

atu nga whakaro o te ngakau maori, ki te nui o a te Atua whakaro! Kahore rawa i tapoko ki te ngakau o Nuamana te whakaro ake, e me whakaroa utu kore ia. Ka tika he peneitanga ma tatou, e,—ko tana utu e rahi ki te tangata, mana ka taea ai tana mate repara; Otira ko te rironga mai ki a ia o tana i hiahia ai, i runga i tana ritega, "kaun he moni, kaun he utu," kahore kua ia i hopu, a na reira ka taka nui ia i nga utu. Kahore ano ia kia matau, ki te nui o te atawhai noa o te Atua o Iharaia. Imea ia me utu ki te moni ta te Atua homaitanga. Ko tona pohauhau tenei—ko te pohauhau ano hoki o te mano,—ko te pohauhau o te ngakau maori, i nga wa, i nga wahi katoa.

Otiira, ka ata whakaro ake ano hoki tatou, e kore e ngaro i a tatou te he o tana whakaro, e, na te koura ma te hiriwa e utu ta te Atua Runga rawa, nana nei te rangi me te whenua? Ae ra e mara ana te hopu i te he o tana; otira, e kore e mara ma me tana, ki te tangata, te he o tona haere mai ki te aroaro o te Atua, me te whakawhirinaki ki ona mahi pai ake, ahakoa he pai whakaro, pai kupu, pai mahi. Kahore to tangata e mahara ake, ka paingia ano e te Atua te hiriwa me te koura, ka pai ano hoki ia ki nga mahi pai a te tangata hei take mana mo te ora. Kahore ra te Atua e pai ki ona hei take e ora ai te tangata. Mehemea kei a au nga mahi pai katoa kua mahia e te tangata; me nga roimata katoa kua maringi, nga hemo manawa—ura, mehemea naku katoa nga mahi tika a nga tangata katoa, a koni noa atu, e kore rawa o mawhe i enei, te mea kotahi o aku tini hana e peli ana ki runga ki au, e kawe rangimarie mai ranei i te aroaro o te Atua. E tika ana ano ia ona mea katoa ki tona takiwa ano, hei hua whakaputa atu ki te Atua, otira ko te kawenga mai o ona mena hei putake e ora ai, kahore, heoi he putake rangimarieitanga mo tatou,

* * KO TE KARAITI ANAKE. * *

Me kawe mai ko Ia anake he whakaoiki-okitanga atu mo tatou. E whiwhi ana tatou ki nga mea katoa i a Ia—a mehemea kei a tatou a Ia, kahore kua he rapunga atu a tatou.

Otiira, ta tatou mahi he kawe noa, a kia ron rawa, kotahi ano tatou ka hopu, he

chased with money. Here was his mis-take—the mistake of millions—the mistake of the human heart, in every age and in every clime.

And yet, when one looks at it closely, what an absurdity to suppose that a little gold and silver could get aught from "the Most High God, possessor of heaven and earth!" Yes, this is easily seen to be absurd; but it is not just as easily seen to be absurd to come before God trusting in our own works, in our morality, in our religiousness, in our amended life, our altered conduct, our changed habits, our pious performances, our tears, prayers, sighs, vows, resolutions, alms-deeds, our feelings, frames, and experiences, or in anything, in short, which we could produce of thought, word, or deed. People do not so readily grasp the fact that they might just as well present a piece of silver or gold as the ground of their confidence, as all those things which have been named, and ten thousand times as much besides. If I had all the good works that were ever performed; all the tears that were ever shed; all the sighs that were ever heaved; in one word, if I had all that was ever produced in this world, in the shape of human righteousness, and that multiplied by ten thousand times ten thousand, it would not blot out so much as a single stain from my conscience, or give me solid peace in the presence of a holy God. These things are valuable in their right place; but as a foundation for our soul's peace.

WE MUST HAVE NOUGHT BUT CHRIST.

He must take the place of everything in which our hearts would place confidence. We have all in Him, and having Him we want no more.

But it takes a long time to convince us of the worthlessness of all our own efforts. It seems passing strange to the human heart to be told that we need no other title to Christ but our utter ruin; that we need not wait to prepare ourselves; that every step in self-improvement is a step in the wrong direction, inasmuch as *self* can never be mended in such a way as to make it fit for God—fit for heaven. Religious flesh is far from God, as far from righteousness, as far