimuka ndakapfeka sikipa, munoziva. Zvakare pano ini. . .

Akati, "Kwirai kuno, VaBranham, tinoda kuti mutipe mharidzo." O-o, ini zvangu, pamberi pavaparidzi vose ava, uhm, navanhu vose ava! Ndakaenda ndichikwesvaira, munoziva. Chiso changu chakatsvuka, nzeve dzichipisa. Ndakakwirapo, ndine tirauzi yomurandani nesikipa, muparidzi, muparidzi wechiBhabhatist ndichienda kumaikorofoni, yandakanga ndisati ndamboona, muri kuona.

Zvino ndakamira ipapo, ndikati, "Zvakanaka, ha—ha—hapana chandinoziva pamusoro pezvizvi." Ndaingoita nhetemwa, ndisina kugadzikana, munoziva. Uye—uye ndakazarura kuna Ruka 16, ndokufunga kuti, "Zvakanaka, zvino. . ." Uye ndo—ndokuparidza pamusoro wenyaya unoti, "*Akasimudza maziso ake ari mugehena, akachema."* Zvino ndakatora. . .Saka nda—ndakatanga kuparidza, munoziva, ndikagoparidza ndokutanga kunzwa zviri nane. Ndikati, "Murume mupfumi akanga ari mugehena, akachema." Manzwi matatu iwawo, semharidzo dzandinoparidza dzakawanda dzine manzwi matatu sokuti, "Unotenda Here Izvi," uye "Taura KuIbwe," makandinzwa ndichidziparidza. Zvino apa ndaiparidza, "Akagochema." Ndikati, "Hakuna vana ikoko, kwete kugehena. Akachema." Ndikati, "Hakuna maruva ikoko. Akachema. Hakuna Mwari ikoko. Akachema. Hakuna Kristu ikoko. Akachema." Ini ndakabva ndachemavo. Pane chakandibata. Vedu imi! O-o, vedu! Mushure, handizivi zvakazoitika. Pandakazoti bengenu, ndakanga ndakamira panze. Vanhu vakanga vachizhamba nokudanidzira nokuchema, zvino ini, takava nenguva inotyisa.

Pandakabuda panze pano murume akauya kwandiri akapfeka ngowani huru dzokuTexas, namagamubhutsu, akauya, akati, "Ndinonzi Eridha *Nhingi*." Muparidzi, akapfeka hembe, neshangu dzechicowboy.

Ndakafunga kuti, "Saka, tirauzi yangu yomurandani haina kunyanya kuipaka."

Akati, "Ndinoda kuti uvuye kuTexas uzondiitira rumutsiriro."

"Uh-huh, regai ndizvinyore pasi, changamire." Ndikagonyora saizvozvo.

Kukauya zvakare mumwe murume akapfeka tirauzi rinenge rokutambisa gorofu, kwavaitamba gorofu, munoziva, vaiva namatirauzi amachira matete. Akati, "Ndini Eridha *Nhingi* wokuMiami. Ndinoda ku . . .

Ndakafunga kuti, "Ini zvangu, pamwe kupfeka hakuna basa rakanyanya." Ndakatarisa, ndikati, "Zvakanaka."

Saka ndakatora zvose izvi, ndokuenda kumba. Mudzimai akandichingamidza, ndokuti, "Chiiko chiri kukufadza zvakadai nhai, Billy?"

Ndikati, "O-o, ndasangana nezvakanakisa zvomuchero. Iweka, zvinokunda zvose zvawati wamboona. Vanhu ivavo havanyari nokunamata kwavo." Uye, o-o, ndakamutaurira zvose zvakaitika. Uye ndakamuti, "Tarisa uone, mudiwa, mudhadhadha wavanhu vakandikoka. Vanhu ivavo!"

Iye ndokuti, "Havasi vatsvene vanoumburuka, ndivo here?"

Ini ndikati, "Handizivi kuti vaumburuki vakadini, asi vane chinhu chandinoda." Maona? Ndikati, "Ndicho—ndicho chinhu chandine chokwadi nacho." Ndikati, "Ndakaona harahwa, ina makore makumi mapfumbamwe, ichiita jaya zvakare." Ndikati, "Handisati ndakambonzwa kuparidza kwakadaro muupenyu hwangu. Zvino, handina kumbonzwa muBhabhatist achiparidza zvakadaro." Ndakati, "Ivavo vanoparidza kusvikira vapera mweya, vogwadama namabvi, vosimudzira zvakare, kuti vakwanise kuzogona kufema. Unokwanisa kuvanzwa vachiparidza, uchiri kure." Ndikati, "Ha—handina kumbonzwa zvakadaro muupenyu hwangu." Uye ndakati, "Vanotaura nendimi dzisingazikanwi, mumwe wodudzira kuti zvataurwa zvii. Handina kumbonzwa zvakadaro muupenyu hwangu!" Ndakati, "Unoda kuenda neni here?"

Iye akati, "Mudiwa, ndakaroorwa newe, ndichagara newe kusvikira rufu rwatiparadzanisa." Akati, "Ndinoenda." Akati, "Zvino, tozotaurira vabereki."

Ini ndikati, "Zvakanaka, wotaurira amai vako, ini ndotaurira amai vangu." Saka ta . . . Ndakandoudza Amai.

Amai vakati, “Zvakanaka, kwazvo, Billy. Chose-chose chaunenge wadanirwa naMwari kuti uite, ita.”

Zvino Mai Brumbach vakandikumbira kuti ndiende kundovaona. Ndikaendako. Ivo vakati, “Chiiko chauri kutaura pamusoro pacho ichi?”

Ini ndikati, “O-o, Mai Brumbach,” ndakati, “asi imi mose hamusati mamboona vanhu vakadaro.”

Vakanditi, “Nyarara! Nyarara!”

Ndikati, “Hongu, amai.” Ndikati, “Ndino urombo.”

Ivo ndokuti, “Unoziva here kuti iboka ravatsvene vanoumburuka?”

Ndikati, “Kwete, amai, ndanga ndisingazvizivi.” Ndikati, “Ivo—ivo vanhu vakanaka chokwadi.”

Vakati, “Pfungwa yacho bedzi! Unofunga kuti ungadhonzera mwanasikana wangu muzvinhu zvakadaro!” Vakati, “Zvinosetsa! Hapana zviripo asi marara akaraswa namamwe machechi.” Vakati, “Chokwadi! Hausi kuzoenda nomwanasikana wangu kwakadaro.”

Zvino ndakati, “Asi, munoziva, Mai Brumbach, pakadzika-dzika pomwoyo wangu ndinonzwa kuti Ishe vanoda kuti ndiwadzane navanhu ava.”

Ivo vakanditi, “Iwe dzokera kuchechi yako kusvikira vava kukwanisa kukuvakira imba, uzvibate somurume ane pfungwa.” Vakati, “Hausi kuzoendesa mwanasikana wangu ikoko.”

Zvino ndakati, “Zvakanaka, amai.” Ndokutendeuka ndokubuda panze.

Hope akabva atanga kuchema. Akabuda panze, akati, “Billy, hazvinei kuti Amai vati kudini, ini ndichamira newe.” Mwoyo wake ngauropafadzwe.

Ini ndikati, “O-o, zvakanaka, mudiwa.

Uye ndakangozvisiya zvakadaro. Vakaramba kuti mwanasikana wavo aende kuvanhu vakadaro nokuti “Hapana zvavari vanongova marara.” Saka ndakangozvisiya zvakadaro. Ndiko kwakava kukanganisa kwakaipisisa kwandati ndamboita muupenyu hwangu, kumwe kokwakaipisisa.

Shure kwenguva, shure kwamakore mashomanana, takava navana. Uye rimwe zuva tai . . . Kwakauya mvura zhinji, muna 1937. Kwakauya mvura zhinji. Uye isu . . . Ini ndaiva papatirori ndichiedza kununura vanhu kubva mumvura zhinji iyi, dzimba dzaingoondomoka. Mukadzi wangu akabva arwara, akarwara, zvokurwara chaizvo nechirwere chamabayo. Uye vakamutora ndoku . . . Chipatara chedu chakanga chazara zvokuti hatina kukwanisa kumuisamo, nokudaro takamuendesa kumwevo kwakanga kune nzvimbo kuchipatara che—chehurumende.

Zvino vakandifonera kuti ndidzoke. Uye nguva zhinji ndaigara murwizi, uye ndinokwanisa kwazvo kutyaira igwa, saka ndaiedza kubatsira vanhu, kuvanunura kubva mumvura zhinji. Uye ndaizo . . . mumwe . . .

Vakandifonera, vakati "Kune imba iri musitiriti inonzi Chestnut, yava kuda kutowa. Muna amai navana vavo imomo," zvikanzi, "kana uchifunga kuti igwa raunaro, rinokwanisa kusvikovabatsira." Ini ndikati, "Zvakanaka, ndichaita zvose zvandinokwanisa."

Uye ndakanga, ndichirwisana namasaisai. Dhunduru raivhara mvura rakanga ratsemuka, uye, o-o, ini zvangu, ichi . . . guta richiparadzwa. Ndakarimhanyisa zvikuru, ndichipinda-pinda napakati pedzimba nomakadaro. Ndakasvika pedyo napakanga pano mugero, mvura ichingofashukira napo. Ndakanzwa mumwe munhu achichema, ndikaona vamwe mai vakamira pavharanda. Uye pakanga pane matanda aingoeredzwa saizvozvo. Zvino, ndakaenda *no*rumwe rutivi sokukwanisa kwangu, ndokundopinda napaierera nemvura ndokundodzoka norumwe rutivi. Ndakamisa igwa rangu pandaikwanisa kurisungira pambiru, dzapamukova, mbiru, kana kuti dzevharanda. Ndakamhanyira mukati ndokundotora amai ava, navana vaviri kana vatatu. Ndakasunungura igwa rangu ndokuenda navo . . . kwandanga ndabva. Ndakadzika navo, kusvikira ndavasvitsa kumahombekombe, nhambo ingaita maira nehafu kupfuura nomuguta, kusvika ndavaisa kumahombekombe. Pandakasvikako, mai ava vakanga vatofenda. Uye vakatanga . . . vakatanga kuchema, "Mwana wangu! Mwana wangu!"

Zvino, ini ndakafunga kuti vari kuti vasiya mwana mumba. O-o, zvangu ini! Ndakadzokera kwakare ndikasiya vamwe vachimubatsira. Zvino, ndakazoziva kuti, vakanga . . . kana kuti ivo vaida kuziva kuti mwana wavo akanga aripi. Pakanga pano mukomana muduku angaita makore matatu, asi ini ndakafunga kuti vaireva mucheche anoyamwa kana akangodarovo.

Saka zvino ndakadzokerako. Uye pandakasvika negwa rangu ndakapinda mukati handina kuona mwana, vharanda rakaeredzwa imba ndokuondomoka. Ndakamhanya nokukurumidza ndokubatira pachi—chinhu chakanga chakabata igwa, ndokupinda mariri, ndokuchidhonza ndokurisunungura.

Uye ndakabva ndandopinzwa pakati porwizi rukuru. Nguva dzakanga dzava kuda kuita hafu 11 dzousiku, chimvuramabwe nechando zvichingonaya pamwe chete. Ndakabata tambo yokumutsisa ndokuedza kumutsa igwa, iro ndokuramba kumuka, ndakaedza ndokubva raramba,

ndokuedza zvakare. Ndakanga ndava kutoenda kure ndichieredzwa, mapopoma atova pedyo-pedyo. Ndakaedza nesimba guru, ndokufunga ndikati, "O-o, vakomana, pano—pano ndopondofira! Ndizvozvo!" Saka ndakaedza zvine simba. Ndikati, "Ishe, ndapota musandirega ndichifa rufu rwakadai," ndokudhonza ndokudhonza zvakare.

Zvino zvakandidzokera mupfungwa, "Ko vanhu vaya marara vausina kuenda kwavari?" Maona? Uh-huh.

Ndakadzosera ruoko rwangu pagwa, ndikati, "Mwari, ndinzwireivo tsitsi. Musaita kuti ndisiye mudzimai wangu nomwana nenzira yakadai, ivo kwavari vachirwara! Ndapota!" Ndakaramba ndichingodhonza saizvozvo, iro rikaramba kumuka. Ndakanga ndanzwa kushinyira kwemvura zasi pamapopoma, nokuti nda . . . Maminetsi mashoma, uye, o-o, ini zvangu, ndinenge ndatofa. Ndakati, "Ishe, kana Mukandiregerera, ndinoKuvimbisai kuti ndichakuitirai chose-chose." Ndakapfugama mugwa imomo chimvuramabwe chichindirova kumeso, ndikati, "Ndichaita zvose zvaMunoda kuti ndiite." Ndakadhonza zvakare, ndokubva ramuka. Ndakatsika peturu kusvikira kumagumo, kusvikira ndasvika kumahombekombe.

Uye ndakadzokera kundotsvaga tiraki, tiraki yepatirori. Ndakafunga pamusoro pe . . . Pana vanhu vakati, "Hanzi, chipatara chehurumende chaeredzwa." Mudzimai wangu nomwana vaivamo, vana vose vaviri vaivamo.

Ndakamhanya ndakananga kuchipatara chehurumende nesimba rangu rose, ndikasvikoona mvura yakwira mafiti anokwana gumi namashanu kose kose. Ndakaona pakamira sajeni mheja ipapo, ndikati, "Mheja, chii chaitika kuchipatara?"

Iye akati, "Zvino, usanetseka. Wanga une hama yako imomo here?"

Ndikati, "Hongu, mu—mudzimai ari kurwara navana vaviri."

Iye akati, "Vose vabuda." Zvikanzi, "Vari murori iri kuenda kuCharlestown."

Ndakamhanya, ndikapinda muigwa rangu uye . . . kana kuti ndikapinda mumotokari yangu, igwa rangu riri kumashure kwayo, ndokumhanyirako ku . . . Uye nzizi duku dzakanga dzava noupamhi hunoita mamaira maviri nehafu kana mamaira matatu. Husiku hwose ndakaedza ku . . . Vamwe vakati, "Rori iya, motokari yatakura zvinhu, yakukurwa pazambuko."

Zvino, ndakazongozviona ndavharirwa pakachitsuwa, ndakagarapo mazuva matatu. Ndakawana nguva yokufungisisa kuti Zviya aiva marara here kana kuti kwete. Ndichingonetseka kuti, "Ko mudzimai wangu ari kupi?"

Pokupedzisira ndakazomuwana, shure kwamazuva mashoma ndavambuka, akanga ava kuColumbus, kuIndiana, muImba huru yamaBhaptist yavakanga vaita sechi—chipatara chavarwere, nedzimba dzokuisa varwere pamibhedha miduku yehurumende. Ndakamhanyirako nesimba rangu rose, ndichitsvaga kwaaiva, ndichidanidzira, “Hope! Hope! Hope!” Ndakatarisa, ndokumuona avete pamubhedha, uye TB yakanga yatomubata.

Akasimudza ruoko rwake rwakaondoroka, akati, “Billy.”

Zvino ndakamhanya kwaari, ndikati, “Hope, mudiwa.”

Akati, “Ndiri kunzwisa tsitsi, handizvo here?”

Ndikati, “Kwete, mudiwa, uri kutaridzika zvakanaka.”

Kwemwedzi mitanhatu takashingaira nesimba redu rose, kuedza kumuponesa, asi akaramba achingoderera nakungoderera.

Rimwe zuva ndiri papatirori ndakavhura redhiyo yangu, ndikaita sendakanzwa, vachidaidzira muredhiyo, vachiti, “Kuna William Branham, ari kudikanwa kuchipatara iko zvino, mudzimai wake ava kufa.” Ndakamhanyira kuchipatara, ndakabatidza mwenje mutsvuku nokuridza sayirini, ndichiendako. Zvino nda—ndakasvika pachipatara ndokumisa motokari, ndikamhanyira mukati. Ndichipinda mu—muchipatara, ndakaona shamwari yangu yandaisimboredza nayo, taitamba tose tiri vakomana, ndi Sam Adair.

Chiremba Sam Adair, ndivo vane chiratidzo chakauya nguva shoma ichangopfuura ndikavaudza pamusoro pekiriniki. Uye ivo vakati, kana pane anopokana chiratidzo ichi, ngaauye azobvunza kana achida kuziva kuti ichokwadi here kana kwete.

Saka zvino vakabuda muchipatara umu, vane nguwani yavo muruoko. Vakanditarisa ndokutanga kuchema. Ndakamhanyira kwavari, ndokubva ndavambundira. Ivo vakandimbundiravo, vakati, “Billy, ava kuenda.” Vakati, “Ndino urombo. Ndakaita zvose zvandaikwanisa, ndakaedza vana mazvikokota nazvose.”

Ndikati, “Sam, chokwadi haasi kutisiya!”

Iye akati, “Hongu, ari kutoenda.”

Akatizve, “Rega kupindamo, Billy.”

Ini ndikati, “Ndinotofanira kupindamo, Sam.”

Iye akati, “Usadaro. Usadaro, ndapota usadaro.”

Ini ndikati, “Rega ndipinde mukati.”

Iye akati, “Ndopinda newe.”

Ini ndikati, “Kwete, iwe mira kunze kuno. Ndinoda kuva naye munguva yake yokupedzisira.”

Iye akati, “Afenda.”

Ndakapinda muimba iyi. Nesi akanga akagaramo, zvakare achichema nokuti vakapinda chikoro pamwe naHope. Saka ndakatarisa, ndokubva atanga kuchema, ndokusimudza ruoko rwake achibva.

Uye ndakatarisa, ndokubva ndamuzungunusa. Ndiyeyu, akanga aderera huremu hwake kubva pazana namakumi maviri amapaundi, kusvika pamapaundi makumi matanhatu. Nda—ndakamuzungunusa. Uye ndikararama kusvikira ndava namakore zana, handimbofa ndakakanganwa zvakaitika. Akacheuka, maziso aya makuru akaisvonaka akanditarisa. Akanyemwerera. Ndokubva ati, “Wandidaidzireiko uchindidzosa, Billy?”

Ini ndikati, “Mudiwa, ndawana . . . pane mari.”

Ndaifanira kusevenza. Takanga tine zvikwereti zvamazana amadhora okubhadhara chiremba, asi tisina chokubhadharisa. Naizvozvo ndaifanira kusevenza. Ndaindomuona kaviri kana katatu pazuva, nousiku hwoga hwoga, paakanga ava muchinhanho ichochi.

Ndakati, “Unorevei kana uchiti, ‘Kukudaidza’ uye ‘kukudzosa’?”

Iye akati, “Bill, wakaparidza pamusoro paZvo, wakataura pamusoro paZvo, asi hauna kana pfungwa yeZvazviri.”

Ndikati, “Ko uri kureveiko?”

Iye akati, “Denga.” Akati, “Tarisa,” akati, “Ndanga ndichiperekedzwa kuMusha navamwe vanhu, varume kana madzimai kana vakadaro vakapfeka zvichena.” Uye akati, “Ndanga ndakazorora ndiri murugare.” Akati, “Shiri huru dzichibhururuka kubva pamuti dzichienda pano mumwe muti.” Akati, “Usafunga kuti ndava kupenga.” Akati, “Billy, ndichakuudza patakakanganisa.” Ndokuti, “Gara pasi.” Handina kugara; ndakapfugama, ndokubata ruoko rwake. Iye akati, “Unoziva patakakanganisa here?”

Ini ndikati, “Hongu, chido chomwoyo, ndinopaziva.”

Akati, “Tingadai tisina kumboterera Amai. Vanhu vaya vari mugwara.”

Ini ndikati, “Ndinozviziva.”

Iye akati, “Ndivimbise izvi, kuti uchaenda kuvanhu ivavo,” akati, “nokuti vakarurama.” Uye ndokuti, “Rera vana vangu nenzira iyoyo.” Uye ini . . . Akati, “Ndinoda kukuudza chimwe chinhu.” Akati, “Ini ndava kufa, asi” akati “chi . . . Handi—handisi kutya kuenda.” Akati, “Ikoko—ikoko kwakanaka.” Akati, “Chinhu chiripo bedzi, chinondirwadza kukusiya, Bill.

Uye ndinoziva kuti una vana vaduku vaviri ava vokuti urere." Akati, "Ndivimbise kuti—kuti hauzogari usina kuroora uchirega vana vangu vachingosundirwa kwose-kwose." Ichi chaiva chinhu chine njere chingataurwa namai vana makore makumi maviri nerimwe.

Ini ndakati, "Handingakuvimbisi izvozvo, Hope."

Iye akati, "Ndapota ndivimbise." Akati, "Ndinoda kukuudza chinhu chimwe." Akati, "Unorangarira pfuti iya here?" Ini ndinofarira pfuti kwazvo. Uye iye akati, "Waida kutenga pfuti iya musi uya wawakanga usina dhipoziti rakakwana."

Ini ndikati, "Hongu."

Iye akati, "Ndakanga ndichichengeta mari yangu, mashereni angu, ndichiedza kuti mari yedhipoziti yepfuti iyoyo ikwane." Akanditi, "Zvino, kana izvi zvapera, iwe dzokera kumba, wotarisa panhovo. . . pamubhedha unopetwa, pasi pepepa riri pamusoro, unowana mari iyoyo iripo." Akati, "Ndivimbise kuti uchatenga pfuti iyoyo."

Hamuzivi kuti ndakanzwa sei pandakaona dhora rina mashereni manomwe namasendi mashanu (ari masusupenzi) iripo ipapo. Ndakatenga pfuti yacho.

Akati, "Unorangarira here nguva yawakaenda kutaundi kundonditengera masokisi, tichida kuenda kuFort Wayne?"

Ndikati, "Hongu."

Ndakanga ndabva kundoredza, iye akati. . . Taifanira kuenda kuFort Wayne, ndaifanira kundoparidza usiku ihwohwo. Uye akati, "Unoziva, ndakakutaurira ndichiti, 'Pane mhando mbiri.'" Mamwe anonzi "chiffon." Mamwe acho anonzii, Rayon? Ndizvo here? Rayon nechiffon. Zvakanaka, hazvinei kuti ndaapi, chiffon ndiyo yakanga yakanyanya kunaka. Ndizvo here? Ndokubva ati, "Zvino, iwe chindonditengera echiffon, marefu acho." Munoziva zviya zviri kumashure kwamasokisi nechapamusoro here? Zvino ini hapana chandaiziva pamusoro pehembe dzamadzimai, saka ndaka. . .

Uye ndakadzika nenzira ndichingoti, "Chiffon, chiffon, chiffon, chiffon," ndichiedza kuti ndisakanganwa, ndichiti "chiffon, chiffon, chiffon."

Pano munhu akati, "Mhoro, Billy!"

Ini ndakati, "O-o, mhoro, mhoro." "Chiffon, chiffon, chiffon, chiffon, chiffon."

Ndakasvika pakona ndokusangana naVaSpon. Vakati, "Hei, Billy, unoziva here kuti hove dzava kudyira kudivi rembiru yokupedzisira yebhiriji?"

Ini ndikati, "Ichokwadi here, ichocho?"

"Ehe."

Ndakafunga kuti zvino, ndaparadzana navo, "Zvinhu zviya zvanzi chii?" Ndakanga ndakanganwa.

Saka Thelma Ford, musikana wandaiziva, aishanda pachitoro chomukambo. Ndaiziva kuti vanotengesa masokisi avakadzi imomo, nokudaro ndakaendako. Ndikati, "Kwaziwa, Thelma."

Iye akati, "Kwaziwa, Billy. Wakadini? Hope akadini zvake?"

Ndikati, "Tiripo." Ndokuti, "Thelma, ndiri kuda masokisi aHope."

Akati, "Hope haadi masokisi."

Ini ndikati, "Hongu, hanzvadzi, anomada."

Akati, "Unoreva mastokonisi here."

"O-o, ndizvozvo," ndikati, "ndizvo chaizvo." Ndikafunga kuti, "Uh-o-o, ndaratidza kusaziva kwangu."

Iye akati, "Anoda orudzii?"

Ndikafunga kuti, "Uh-o-o!" Ndikati, "Muna akadini?"

Ndokubva ati, "Zvakanaka, tine erayon."

Ndakanga ndisingazivi mutsauko. Rayon, chiffon, zvaiita kunge zvimwe chete. Ndakati, "Ndiwo andiri kuda." Iye akati...Ini ndikati, "Ndipei peya imwe, yamarefu." Uye iye...Ndakataura zvisiri izvo. Chii zviya? Full Fashion. "Full fashion." Naizvozvo ndakati, "Ndipei peya imwe."

Paakanditambidza, aingoita mashereni matatu chete, maviri kana matatu, hafu yomutengo chaiwo. Zvino, ndakati, "Chindipa mapeya maviri." Maona?

Ndakadzokera kumba, ndikati, "Unoziva, mudiwa, imi madzimai munotenderera netaundi yose kuti muwane zvino mutengo wakaderera." Munoziva zvazviri kana uchida kuzvirumbidza. Zvino ndakati, "Asi, ona, ndatenga mapeya maviri nemari yamunotengesa peya imwe. Uri kuona?" Ndakati, "O-o, ku—kuchenjera kwangu." Maona, ndakati—ndakati, "Unoziva, Thelma ndiye anditengesera awa." Ndokutizve, "Pamwe andideredzera mutengo kusvika pahafu."

Iye ndokuti, "Watenga chiffon here?"

Ini ndikati, "Hongu, vadzimai." Zvaingova zvimwe chete kwandiri, ndakanga ndisingazivi kuti pano mutsauko."

Akanditaurira, akati, "Billy." Ini ndakanetseka patakasvika kuFort Wayne, akatozondotenga imwe peya yamastokonisi. Ndokunditi, "Ndakaapa amai vako," akati, "ndaamadzimai ati kurei." Ndokuti, "Ndino urombo kuti ndakaita izvozvo."

Ini ndikati, “O-o, zvakangonaka, mudiwa.”

Zvino akanditi, “Zvino, usa—usagara usina mukadzi.” Iye akati . . . Akanga asingazivi zvakanga zvoda kuitika munguva shomanana yaitevera. Ndakanga ndakabata maoko ake apo Ngirozi dzaMwari dzakamutora kuenda naye.

Ndakaenda kumba. Ndakatadza kuziva zvokuita. Ndakararapo husiku ndikanzwa . . . Ndinofunga igonzo, raiva mubhokisi resimbi maigara mapepa. Uye ndakapfiga gonhi negumbo, ndokuona hembe yake yekimono iri seri kwomukova, (iye ari kumochari kuya). Nenguva isipi pano munhu akafona akati, “Billy!” Vakanga vari Hama Frank Broy. Vakati, “Mwana wako ava kufa.”

Ini ndikati, “Mwana wangu?”

Zvikanzi, “Hongu, Sharon Rose.” Akati, “Chiremba atovako izvozvi, ndokuti, ‘Ane chirwere chinonzi tubercular meningitis, akachiwana pakuyamwa pana amai vake.’” Zvikanzi, “Ava kutofa.”

Ndakapinda mumotokari, ndikaendako. Ndakasvikomuona, mwana akanaka chaizvo. Zvino vakamhanya naye kuchipatara.

Ndakabuda kuti ndindoona chiremba. Sam akauya akati, “Billy, rega kupinda mumba umo, unofanira kufunga nezvaBilly Paul.” Akati, “Uyu ava kufa.”

Ini ndikati, “Chiremba, ndi—ndinofanira kuona mwana wangu.”

Iye akati, “Kwete, haufaniri kupindamo.” Akati, “Ane meningitis, Billy, zvino iwe unozoipomera kuna Billy Paul.”

Ndakamirira kusvikira abuda. Zvakandirwadza kumuona achifa, ivo amai vake vakanga vatova kuimba inochengeterwa zvitunha. Ndinokuudzai, nzira yomutadzi yakaoma. Nda—ndakaverevedza, ndikapinda, Sam paakabuda nesi akabudavo, ndakabva ndandopinda muimba yapasi. Chipatara ichi chaiva chiduku. Akanga akaiswa panzvimbo yake oga, nhunzi dzakanga dziri pamaziso ake. Pakanga pane . . . chatinodana kuti “mambure okudzivirira mosikito,” kana kungoti mambure akavhara kumeso. Akanga . . . achigwinha gwinha, gumbo rake rakasimba raisimuka nokudzika saizvozvi, namaoko ake, nokugwinha uku. Uye ndakamutarisa, akanga akura zvokukwanisa kuonekwa runako rwake, ava nemwedzi misere.

Amai vake vaisimugadzika panze aine heti ina makona matatu, munoziva, paruvanze, kana ndichinge ndauya. Ndairidza bhera remota, iye obva ati, “goo-goo, goo-goo,” achida kuuya kwandiri, munoziva.

Zvino ndiyeyu mudikanwi wangu, ava kufa. Ndakamutarisa, ndikati, “Sharry, waziva Baba here?” Unoziva Baba here, Sharry?” Paakatarisa . . . Airwadziwa zvikuru kusvikira rimwe ramaziso ake rakanga rapesana. Mwoyo wangu wakada kutsemuka mukati mangu.

Ndakapfugama, ndikati, “Ishe, ko ndakatadzeiko?” Handina here kuparidza Evhangeri pamakona emigwagwa, uye handina here kuita zvose zvandinoziva kuti zvinofanira kuitwa? Musandiwanira mhosva. Handina kumboti vanhu ava ‘marara.’ Mai vomudzimai ndivo vakati vanhu vaya ‘marara.’” Ndakati, “Ndino urombo kuti zvose izvi zvakaitika. Ndiregerereivo. Musa—musatora mwana wangu.” Ndichiri kunamata, ndakaona sokunge jira . . . kana kuti jira dema rakaburuka. Ndakaziva kuti Aramba kundinzwa.

Zvino, iyo ndiyo yakava nguva yakanyanya kuomarara nokuva nenjodzi muupenyu hwangu. Pandakasimuka ndikamutarisa, ndakafunga . . . Satani wakaisa mupfungwa dzangu kuti, “Zvino, ungandiudza here kuti nokuparidza kwose kuya, namararamiro awakaita ose awa, asi kana ava mwana wako, Mwari anokufuratira?”

Ini ndikati, “Saka ndizvozvo. Kana Asingaponesi mwana wangu, zvino ini handicha . . . ” Ndakamira. Nda—ndakashaya kuti ndoitei. Pokupedzisira ndakazoti, ndakati, “Ishe, Ndimi makandipa uye Ndimi matora, Zita raMwari ngarirumbidzwe! Kunyange mukatonditora ini, ndinongoKudai zvakadaro.”

Ndakaisa ruoko rwangu pamusoro pake, ndikati, “Ropafadzwa, mudikanwi. Baba vanga vachida kukurera, nomwoyo wangu wose ndaida kukurera, kukurera kuti ude Ishe. Asi Ngirozi dziri kuuya kuzokutora, chido chomwoyo. Baba vachatora muviri wako vondokuzorodza mumaoko aAmai. Ndichakuviga pamwe chete navo. Nerimwe zuva Baba vachasangana nemi, iwe wongondimiririrako pamwe chete naAmai.”

Amai vake pavakanga vava kufa, vakati, mazwi avo okupedzisira, vakati, “Bill, gara uchiparidza.”

Ini ndikati, “Ndicha . . . ” Akati . . . Ndikati, “Kana ndichiri kuparidza panguva yaAnouya, ndichatora vana tosangana. Kana ndisiri, ini ndichavigwa pedo newe. Zvino uende kurutivi rworudyi rwesuvo guru, napaunoona vose vachipinda, mirapo wotanga kudaidzira, ‘Bill! Bill! Bill!’ nenzwi rako rose. Ndichasangana newe ipapo.” Ndakamusveta zvokuonekana. Nhasi uno ndiri muhondo yeevhangeri. Kwapera makore angaita makumi maviri. Ndakaita chitsidzo nomudzimai wangu, ndichasangana naye.

Zvino ndakatora mucheche uyu, paakafa, ndikandomuisa mumaoko aamai vake, ndokundovaviga kumakuva. Uye ndakamirapo ndikanzwa Hama Smith, mushumiri

wechiMethodist akaparidza pamariro awa. “Madota kumadota, neguruva kuguruva.” (Uye ini ndakafunga kuti, “Mwoyo kumwoyo.”) Ndokubva aenda.

Kwapera nguva shomanana shure kwaizvozvo, ndakaendako naBilly mamwe mangwanani. Akanga achiri mukomana muduku. Aiva . . .

Ndicho chikonzero achigara aneni ndichigara ndinaye, ndakava Baba naAmai (zvose) kwaari. Ndaitora bhotoro rake. Takanga tisingakwanisi kuva nomwoto husiku wokudziisa mukaka wake, ndaiuisa pasi pomusana wangu kuti udziiswe nokudziya kwomuviri wangu.

Takagara pamwe chete seshamwari chaidzo zvino, uye rimwe ramazuva ano kana ndichinge ndasiya zvokuparidza ndinoda kumutambidza Shoko, ndoti, “Enderera mberi, Billy. Gara naRo.” Vamwe vanhu vanoshama kuti sei ndichigara naye nguva dzose. Handikwanisi kumusiya. Akatoroora, asi ndichiri kurangarira zvakataura amai vake, “Gara naye.” Zvino tagara pamwe chete seshamwari dzapamwoyo.

Ndichiri kurangarira tichifamba mutaundi, bhotoro romukaka riri muhapwa, nokuti aizochema. Mamwe manheru a—aifamba panze seri kwemba . . .(Pavakanga vava kuda kupona Billy, vaitadza kunyatsofema, zvakare ini . . .ivo vakanga vachiri musikana, munoziva). Uye ndaitenderera ndichifamba kuenda nokudzokera pamuti mukuru womuouki waiva seri kwemba. Zvino iye aichemera Amai vake, zvino ini ndakanga ndisina Amai vokumupa. Ndaimutakura, ndoti, “O–o, mudikanwi.” Ndakati . . .

Akati, “Baba, amai vangu vari kupi? Makavafusira muvhu here?”

Ini ndikati, “Kwete, mudikanwi. Varipo havo, vari kuDenga.”

Zvino akataura chimwe chinhu ipapo, chakandirwadza kwazvo mamwe masikati. Akanga achichema, akaenderera mberi kusvika husiku chaihwo, ndakanga ndakamubereka sa*izvozvo*, ndakamuisa pamapendekete ndichimuvaraidza se*izvi*. Iye ndokuti, “Baba, ndapota endai mundotora Amai vangu muuye navo pano.”

Ini ndikati, “Mudikanwi, handikwanisi kundotora Amai. Jesu . . .”

Iye ndokuti, “Saka, taurirai Jesu anditumire amai vangu. Ndiri kuvada.”

Ini ndikati, “Zvakanaka, mudikanwi, ini . . .ini newe tichaenda kundovaona neimwe nguva.”

Akabva amira, akati, “Baba!”

Ini ndikati, “Chii?”

Akati, “Ndaona Amai pagore riri pamusoro apo iro.”

Ini zvangu, zvakaita kunge zvichandiuraya! Ndakafunga kuti, “Ini zvangu! ‘Ndaona Amai pamusoro pegore iro.’” Ndakada kufenda. Ndakambundira kamukomana aka pachipfuva changu se*zvizvi*, ndikabva ndati kwati musoro wangu paari, ndokupinda mumba.

Mazuva akafamba. Handina kuzvikanganwa. Ndakaedza kushanda. Ndaitadza kudzokera kumba, kwakanga kusisiri kumba. Asi ndaida kugara. Hapana zvataiva nazvo kunze kwefenicha yakangosakara-sakara, asi zvaiva zvinhu zvataifarira tose iye neni. Ndiwo waiva musha.

Ndinorangarira rimwe zuva ndichiedza kushandira public service. Ndakaenda kundogadzira getsi romumugwagwa, rakanga rakarembera, akanga ari mangwanani-ngwanani chaiwo. Ndakakwira paladder iri. (Ndakatadza kukanganwa kufa komwana. Ndaikwanisa kuzvigamuchira kuona mudzimai wangu achienda, asi kuenda kwomwana uyu, akanga achiri mucheche chaiye.) Zvino ndiri apa, ndichiimba rwuyo runoti, “On a hill far away, stood an old rugged Cross.” Magetsi aindopinda mutransformer ari mashoma ozobuda (munoziva) awanda. Zvino ini ndakanga ndakaremberapo. Ndakacheuka, ndikaona zuva richibuda kwandakanga ndakafuratira. Uye ipapo, ndakatambanudza maoko angu uye chiratidzo choMuchinjikwa pa—padivi pegomo. Ndakafunga kuti, “Hongu, Akaiswapo nokuda kwezvivi zvangu.”

Ndakati, “Sharon, mudikanwi, Baba vanoda kukuona zvikuru, mudikanwi. Ndinoda kukutakura mumaoko angu zvakare, iwe mwana akanakisisa.” Ndakanga ndopenga. Kwakanga kwapera mavhiki. Ndakabvisa magirovhusi angu erabha. Pakanga pane simba rinoita mazana maviri namakumi matatu amavolts amagetsi aiva pedyo neni. Ndakabvisa magirovhusi angu erabha. Ndikati, “Mwari, handidi kuita izvi. Ndiri mbwende.” “Asi, Sharry, Baba vari kuzokuonai mose naAmai nenguva isipi.” Ndakatanga kubvisa girovhusi rangu, kuti ndiise ruoko rwangu pawaya yamagetsi anouraya awa. Aiparadza . . . Ko, hapana kana neropa raizosara mauri. Saka nda—nda—pandakatanga kubvisa girovhusi iri, pane chakaitika. Pandakazobengenuka, ndakanga ndakagara pasi maoko angu ari mudenga se*zvizvi*, kumeso kwangu, ndichichema. Dzakanga dziri nyasha dzaMwari, pasina izvozvo ndingadai ndisiri pano ndichinamatira varwere, ndine chokwadi nazvo. Ndiye Mwari waichengetedza chipo chaKe, kwete ini.

Ndakananga kumba. Ndakabva ndarega kushanda, ndokusendeka zvipanera. Ndokudzokera, ndikati, “Ndava kuenda kumba.”

Ndakasvika kumba, ndikatora tsamba mumba. Kwaitonhora, saka ndakapinda mumba. Takanga tine imba duku imwe, ndairara pamubhedha muduku imomo, chando chakanga chotanga, taiva zvakare nechitofu chakare. Ndakatora tsamba ndokudzivhura, chinhu chokutanga chandakaona imari yake yakanga yakachengeterwa Kirisimasi, masendi makumi masere, pakanzi "Miss Sharon Rose Branham." Hezvoka zvakare, zvakanga zvadzoka.

Ndakambenge ndashanda somupurisa anochengetedza mhuka. Ndakandotora pfuti yangu, chivhoro-vhoro, kubva pachaigara. Ndikati, "Ishe, ini—ini handichakwanisi kurarama pari zvino, nda—ndava kufa. Ndiri—ndiri kushushikana zvikuru." Ndakagadzira chinodhingura pfuti iyi, ndokuiisa pamusoro wangu, ndakapfugama pedo nomubhedha mumba murima imomo. Ndokuti, "Baba Vedu Vari kuDenga, ngaribatwe noutsvene Zita reNyu. Humambo hwenyu ngahuuye, kuda kweNyu ngakuitwe," zvino pandakaedza, ndakadhonza chinoridza pfuti nesimba rangu rose, ndikati, "panyika sezvinoitwa kuDenga. Tipeivo nhasi kudya kwedu kwamazuva ose." Pfuti haina kurira!

Uye ndakafunga kuti, "O Mwari, Muri kungondibvarura-bvarura zvenyu here? Ko ndakaitei? Hamusi kundibvumira kana nokufa kwose." Ndakakandira pfuti pasi, ndokubva yarira mumba imomo. Ndikati, "Mwari, sei ndisingafi hangu kuti ndibude mazviri? Handichakwanisi kuenderera mberi. Munotofanira kuita chimwe chinhu kwandiri." Ndakapunzikira pasi ndikagotanga kuchema ndiri pamubhedha wangu, wakanga une tsvina.

Zvino ndinofunga kuti ndakabatwa nehope. Handichazivi kuti ndakanga ndakotsira here kana kwete.

Ndakagara ndichingoda kuenda kuMadokero. Ndakagara ndichida ngowani dzavanhu voko. Baba vangu vaidhambisa mabhiza vachiri muduku, saka ndaigara ndichingoda ngowani dzakadaro. Uye Hama Demos Shakarian vakanditengera yakadaro nezuro, ndiyo yokutanga (yandati ndambova nayo) yakadaro, ngowani dzavanhu vokumadokero.

Uye ndakaita sokunge ndiri kupfuura nomubani, ndichiimba rwuyo runoti, "Pane vhiri pangoro ratyoka, paiva nechiratidzo papurazi chinoti 'Riri kutengeswa.'" Uye pandaifamba, ndakaona ngoro yakafukidzwa, shure kwayo yakaita sekochikari yezviyo, vhiri rayo rakatyoka. Hongu, izvi zvaimirira mhuri yangu yakanga yaparadzwa. Ndakaswedera pedyo, ndikaona, pakamira mu—musikana akanaka kwazvo, wechidiki, angaita makore makumi maviri, nevhudzi rakachena raierera namaziso ebhuruu, akapfeka zvichena. Ndakamutarisa, ndikati, "Ko wakadiniko?" Ndokupfuura mberi.

Iye akati, “Mhoroi, Baba.”

Ndakatendeuka, ndikati, “Baba?” “Sei,” ndakati, “seiko, Vahanzvadzi, munga . . . ndingava baba venyu sei pazero takaenzana?”

Iye akati, “Baba, hamuzivi chete kuti muri kupi.”

Ndikati, “Uri kureveiko?”

Iye akati, “Kuno kuDenga.” Zvikanzi, “Panyika ndini ndaiva mwana wenyu Sharon.”

“Sei,” ndikati, “mudikanwi, wakanga uri mucheche.”

Akati, “Baba, vana vacheche havazi vacheche kuno, havafi. Havambochemberi kana kukura.”

Ini ndikati, “Zvisinei, Sharon, mudikanwi, u—uri mhandara, yakanaka chaizvo.”

Akati, “Amai vakakumirirai.”

Ndikati, “Kupi?”

Iye akati, “Kumusha wenyu mutsva uko.”

Ndikati, “Musha mutsva?” Vanhu vokwaBranham marombe, havana misha, vanongo . . . Ini ndikati, “Zvisinei, handina kumboita musha, mudikanwi.”

Akati, “Asi munawo kumusoro kuno uku, Baba.” Handizi kuita somwana, asi kwandiri ichokwadi chaicho. [Hama Branham vanochema—Mupepeti.] Pandinotanga kuzvifunga, ndinobva ndazvirangarira zvose. Akati, “Muno mumwe kuno uku, Baba.” Ndinoziva kuti ndino musha kumusoro uko, rimwe zuva ndichaenda kwauri. Akati, “Ko Billy Paul hanzvadzi yangu, iri kupi?”

Ini ndikati, “Zvakanaka, ndamusiya kwaMai Broy, nguva shoma yapfuura.”

Akati, “Amai vanoda kukuonai.”

Ndakatendeuka ndikatarisa, ndokuona dzimba huru, noKubwinya kwaMwari kuchikwira nokudzipoteredza. Ndikanzwa kwaya yeNgirozi dzichiimba rwuyo, “Musha wangu, Musha wakanaka.” Ndakatanga kukwira napamastepisi, ndichimhanya zvikuru. Pandakasvika pamukova, ndakamuona akamira, akapfeka gamenzi jena, bvudzi riya dema, rakareba, richisvika kumusana. Akatambanudza maoko ake, sezvaaisiita pandaiuya kumba ndichibva kubasa kana kumwevo ndaneta. Ndakamubata maoko, ndikati, “Mudiwa, ndaona Sharon pazasi apo.” Ndikati, “Ava musikana akanaka, ndizvoka?”

Iye akati, “Hongu, Bill.” Akati, “Bill.” Akabva andimbundikira, (iye akati) akandimbundikira napamapendekete angu, akatanga kundirova-rova, akati, “Chirega kushushikana pamusoro pangu naSharon.”

Ini ndikati, “Mudiwa, hapana zvandingaita.”

Iye akati, “Zvino Sharon neni tiri nane kupfuura imi. Akati, “Chirega kunetseka nokuda kwedu. Ungandivimbisavo here?”

Ini ndikati, “Hope,” ndikati, “Ndanga ndichikushuva iwe naSharon zvikuru, zvakare Billy anochema nguva dzose achikuda.” Ndikati, “Handizivi kuti ndoita sei naye.”

Iye akati, “Zvose zvichanaka, Bill.” Akati, “Ingondivimbisa kuti hauchashushikani.” Iye ndokutizve, “Garaka pasi?” Ndakatarisa-tarisa ndokuona chigaro chikuru.

Ndinorangarira pandakambotenga cheya. Zvino, ndava kuda kupedza. Ndakambotenga cheya imwe nguva. Takanga tine cheya dzakare—dzakare dzamapuranga dzataidyira mangwanani. Taitoti tidzishandise, ndidzo chete dzataiva nadzo. Uye taikwanisa kutenga imwe yecheya dziya dzokuti unosudurudza musana wacho yodzokera shure, yakaita. . . Ndakanganwa rudzi rwecheya yakadaro yokuzororera uri. Uye yaiita madhora gumi namanomwe, zvino waikwanisa kubhadhara madhora matatu sedhipoziti wozopota uchibhadhara dhora pavhiki yoga yoga. Zvino takatenga imwe. Uye, o-o, pandaiuya. . .ndaisevenza zuva rose, ndoparidza kusvikira pakati pousiku munzira napose pandaikwanisa.

Zvino—zvino rimwe zuva ndakatadza kubhadhara chikwereti ichi. Hatina kukwanisa kubhadhara, zuva-nezuva, pakupedzisira varidzi vakauya vakatora cheya iyi. Manheru awa, handimakanganwi, mukadzi akanga andibikira cherry pie. Mudzimai wangu, a—a—aiziva kuti ndaizonetseka nazvo. Shure kwokudya kwamanheru ndakati, “Chiiko chiri kukuita kuti undiitire zvakanaka kudai manheru ano, mudiwa?”

Iye akati, “Unozivei, pana vakomana vatakavakidzana navo vandatuma kuti vandokucherera hwemisi dzokuredzesa. Haufungi here kuti timbondoredza zvishoma?”

Ini ndikati, “Hongu, asi. . . ”

Iye ndokutanga kuchema. Ndaiziva kuti pane chakanganisika. Ndaitozviziva nokuti vakanga vanditumira chiziviso chokuti vari kuuya kuzoitora. Takatadza kubhadhara dhora ravaida pavhiki. Takatadza, takanga tisingakwanisi kuriwana. Akandimbundikira, ndokubva ndaenda kumukova ndikawana cheya yangu musisina.

Akazondiudza tiri Ikoko, akati, “Unorangarira cheya iya here, Bill?”

Ini ndikati, “Hongu, mudiwa, ndinorangarira.”

Akati, “Ndizvo zvawanga uchifunga pamusoro pazvo, handizvo here?”

“Hongu.”

Iye akati, “Zvisinei, havazi kuzotora iyi, iyi yakabhadharwa.” Akati, “Gara pasi zvishoma, ndinoda kutaura newe.”

Ini ndikati, “Mudiwa, izvi handizvinzwisisi.”

Iye akati, “Ndivimbise, Billy, ndivimbise kuti hauchazoshushikani zvakare. Wava kudzokera iko zvino.” Akati, “Ndivimbise kuti hauchazoshushikani.”

Ini ndikati, “Handikwanisi kudaro, Hope.”

Pakarepo ndakabva ndabengenuka, mumba maiva nerima. Ndakatarisa-tarisa, ndikanzwa ruoko rwake rwakandimbundira. Ndikati, “Hope, uri muno mumba here?”

Akatanga kundibhabhadzira. Akati, “Uri kundivimbisa here, Bill? Vimbisa kuti hauchazonetseki . . . hauchazoshushikani zvakare.”

Ndikati, “Ndinokuvimbisa.”

Akazondirova-rova kaviri kana katatu, ndokubva aenda. Ndakasvetuka ndokubatidza getsi, ndokutarisa kwose-kwose, akanga aenda. Asi akanga angobuda mumba bedzi. Haana kuenda, achiri mupenyu. Akanga ari muKristu.

Ini naBilly takazoenda kuguva rake nguva yapfuura, takatakura maruva aamai nehanzvadzi yake, ari mangwanani eEsita, tikamirapo. Mukomana muduku akagotanga kuchema, akati, “Baba, amai vangu vari pasi apo.”

Ini ndikati, “Kwete, mudikanwi. Kwete, havasi pasi apo. Hanzvadzi yako haisi pasi apo. Tine guva rakapfigwa pano, asi mhiri kwegungwa kune guva rakazaruka pakamuka Jesu. Nerimwe zuva Achauya, Achauya nehanzvadzi yako naamai pamwe naYe.”

Ndiri muhondo nhasi, shamwari. Ha—handichakwanisi kuenderera mberi. Ini . . . [Hama Branham vanochema—Mupepeti.] Mwari akuropafadzei. Tikotamise misoro yedu kwakanguva.

“O-o Ishe! Nguva zvinji, Ishe, ndine chokwadi kuti vanhu havanzwisisi, pavanofunga kuti zvinhu izvi zvinouya nyore. Asi pane zuva guru riri kuuya apo Jesu achauya uye kusuwa kwose uku kuchabviswa. Ndinonamata, Baba voKudenga, kuti Mutibatsire tive vakagadzirira.

Nevimbiso yokupedzisira, pandakamusveta padama rake mangwanani aya, yokuti ndichasangana naye nezuva iroro. Ndinotenda achange akamira panzvimbo iyoyo, achidaidzira zita rangu. Ndakatendeka kuvimbiso iyoyo kubvira ipapo, Ishe, munyika dzose, munzvimbo dzakasiyana-siyana, ndichiedza kuparidza Evhangeri. Ndava kuchembera zvino, nokuneta, ndaperezeka. Rimwe ramazuva ano ndichavhara

Bhaibheri iri kokupedzisira. Zvino, Mwari, ndichengetei ndakatendeka kuvimbiso iyi. Nyasha dzenyu ngadzindipoteredze, Ishe, ngandirege kutarisa zvinhu zvoupenyu huno, asi ngandiraramire zvinhu zviri mberi. Ndibatsirei kutendeka. Handikumbiri nzira yakareruka, kwete, Ishe, apo Kristu wangu akafa pakutambudzika. Navamwe vose vakafa saizvozvo. Handizi kukumbira chinhu chakareruka. Regai ndingotendeka, Ishe, nokutaura chokwadi. Vanhu ngavandide kuti ndikwanise kuvatungamirira kwaMuri. Nerimwe zuva kana zvose zvapera taungana pasi pemiti inogara yakasvibirira, ndinoda kusvika paari ndobata ruoko rwake ndofamba naye, ndoratidza vanhu vapaAngelus Temple, navamwe vose. Inenge iri nguva inoshamisa.

Ndinonamata kuti tsitsi dzeNyu dzizorore pamusoro pomumwe nomumwe wedu pano. Navari pano, Ishe, vasingaKuzivii. Pamwe vana vadikanwi vari mhiri kwegungwa uko. Kana vasati vazadzisa vimbiso dzavo, dai vakazviita iko zvino, Ishe.

Takakotamisa misoro yedu, handizivi vari muimba huru ino, masikati ano, vangani vangati “Hama Branham, ndinoda kundosangana navadikanwi vangu, zvakarevo. Ndi—ndi—ndina vadikanwi vakafanoenda mhiri kworwizi uko”? Pamwe wakavavimbisa kuti uchasangana navo, zvichida pawakawonekana naAmai ukati “chisarai henyu” paguva ravo zuva riya, dzimwe nguva wakataurira hanzvadzi duku kuti “chisara hako,” kana Baba, kana ani zvake paguva, vawakavimbisa kuti uchasangana navo, asi iwe—iwe hausati wagadzirira nazvino. Haufungi here kuti ino ndiyo nguva yakanaka kuti uzviite?

Ndiregerereivo kuchema kwandaita. Asi, o-o, imi woye, hamuzivi, shamwari. Hamuzivi kuti—kuti kuzvipira kwakadini! Handina kana kumbotaura padiki chaipo, kana hangu, mutsananguro youpenyu hwangu.

Vangani venyu vari kuda kusimuka vouya kuno kumberi kuti vanamatirwe, vanoti, “Ndinoda kundosangana navadikanwi vangu” here? Simukai kubva muungano muuye kuno uku. Munodaka kuuya here? Kana aripo asati aita gadziriro iyi. Mwari akuropafadzei, changamire. Ndaona harahwa yechitema ichiuya, navamwe vari kuuya. Fambai, imi mose muri padenga pabharikoni, dzikai pano. Simukai, kose kose imi vanoda kurangarirwa mumunyengetero iko zvino. Ndizvozvo. Simukai netsoka dzenyu. Ndizvozvo. Simukai, kwose kwose, imi mungada kuti, “Ndina baba vakatungamira, ndina mai kana mudikanwi ari mhiri. Ndinoda kundovaona. Ndinoda kusangana navo murugare.” Mungasimuka here, ingosimukai netsoka dzenyu, pamuri ipapo muungano. Simukai netsoka dzenyu, muti, “Ndinoda kugamuchira.”

Mwari akuropafadze, hanzvadzi. Mwari akuropafadzei shure uko. Akuropafadzei pamusoro apo. Mwari akuropafadzei changamire, vari pano. Ndizvo chaizvo. Mubharikoni pamusoro, Ishe vakuropafadzei. Kwose kwose kwakapoteredza, simukai tinamate, apo Mweya Mutsvene uri pano uchifamba mumwoyo yedu, ku—ku—kuti ipwanyike.

Munoziva, chinoda kereke nhasi kupwanyika. Tinofanira kuenda kuImba yoMuumbi. Dzidzo yedu yeBhaibheri yakaomarara dzimwe nguva hainyanyoshandi. Chatinoda kupwanyika kwakare, nokutendeuka mumwoyo yedu, tichinatswa kuna Mwari. Ndivavo vose here vanoda kusimuka?

Tikotamise misoro yedu zvino tinamate.

O Ishe, Akamutsa Jesu zvakare ku—kubva kuvakafa, kuti mutiruramise tose nokutenda, tichitenda. Ndinonamata, Ishe, kuti ava vamira netsoka dzavo vachiKugamuchirai, ndinonamata kuti muvaregerere. Uye, O Ishe, ndinonamata kuti vaKugamuchirei soMuponesi naMambo wavo noMudiwa. Pamwe vana amai kana baba kana imwevo hama iri mhiri kworwizi. Pane chinhu chimwe chete chechokwadi, vano Muponesi. Ngavaregererwe zvivi zvavo zvose, nokusarurama kwavo kwose kudzimwe, kuti mwoyo yavo isukwe muRopa reGwayana, vogogara murugare kubvira iko zvino.

Uye nerimwe zuva rinobwinya kana zvose zvapera, itai kuti tiungane paImba yeNyu, togovako semhuri dzisingapatsanurwi, tigosangana navadikanwi vedu vakatimirira mhiri. Izvi, tinovaisa kwaMuri, kuti "Munochengeta murugare rwakakwana uyo ano mwoyo wakazorora paMuri." Tigamuchidzei, Ishe. Sezvo tinovaisa kwaMuri, muZita roMwanakomana weNyu, Ishe Jesu. Ameni.

Mwari akuropafadzei. Ndine chokwadi chokuti vabatsiri vari kuona pamakamira, uye vachauya pamuri munguva shomanana.

Uye zvino kuna avo vari kuzopiwa makadhi okunamatirwa. Billy, naGene naLeo vari kupi, vari kumashure here? Varipo kuti vape makadhi okunamatirwa nenguva isipi. Hama ichavhara nomunyengetero, makadhi okunamatirwa ozogoverwa. Tichadzokera muno shure kwenguva pfupi, kuzonamatira varwere. Zvakanaka, Hama.

HAMA WILLIAM MARRION BRANHAM

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