

# TE HOA MAORI,

WITH

## GOOD NEWS FOR ALL.

"I haere mai hoki te Tama a te tangata ki te rapu ki te whakaora i te mea i ngaro." Ruka 19. 10.  
 "For the Son of man is Come to seek and to save that which was lost." Luke 19. 10.

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 a Magazine.

"Heoi e whakakitea nuitia ana e te Atua tona aroha ki a tatou, i a tatou hoki e hara ana, ka mate a te Karaiti mo tatou." Roma iv. 8.

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Romans v. 8.

### HE REO NO TE HOHONU NUI.

### A VOICE FROM THE DEEP.

I Te timatanga raumati ka oho nga tangata o Toromaweiti to taone nui o nga motu o Hepereri, e timata ana hoki ki reira te ngahuru mahi koheru a te Kola, a, e hui atu ana ki reira te rau nea atu o te kai-tuku ika i nga wahi tuawhenua katoa, ki te mahi i ta ratou mahi. He rawo te titiro atu, a te kai matakitaki, ana ka whakanu nga poti ki nga wapu i te ata, ki te ope ki uta i nga ika i haao i te po. Hohoro tonu te ao i nga koheru ki te kete, me te whiri ki uta, kia unahia, kia whakamavoketia, kia taka e tetahi tini taue wahine hoki, kia we te utaina ki nga tina me era atu kaupuke, na era e kawo atu ki nga makete o era atu whenua o te ao.

Ko "Hereni Ani" tetahi o nga kaupuke, i tao atu ki reira i a Hume nei, no P—; ko A P— te rangatira; ko ana tama tokorua me tetahi tokowha atu nga tangata o runga. Ko P— he karaitiana pono; ta ratou ko ona hoa pai he tu i waenganui taone he whakapuaki i te rongopai o ta te Atua aroha whakahara. He nui te huinga atu ki reira o te kai hao ika, ata whakarongo ai ki te kupu i kauwhautia.

IN the early summer the usually quiet little town of Stornoway, the capital of the Hebrides, is all astir. The season of the great Scotch herring industry begins there, and many hundreds of hardy fishermen come from all parts of the mainland to ply their busy calling. A lively scene presents itself to a stranger, when, after a successful night's fishing, the boats come crowding into the bay, the men all eager to reach the quays and land their fish. Quickly the herrings are shovelled into baskets, and swung ashore, to be cleaned, cured, and packed, by immense numbers of men and women from all parts, engaged for that purpose. This done, they are then loaded on steamers, and other vessels, specially chartered to convey them to the home and foreign markets.

Amongst the boats which arrived this last June was the "Helen Ann," from F—. The skipper, A. P—, with his two sons, and four other men, formed the crew. P— was an earnest Christian, who rejoiced to stand with others in the little town square, and tell out the glad

Ki hai i roa, ka taata te wa e whakatu atu ai ano te ihu o "Herona Ani" ki te hoki ki te kuinga tuturu. Pai rawa atu te ra, ho marino te moana, tika tonu te komurimuri, me te whakaaro ako, o nga tangata, meake ratou tae ki o ratou kainga.

I a ratou e rere ana, kahore he wehiwehi, no te mea, he mohio ratou ki te akau, a he hou to ratou kaupuke. Kihai i aha, ka tuku te kahu ki a ratou: matata tonu ratou, ko P— i te urungi. Na te kahu anake, te kitea atu a mua o ratou, a, na te amai hoki, te matau ki te anga, e keiwha keiwha ranei ratou.

I te iwa o nga hua i te po ka ohorore ratou ki tetahi mea i tai atu o te ihu, me te karanga o tera i te ihu kia urungitia kia whakaangakitia to ratou kaupuke. Hohoro tonu te whakaangake, hei aha, aki tonu atu ratou ki te toka pahihia, kawe noa a P— kia whaoluna ratou ki te kokorutanga, mo pehea kua kua paku ake nei hoki te fakore, kua hoho ake te wai, a ka whakatotihu te kaupuke.

Mihi ana ratou katoa. Heoi te mea mo ratou he mate. Hohoro tonu ratou ki te whitiki ki nga karewa o te kupunga. Oti whakauua tenoi. Ko Hemi ko te mea iti a te rangatira tama, ka 18 nga tau, i titiro mihi atu ki te papa, heoi ano te kupu atu a P— ki a ia "E Hemi, titiro atu ki te Ariki, e tama titiro ki te Ariki." Hohoro tonu te here i nga karewa e rua ki nga pokiliwi oti kau ano ka totou te kaupuke ki te wai, kumi ma ono te hohonu, pupuri ai ratou ki nga karewa me nga rakau i teretere, me kore ratou e ora i enei.

Kahore ratou i aue; tau ana te rangimarie; heoi ano he karanga me kore ratou e rangona mai e tetahi atu o nga kaupuke ka ahu mai ai ki te kapo i a ratou.

Ko P— he inoi tonu tana ki te Atua kia antakina mai e Ia he kua whakaara mo ratou. Ko ia, tatu tonu tona ngakanu, i te mea, e toko ake ana te mahara ki a Ia kua whakaponohia e ia. 11 Timoti i. 12.

Engari i taimaha tona ngakanu mo ana tamariki tokorua. Ahakoa pea e ai tana kua tu ana tamariki ki raro i te taumarumaruru o nga toto o te Karaiti. Ko tetahi wahi o ana whakaaro pouri i rere mo o ratou hoa, ki te mamane nui o nga whanau-

tidings of God's boundless grace. Large companies of fishermen and others attended, manifesting deep interest in the Word preached.

Presently the time came to turn the "Helen Ann's" prow homewards again. The weather was beautifully fine, the sea calm, and a light wind sped them quietly along. All on board were looking joyfully for the moment of their safe return to their homes.

As they sailed on without fear, for they were familiar with the coast, and their boat was new and strong, suddenly they found themselves enveloped in a dense fog. All eyes kept a sharp look-out, peering through as best they could, whilst P— had a firm hold of the helm. But, owing to the thick mist, and the strong current, it was impossible to make out their exact position.

Suddenly, about nine o'clock at night an unwelcome sight ahead told them of danger. A cry was raised to alter the course, which was immediately done; but, despite every effort, the boat struck with a tremendous crash against a sunken rock. Carried on by the current, P— hoped for the moment to be able to steer her into a neighbouring inlet. But the keel was so injured, that the water rushed into her, and she began to sink.

It was an intensely anxious moment for all on board. A sudden and violent death stared them in the face. The floats used with the fishing nets were hastily seized, and fastened round their bodies. It was only just in time. The skipper's younger son, Jamie, a lad of eighteen years of age, looked piteously into his father's face, his countenance speaking more than words. P— could only say, "Jamie, look to the Lord, my boy, look to the Lord," as hurriedly he fastened two floats around his shoulders, when down went the boat from beneath them in some sixteen fathoms of water, leaving them clinging for dear life, as best they could, to the buoys and loose spars.

There was no excitement. All were kept calm; and cries were raised for help, if perchance any other boat might be passing, and come to their rescue. P—, with

nga mehemea ka mate ratou, tokotoru o enei he taina he tuakana, ko te wha he tautangata. Ko P— i kawea ketia atu e te au, i nga hoa, a, ka ngaro ratou i te pouri ki taua tirohanga atu, ka oho te waiata whakapai atu ana ki te Atua ko nga kupu enei.

Ariki e Ihu, te korero mo te aroha,  
He koe te matou ki te whakapuaki tonu,  
Me waiata tonu to kororio i runga,  
Whakapai atu ai i te ao, i te po.  
Ia matou ka aru i a koe te Ariki,  
Kite whakapai tonu atu ai matou,  
Ko te aroha noa mai kaha ake i te mate,  
E hoho tonu mai ana hore he mutunga.

Ko nga hoa o P— i mea, mehemea ka ora ake ratou, kua mutu rawa ta ratou kite i ta ratou rangatira; kua nihi nga tama ki te ngaronga atu o te papa i te raua tirohanga atu. E pupuri ana raua i te rakau, ko tetahi i tahi pito ko tetahi i tahi pito—e ngari a Hemi ko ia nei to ratou kuki, a, he ruhirahi ona kakahu, ko te mea tenei o ratou i mate wawe, tohuhu iho. Ko tetahi o nga tokowha ko te mena Karaitiana i tohutohu i ona hoa kia titiro atu ki te Ariki,  
**"KIA WHAKAPONO ATU KI A IA A KA WHAKAORANGIA RATOU."**

E kahaki ana te tai i a ratou, e hono ana to ratou hamama, kahore i tino matara ratou i uta, no ka rongo atu tetahi hepara i nga reo, te kitea atu i te kuhu, whakarongo tonu atu ki nga hamama ka hono, ka mea ia, ko etahi o ona hoa tangata ka mate. Ka unga tangata ia hei hoa hoe atu mona ki te whakaora. Hiki ana te kuhu, a, ka kite atu ratou i nga tokorima, e kahakina ana o te tai kahore i tino matara atu ki waho. Hoe atu ana ratou kapo tonu atu a ka ora nga tokorima. Ka tokorua kua tata ki te mate, ko Hemi kua mate atu ra hoki. Tera ranei e kitea a P— kua mate ranei? Ko te koha rapu kia puta kau. Hoe tonu ratou no ka kite atu i a ia, ka 5 maero te mahuatanga atu o te tohutuanga o te kaupuke:—kia rourou iho a e kore e roka-hina atu ia e ratou. E rua nga hawa i kahakina hueretia ai ia e te roma, tokoka te kuhu, heoi ano nga mea whakamanu, ko nga karewa iti e rua. Heoi te mea mona he mate. Ma te Atua anake ka ora ia. Mutua ona whakaaro ka titiro ki muri, nei

heart uplifted to God, prayed earnestly and aloud that He would send help and deliverance in their deep distress. Happy in his own spirit, knowing Whom he had believed, in Timothy i. 12. his two boys weighed heavily upon his mind, although he trusted that they were under the shelter of the blood of Christ. The thought too that if all perished, what a blow it would be to the friends of the other men—three out of the four being brothers—was very distressing. As the tide rapidly carried him away from the rest, and the darkness obscured him from their view, he raised his voice in praise to God, singing that beautiful verse—

"Lord Jesus! to tell of Thy love,  
Our souls shall for ever delight,  
And sing of Thy glory above.  
I praise, by day and by night.  
Wherever we follow Thee, Lord,  
Admiring, adoring we see  
That love which was stronger than death,  
Flow out without limit, and free."

His mates feared they would never see their skipper again, even if they themselves should be saved; and his two poor sons were filled with alarm as they lost sight of their beloved father. Both were clinging to a spar, one at each end, but Jamie, the younger, who had been acting as cook on board, and was therefore the more thinly clad, soon succumbed to the exposure, and quitting his hold, fell back exhausted into the sea and perished. One of the four men who was a Christian, pointed the others to the Saviour, and told them, in his simple way, of the finished work of the Lord Jesus Christ, and that there was, **"YET TIME TO BELIEVE ON HIM AND BE SAVED."**

Borne along by the tide, again and again they raised their voices, and shouted for aid. Not being far from shore, a game-keeper heard their cries, but could see nothing on account of the fog. He continued to listen, and the cries being renewed, was convinced that some of his fellow-creatures were in distress; so he urged some men upon the seashore to put off with him to search for them. At that moment the fog lifted, and they could plainly see five poor

reira ka titiro ki mua, a, na tenei kua marama ia i te mahara ake ko ko ia i te Ariki. Kahore he hopohopo, kahore he wehi a P—, kua roa ke hoki tona matau ko ia ho tangata hara kua whakaorangia e te atawhai mo nga toto maringi o te Reme. He takiwa whakamautau tenei mona, otira na te atawhai o tona Atua kai-whakaora a ia i whakakaha, a, na te mahara ake ki tenei ka kaha ia ki tenei mate.

I te mea kua tae te wai ki te mangui i te kore ngoi, pouiri te po, wiri i te maeke, kua pau te kaha, kua he nga mahara ka mea ia, kia panga atu ona karewa kia we ia te mate. Ka puta ake ano he whakaaro mana, o—na hatana tera whakaaro. Ka huri ano nga whakaaro, ki te Atua a ka mea ia, me he whakaaro ta te Atua ki te pupuru i a ia ki konei, kaha uoa atu ia ki te kawae mai i te ora—kei konei, titiro konewhanewha atu nga kanohi, ka kite i te poti kua tae mai ki a ia. I te matatu tonu te kai hoo, a, na te Atua i whakaanga atu te poti ki a ia, hohoro tonu ta ratou hopu i a ia a kua riro ora atu ia ki runga ki te poti. Mei kore ia kua paremo, kua tata hoki ia te kawae e te roma ki tetahi wahi au nui koreira tino mate ai. Hohoro tonu te hoe ki uta, a na te rongoatanga, ka ora ratou.

Paku ana te rongo o te tauritanga me te ratou ora ake, me te panuitanga ko a te ratapu iho na P— te kauwhau, ka hui waho katoa mai, nga mea i tata, nga mea o tawhiti. Na te mea kahore ano ia i ata ora, me te mamae hoki ki tana tamaiti mate, rapurapu ana ia ki tetahi kupu mana. Rapu atu ana ia ki te Atua, a, ka puta uakaha atu i ona ngutu te kupu. Mehemea nei he reo mai no te po, pehi ana nga kupu ki etahi, maringi ana nga roimata, i te whakarongo atu ki tana whakapukitanga i nga korero tawhito o ta te Atua aroha whakanuihara, me te tono atu ki a ratou kia whakaaro ki o ratou wairua.

Ka titiro atu ia ki nga Tamariki ka mea atu—“E te whanau, mehemea ko akuanei koutou mate ai, kohea ru koutou? Kua takataka koutou kia tika ai ta koutou ta ki te aroaro o te Atua? Kua tahuri atu koutou ki a Ia? Kua whakawhanau houtia koutou? Kua horeia koutou ki nga toto o

fellows drifting along at no great distance off. It was but the work of a few moments to pull out and rescue them from their perilous position. Two of them were on the very eve of exhaustion, and Jamie had perished. Was there any possibility of finding P—, or had he also succumbed? The hope of saving him was faint; still they could but try. So on they rowed, till at last they had the joy of finding him some five miles from where the boat sank. A few more moments and it would have been too late.

For two long hours P— had found himself carried farther and farther away, with nothing around him but sea and fog, and only two small buoys to keep him afloat. Eternity stared him in the face. There seemed no hope unless by the direct intervention of God. The past came crowding upon his mind, and then the future, the bright future of being for ever with the Lord. No doubt or fear filled his breast, for P— had long known what it was to be a sinner saved by grace, washed in the precious blood of the Lamb. Yet it was a testing moment, but the grace of his Saviour God sustained him, and the knowledge of His wondrous love kept him during that terrible ordeal.

At last, being nearly to the mouth in the water, surrounded by darkness, shivering with cold, strength gone, and senses failing, the thought pressed upon him to quit hold of the buoys, and end the struggle. But life is dear, and he felt afterwards that it was the suggestion of Satan. Lifting up his heart again to God, he thought if He meant to keep him here. He would find means even then to save him, and looking round, in a half unconscious state, he saw a boat apparently about to run right over him. But all were keeping a sharp lookout, and through the Lord's infinite mercy they had steered straight to him. In another second or two loving hands had laid hold of him, and he was hauled safely into the boat. He was rescued at the last moment from a watery grave, for he was on the eve of drifting into a part of the current where the waters ran with such violence that he must have succumbed from sheer

te Karaiti? Ki te mea kahore, ki ano koutou i tika ki te tu ki te araro o te Atua. Kahore aku patai atu mehemea he hunga pai koutou. Kahore aku mea atu me mahi koutou i a koutou kia pai. Mehemea ka mea atu a koutou papa, whaea, a wai ranei kia whakapai koutou i a koutou ano kia tae ai koutou ki te rangi, hei he tena mo ratou.

Hore rawa koutou e pai i a koutou ano e kino and hoki to koutou ake ahua, e hore riri atu ana ki te Atua. E kore te rakau kino e whakaputa i te hua pai. Matiu 7. 17-18. E taea ranei e te Etiopiana te whakaputa ke tona kiri, e te repero ranei tona kotingotingo? E kore ano hoki e taea e koutou kua taunga nei ki te muhi kino, kia mahi i te pai. Heremiaia 13. 23. Ko te Karaiti ta koutou e rapu atu ai mo tena. Ka mea atu ia ki nga pakeke. "Kua tata koutou ki te mate." Kua oti a koutou takataka? Kahore aku patai atu, i te pewhea a koutou mahi, mo tehea ahua karakia ranei koutou, oti ko taku atu tenei, kua horeia atu ranei o koutou hana ki a te Karaiti toto? Kua whakaheke atu koutou ki te tika o a te Atua tapu tapu rawa whakawakanga? Kua piko iho koutou i te pehanga a te kino ki nga waewae o te Kai-whakaara? Kua whakapono ki a Ia?

Tohutohu atu ana ia ki te hunga e konohi ana mo nga hana i te ara o te ora, he mea whakarite atu ki tona ahua i a ia i te mona, tona hohoro te whakarere i ona karewa i te taunga atu o te poti ki a ia, me te tuku ma nga ringa e kaha ana ia e hapani ki te ora.

Ae ra e kai-korero ko te huarahi tenei mo te ora. Kahore ho ora mou mehemea ka kawe koe mau ano koe e whakaara. Ma te ringa kaha anake o te Karaiti koe e whakaara. Tera ranei koe e hupu atu? Ka penei tonu tou ahua, he mate mutunga kore mou, he mate pehi taimaha o hana ki runga i a koe. Otira, "i a tatou hoki e ugoikore ana, i te wa i rite ai, ka mate a te Karaiti mo te hunga karakia kore." Roma 5. 6. Kua hupu ranei koe i tou ake kaha-kore ki te whakaara i a koe ano? Mehemea e ae ana koe ki tenei, whakaokioki atu ki a Ia i tenei ra tonu, inoi atu kia kapo iho tona ringa kaha i a koe, a, ku whakaorangia koe. "Ko au, ko au a Ihowa; kahore atu he kai

exhaustion. The fishermen were soon all conveyed ashore, and restored, with medical aid, from the effects of the long immersion.

The news of the wreck and the rescue spread far and wide, and the following Lord's Day—it having been made known that P—— would preach—a large concourse of people from many miles around assembled in the open air. Barely recovered from the effects of the recent ordeal through which he had passed, and sore at heart at the loss of his son, he scarcely knew how to speak. But seeking grace from God, the word went forth from his lips with power. It seemed like a voice from the dead. Many were deeply impressed, and tears freely flowed, as he sounded out the old old story of God's wondrous love, and pleaded with them about their precious souls.

Turning to the younger folks present, he said: "Dear young people, were you to die to-night, where would you go? Are you ready; are you prepared to meet God? Are you converted? Have you been born again? Have you been washed in the blood of Christ? If not, you are *not ready*. I do not ask, are you good? I do not bid you be good. And if any tell you to be good to get to heaven, whether father or mother, they are not your friends. No, no, you cannot be good, nor do good of yourselves, because your nature is bad, at enmity with God, and a bad tree cannot bring forth good fruit. Matthew vii. 17-18. "*Can the Ethiopian change his skin or the leopard his spots? then may ye also do good that are accustomed to do evil.*" Jeremiah xiii. 23. IT IS CHRIST THAT YOU NEED.

Then to the aged, he said: "You are on the threshold of eternity. Are you ready? I am not asking what your life has been, or what is your kirk or creed, but I do ask, have your sins been washed away in Christ's precious blood? 1 John i. 7. Have you owned the righteous judgment of a holy, holy, holy God? Have you bowed under it at the Saviour's feet? *Have you believed on Him?*"

And to the anxious, he pointed out the way of salvation, illustrating it by his own condition in the sea when the boat came, how glad he was to let go the feeble sup-

whakaora, ko ahau anake." Hoani 3. 16.  
Ko Ia te Ariki kaha ki te whakaora.

Ao ake ka u hoki te poti tiki mai i a P—  
ka nuaioha roimata ia ki ona hoa. Ko te  
Atua anake e matau ana ki nga hua o tera  
hui. He tokomaha pea nga mea e kore o  
wareware ki taua ra, whaihoi e matau ana  
tatau, e kore e hoki kau atu ta te Atua kupu  
ki a Ia. Ihaia 55. 11.

Na e hoa kai korero, taiho e whakamutu  
kia patai atu matou ki a koe. E pewhea  
ana koe? E oti ana tau whakuriterite?  
He tangata ranei kei runga touu ano o hura  
i a koe, a, ko te mate anake e taria atu ana?  
Kua whakapono atu ranei ki te Tama a te  
Atua? Kua kapohia mai ranei koe i te  
mate mou, e te ringa kaha a te Ariki?  
Kua horeia ranei koe ki toua toto mana  
nui? Ki te kahore, ko te taima tenei.  
Ka tureiti pea te apopo. Ko ta te Atua  
taima tenei. "Nana, tenei te wa manako-  
hanga mai; nana, (ka) tenei te ra o te  
whakaoranga." 2 Koriniti 6.2.

"E kaha ana te rere o te taima :  
E kaha ana te haeremai a mate,  
Tangata he, ka whakakuturi tonu ano?  
Ko taima ko mate e tono atu ana ki a koe.  
Kia kaha te rapa! kua pipiri a mate;  
He mate mou te whakarua tonu;  
Kati koe te mae, e ara, e rere:  
Kei te whanga mai a Ihu i a koe!"

EXTRACT.

## KAHORE O MATOU WHARE KARA- KIA I KONEI.

**I**A ahau i tetahi toihana rerirao, te kitea  
atu he paenga kainga tangata, ka  
patai atu ahau ki tetahi o nga poata,  
mehemea he tangata ano e noho ana i reira.

Ka ki mai tena. "E ono pea e whitu  
ranei whare riki kei runga raiaa."

Katahi ahau ka mea atu, "E matau aon  
ranei koe mehemea tera ranei etahi o nga  
tangata o aua whare kua tino karaitiuna,  
kua whakaorangia, kua murua o ratou hua  
ki nga toto o Ihu Karaiti?"

Ano ra ko ia, "Kahore ahau e matau e  
kara." "Heoi ra, kua murua ranei ou  
hara; tena pea hoki koe te matau ana,

port he had clung to, and to allow strong  
hands to save him.

Yes, dear reader, this is the simple way  
to be saved. Your case is hopeless; you  
cannot save yourself. The strong arm of  
the Lord alone can deliver you. Will you  
trust it? To remain as and where you are  
is to perish everlastingly, to die in your  
sins without hope. But, "when we were  
yet without strength, in due time Christ  
died for the ungodly." Romans v. 6.  
Have you discovered that you are powerless  
to save yourself? If so, trust Him, trust  
Him now, and you shall be eternally saved.  
"I, even I, am the Lord; and beside me  
there is no Saviour." Isaiah xliii. 11.  
"Whosoever believeth in him should not  
perish, but have everlasting life." John iii.  
16. He is the Lord, mighty to save.

The next day, a boat having come to  
take him home, P— parted from his new  
friends with tears. God alone knows the  
results of that day's meeting. Doubtless it  
was a day never to be forgotten by many,  
and we know that God's word shall not  
return unto Him void.

And now, beloved reader, ere we close,  
we would appeal to you, how is it with you?  
Are you ready? Are you still a poor sinner  
ready to perish, or have you believed on the  
Son of God? Have you been plucked from  
your perilous position, as a lost sinner, by  
the strong arm of the Lord? Have you  
been washed in His most precious blood?  
If not, once more you have the opportunity.  
To-morrow may be too late. God's time is  
now. "Behold now is the accepted time;  
behold, now is the day of salvation." II  
Corinthians vi. 2.

"Time is earnest, passing by;  
Death is earnest, drawing nigh.  
Sinner, wilt thou trifling be?  
Time and death appeal to thee.  
Oh, be earnest! death is near;  
Thou wilt perish lingering here;  
Sleep no longer, rise and flee;  
Lo, thy Saviour waits for thee!"

EXTRACT.

## WE HAVE NO CHURCH HERE.

**B**EING at a railway station, and failing  
to see signs of any population, I

mehemea kahore a Ihu Karaiti i mate mou a i "waha i o hara ki Tona tinana ake ki runga ki te rakau, i Pita ii. 24., e kore rawa koe e haere ki te rangi."

Miharo ana tana whakahihi mai. "Kahore ra o matou whare karakia i konei."

E ki "kahore he whare karakia o konei!" ara kei te noho whakaaro kore koutou ki te ora mo o koutou wairua, tatari ni kia haria mai e tetahi he pereki he paru pukepoke hei hanga whare karakia?"

Na, e hoa, ko te taua waimarie tenei. e hara i te mea, ko te ora mo o taua wairua, kei te mauranga mai he whare karakia e tetahi mo taua, kei te taua haerenga atu ranei ki te whare karakia, i te mea hoki, ahakoa ano taua haere ki te whare karakia, tera ano pea he mate mutunga kore to tuku-nga iho. Me whakawhetui atu taua ki te Atua, ko te tikanga mo te hara, mo o taua hara, i whiriwhiria, i tino whakaotia he tikanga, e te Atua me Tona Karaiti, i runga to ripeka i mua noa atu. Whaihihi ki te Karaiti i whakaarohia, i whakakororiatia nei, te Kaiwhakaora a ko Ia pu te oranga o te tangata katoa e whakapono ana ki a Ia. Mahi iv. 12; Hoani vi. 40-47.

Ko te Karaiti te huarahi atu ki te Atua te Matua, i a Ia i ki nei. "Ko ahau te huarahi, kahore rawa tetahi tangata e haere ake ki te Matua ki te kahore i ma Ahau nei," a, "Ko ia e haere mai ana ki a au, e kore rawa e panga atu e ahau." Hoani xiv. 6; vi. 37. Heoi he ora, ko te Karaiti anake, a, "Ko ia e whakapono ana ki te Tama, he oranga tonutanga tana. Hoani iii. 36.

E ma te Karaiti mai ana, anake, ka whiwhi tatou ki te murunga hara. "A, mana nga tangata katoa, e whakapono ana, ka whakatikaia ai i nga mea katoa, e kore nei tatou e whakatikaia i runga i ta Mohi ture. Mahi xiii. 39.

Ko te Karaiti tonu ta te Atua whakaora mo te hunga katoa e whakapono ana, "Kahore hoki he oranga i tetahi ake; kahore hoki he ingoa ke atu i raro o te rangi kua homai ki te tangata, e ora ai tatou. Mahi iv. 12.

asked one of the porters whether there were any people living in the place.

"There are a few cottages up there, about six or seven."

"Now, can you tell me," I further asked, "if there are any in those cottages who have been *truly saved*, who are *real* Christians; whose sins have all been put away by the precious blood of Jesus Christ?"

"No, sir, I cannot tell you that."

"Well, then, tell me whether *your* sins are put away; because of course you know you cannot possibly go to heaven unless Jesus Christ died for you, and bore your sins in His own body on the tree."

To this he gave the very strange answer, "We have no church here, sir."

"No church here!" I exclaimed. "Are you really going on careless and indifferent about your soul's eternal welfare and salvation, until someone comes with bricks and mortar and builds a church?"

Well, my friend, happily for you, and for me, the salvation of our souls does not depend on people bringing a church to us, or on our going to a church, because after all our church-going we may be lost for ever. Thank God, the whole question of sin, and our sins, was gone into and settled, and closed for ever, between God and His Christ, more than eighteen hundred years ago on the cross. Moreover, Christ, raised and glorified, is Himself the Saviour, and the Salvation of all those who believe in Him. Acts iv. 12; John vi. 40-47.

It is Christ who is the way to God the Father, as He said, "I am the Way...no man cometh unto the Father, but by Me," and "Him that cometh to me I will in no wise cast out." John xiv. 6; vi. 37. Christ alone is the life, and "he that believeth on the Son hath everlasting life." John iii. 36.

It is only by Christ that we have the forgiveness of sins, and "through Him, all who believe are justified from all things, from which we could not be justified by the law of Moses." Acts xiii. 39.

Christ is Himself the salvation of God to every one who believeth. "Neither is there salvation in any other: for there is none

## KAIHORE ANO KIA TUREITI NOA.

**K**ai tenei te tauira? He patai mai ki a au tenei, na tenei kotiro iti, i te ratapu, i a au e haere ana ki to whakamauenga. I taku whakanga uta i te taiaha, ka oho te kupu, "Aho! ka tureiti tenei au?" Ano ra ko au ata, "Iraa pea te paware taua mai nei ano te tataa, a me haere atu me kore kin tapoko."

Na tenei i whakohia ake ki taku mahara, te me e tino haere mai nei, e tatakuhi ai te tauira, a, e kore rawa e tukua atu ki to, nga tangata kua tureiti te haere atu. Te me e whakataka ake ai te Rungatira o te whare a ka tutaki i te tauira, a ka ki atu ki nga tureiti e kore uua ana kin tapoko, "Kahore ahau i mutan ki a koutou." Raka xiii. 27. Tureiti e te taima o enei kupu! Kaihore hoki he kupu whakomaha mo enei; na ratou ano te whakamau: na ratou i marama te takiwa mo te haere ana.

Otiia, kahore ano i tairangi tenei ra kia tenei mai. Kei te paware taua ano te tataa. E ki mai nei ano te Kai-whakara ki a koe e kai-kore. "Haereini ki a au," a kahore he weli paunga atu ki waho, mo ratou, e haere ana ana i runga i tana tino mai, to te mea, nana au te kupu whakamau mai, "Kei te haere mai au ki au, e kore rawa e paunga atu e ahau ki waho." Homa vi. 47.

E koe e whakara: mau mai nei, kati te whakara: E parangi ano te rere o te taiaha, a e tino whakapata haere ana mai tana ra e kore ai ratou e paopao ana i naitenei, e tukua atu ki to.

"Nana, (ke) tenei te wa maitohanga mai; nana, (ke) tenei te ra o te whakomaha." 2 Koroni vi. 2. A ko taku tino kupu atu tenei, "Ma pehea ka ora ai tatou ki te paopao ratou ki tenei omanga mai." Hiperu ii. 8.

J. V.

other name under heaven given among men, whereby we must be saved." Acts iv. 12.

E. G.

## NOT TOO LATE YET.

**W**HAT is the time, if you please? were the words addressed to me by a little girl, one Lord's day, on my way to a meeting.

On my telling her the time, she exclaimed, "Oh shall I be too late?" I told her that perhaps the door might still be open, and that she could but try to get in.

This little incident brought to my mind a day which is surely coming, when a door will be shut, and no late comers admitted. When the Master of the house will rise up and shut to the door, and say to those who seek for entrance then, "I know you not!" Luke xiii. 24-27. How unspeakably solemn! For such will be without excuse; the delay was their own, and the opportunities of coming were thrown away.

But that day has not yet arrived. The door is still wide open. The Saviour is now saying to you Reader, "Come unto Me," and none who hearken to that loving invitation need fear repulse, for the same gracious lips said, "Ifm that cometh to Me, I will in no wise cast out." John vi. 37.

Then linger, delay no longer! Time is passing quickly; and surely nearer comes that day, when those who refuse to enter now will find no entrance then.

"Behold! now is the accepted time! Behold! now is the day of salvation." 2 Corinthians vi. 2. And I would solemnly ask you, "How shall we escape if we neglect so great salvation." Hebrews ii. 3.

J. V.

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