

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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"He pono, he pono taku e mea atu nei kia koutou, Te tangata e rongu ana ki taku korero, a e whakapono ana ki toku kai tono mai, he oranga tonutanga tena; e kore ano hoki ia e riro ki roto ki te whakamatanga, e ngari kua whiti atu i te mate ki te ora." Heani v. 24.

"Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John v. 24.

KUA OTI TAU TAHA O TE MAHI? HAVE YOU DONE YOUR PART?

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I muamua ake nei i au e korero ana ki tetahi kaumatua i nga mahi a te Karaiti, me taku ki atu-e-he mahi oti rawa ta te Karaiti; ko tana whokahoki mai tenei.

"Ae ra hoki; he tika tenei kupu." Kua oti i a te Karaiti Tona taha; otiira me mahi ano hoki tatou i to tatou taha."

Kihai ahaui i whai kupu atu ki a ia mo te he noniho ora, kua tata nei ki te mate korohoke i rungu i te hara, kia putu i a ia tera kupu, me mahi ia i tona taha (kua pau nei ona ra, a keihea he mahinga mona); ki atu ana ahaui, "Heoi ra, mehemea kahore ano kia oti noa tau taha te mahi, kua oti he taha taha te mahi."

Ano ra ko ia mai, "ina te aha?"

Ki atu ana ahaui, "no te mea, kua oti i a au te mahi."

Ano ra ko ia, "e ki kua oti tau taha."

Ki atu ana ahaui, "ae ra, he tiku kua oti taku taha. E matau ana ranei koe he aha taku o te mahi? Ano ra ko ia, "Kahore."

A SHORT time ago, as I was speaking to an old man about the work of Christ, and remarking that it was a finished work, he made the not uncommon reply:

"Oh, yes; it's very true! Christ has done His part; but then we've still got to do ours."

Without stopping to notice the folly of a man who was just reaching the end of a long life of sin talking about doing his part, I replied, "Well, if you have still got yours to do, I have not got mine."

"How's that?" he asked.

"Because I have already done it," I replied.

"You done your part," he exclaimed with an air of incredulity.

"Yes," I said; "indeed I have. And do you know what my part was?"

"No."

"Well then, I'll tell you. It was my sin, and nothing else."

Heoi ra maku e korero atu, ko taku taha ko aku hara heoi ano taku.

As ra e kai-korero, kua oti i a tana te hara, ta tana taha (o te mahi). Otiira me whakapai atu (tauu) ki Tona ingoa, kua oti ano hoki i (a te Karaiti) te Kai-whakaora Tona taha (o te mahi), tino oti rawa, i Ara mamae nui ki runga ki te ripeka. I maeingatia ki roira te mea harakore, ano he tangata hara, a i runga i tana amohanga, ki roira, ki runga ki a Ia, i a tatou, hara, ka pa ki a Ia nga mamae, hei whakautu, kia atea ai tatou i nga tukunga iho o o tatou hara; paingia ana tora mahi Ona e te Atua te Kai-whakawa tika, a ka ea atu ki a ia te utu mo o tatou hara. Heoi ano mau e kai-korero, he whakawhirina ki atu ki runga ki a te Karaiti mahi, i mahi ai mou. Mehemea tena koe te ki ana, i mahue ano tetahi wahi, mau ano e mahi, kahore koe e whakawhirinaki ana ki Tana mahi mou. He tino taunu atu tena ki a Ia! Otiira, e tangata hara, mehemea e ki ana koe kihai i tino oti i a te Karaiti taua mahi, ko te Atua e ki ana, kua tino oti, kua tatu Tona ngakau, a kua whakauturia Tona pai i Tona whakaoranganga ake ano i a Ia i te mate.

Aue! e kore koe e whakaokioki i to wairua mauui, pehanga e te hara, ki runga ki a Ia me Tana mahi oti mou, ki a te Karaiti kua paingia nei e te Atua mo te taha ki a koe? W. H. K.

TENA, HE TANGATA KAHORE E MAHI.

"Na, he tangata o mahi ana, e kore e kila te utu mou he mea aroha noa, e ngari he mea (utu ano) mo tana (mahi). Tena he tangata kahore o mahi, e ngari e whakapono ana ki te kaiwhakatika i te tangata karakiri kore, ka whakairia tona whakapono hei tika." Roma iv. 4, 5.

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TE wairua e pouri ana, e pehia ana koia koe e te maharaake ki o hara? Hopukia, whakaponohia, e, mou tonu ano nga kupu a te Atua e mau ana i te timatanga o tenei, a, kua whiwhi koe ki te orange. E auaki ana koia koe, e mahi ana, e kawo ana ki te whakapai, ki te whakatikatika i a koe? Tena, ata korerotia ana kupu tino tika, a, ka matau koe he mau mau kawo no tau i to

Ah, reader, you and I *have* done our part. But, blessed be His name, the Saviour did His too, and did it perfectly, though it cost Him the untold agonies of the cross. There the sinless One, being made sin for us, by His atoning sufferings and death, satisfied God, the righteous Judge, fully meeting all His claims. And you have not to do any thing, but simply to trust in what *Christ has done* for you. If you think you still have to do anything, it is because you do not rely upon what He has done. What an insult to Him! But if you, poor sinner, do not think Christ's work is enough, *God does*. He is satisfied, and has declared it by raising Him from the dead.

Oh, won't you let your weary soul, your sin-laden conscience, find eternal rest *there*—in *God's own satisfaction* with the work of Christ? W. H. K.

TO HIM THAT WORKETH NOT.

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Rom. iv. 4, 5.

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TROUBLED soul, are you bowed down beneath the burden of your sins? Accept, in simple faith, the above Divine statement, and salvation is yours. Are you toiling, working, striving to be better than you are? Read carefully these blessed verses, and you will see the utter fruitlessness of all your efforts in the flesh to please God.

Do you say, like thousands more, "But we must try?" Try! Try to be better! Try to improve *the flesh*; try to make up for the misspent past to a holy God; try to expiate your sins by your self-righteousness; for such it is. You may as well try to change the Ethiopian's skin or the leopard's spots (Jer. xiii. 23). When you can accomplish this, then may you do good who are accustomed to do evil. "If I wash myself with snow-water, and make my hands never so clean; yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me" (Job ix. 30, 31). "For though thou wash thee

kikokiko, kia paingia mai ai koe e te Atua.

E penna ana ranei to kupu: me ta te mauo, e, "Otira, me kawo ano ra ahau i tetahi wahi? Me kawo noa koe ki te whakapahi i a koe! Me mahi koia koe ki te whakapahi i te kikokiko? Me mahi koia koe ki te whakautu atu ki te Atua tapu, i o hana o nga tau kua pahure; he mea nau ki te horoi i o hana ki tetahi tika ou ake? E hore noa iho e taea e koe tena. "E taea ranei e te Etiopiann te whakaputa ke tona kiri, e te reparo ranei tona kotigotingo? e kore ano e taea te mahi pai e koutou kua taunga nei ki te mahi kino." Heremaia xii. 23. "Ki te horoi ahau i a au ki te hukarere, a ka uenga oku ringa kia na rawa; Katahi ahau ka runakina e koe ki te polka, a whakariharina mai ana (ano) oku kakahu ki a au." Hona ix. 30-31. "Ahakoa i horoi koe i a koe ki te hore, a nui noa te hoi, e mau ana ano te he ki toku araaro, e ni ta te Ariki ta Ihowa." Heremaia i. 22. "A matou tika katoa me to mea (nei) he kakahu rukunga." (I te whakariharina). Ihaia lxiv. 6.

Inara; e hara te whakaoranga i te mea e puta atu ana ki te tangata mo ana ake mahinga, otira mo te tangata e kore e whakawhirinaki ki ona mahi, a, e whakawhirinaki ana ki a te Atua mahi i mahi ai mona. E kore e rite a te Atua whakaaro ki o tatou. Ko nga whakaaro o te tangata, i tona maoritanga, e hira riri atu ana ki a te Atua whakaaro. "He kino kau i nga ra katoa nga tokonga ake o nga whakaaro a tona ngakau." Kenchi vi. 5. E ki ana te tangata, ko te whakaoranga mo te tangata e mahi ana; ko te Atua e mea ana mona ke e kore nei e kawe ki ona ake mahi.

E mahi ana te tangata, a e whakamahi ana ano hoki i te tangata, i etahi tikanga maha, he mea kia whakaorangia ai ratou; otira e marama ana te kupu a te Atua, ko te whakaoranga, mo te tangata e kore e kawe ki te mahi whakaoranga mona. E tino marama ana Tana kupu—"Kahore e mahi." E kai-korero, tena ano pea ia te kua ra au whakaaro ake; otira e tu ana mai te kupu e kore e mate a te Atua, "kahore e mahi." Ko a te Atua kupu, e kore e whakariri ke. Tena pea ia koe te mea ana "kahore ra i tino pera te ritenga;

with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God" (Jer. ii. 22). "All our righteousnesses are as filthy rags" (Isa. lxiv. 6).

No; salvation is not to him that worketh, but to him that *worketh not*. God's thoughts are not as ours. The natural thoughts of the natural man are always opposed to the thoughts of God. "Every imagination of the thoughts of his heart was only evil continually" (Gen. vi. 5). Man thinks it is to him that worketh; God says it is "to him that *worketh not*."

Men work, and set others to work, in numberless ways for salvation; but God says distinctly that it is "to him that *worketh not*." His word is clear, plain, and decisive—"worketh not." You may have your own thoughts about it, dear reader; but there stands the imperishable statement of the Word of God, "worketh not." God says what He means, and means exactly what He says. You may fancy it means something slightly different; you may pare it down; you may add to it; or you may pay no heed to it;—it in no way alters it. Salvation is "to him that *worketh not*." You may be saved to-day, this very hour, now, without a single work of any kind whatsoever—past, present, or future. Whoever you may be, wherever you may dwell, whatever you may have done, God's *worketh not* is for you.

One work only is necessary for a sinner's salvation, the finished work of Christ; hence your works are entirely excluded as the ground of your salvation. They are all imperfect, faulty, sinful; but the finished work of Christ is perfect, complete, infinite, and God is glorified thereby. Hence it is that we read, "But to him that *worketh not*, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 5). Bow to the word of God, believe on Him, and the blessing is yours.

How very simple! Salvation is of *grace*. If a man does so much work for another, clearly it is not grace to pay him for the work done. It is a debt owed. Hence, also, if a sinner does a number of good works (!) in order to be saved, God is his debtor, grace is ignored and set aside, and the sinner can take the credit of his own.

tenua pea ia e ahua whakariroi iti koe i taua kupu;—hei aha—tu tōu mai ano, e kore rawa e rero ko, ko te whakacanga, “mona e kore e mahi.” Tera ano e taea koe te whakaora i tenei ra pu ano, a tenei hawa, inaia tonu nei, i runanga i te kahore he mahi mau. Ahakoa kowai noa atu koe, koihea noa atu to kainga, ahakoa pewhea noa atu o mahi he, mou te kupu “mahi kore” a te Atua.

He kotahi rawa ano te mahi e rapua atu ana mo te whakaoranga o te tangata hara, koia nei, ko ta te Karaiti i mahi ai a tae atu ana ki te otinga; mokonoi, kua tino kapea ou mahi ake hei putako e ora ai koe. E he aua, e puke ana i te kino, ou mahi ake; tenua ko te mahi a te Karaiti i whakaoti ai, e tino hara kore ana, kua tino oti rawa, he mahi o tae atu ana ki te katoa, a, e whakakororia ana i te Atua taua mahi. Na kona tatou i korero ai, “Tena ia ko te tangata o kore e mahi, e ngari e whakapono ana ki te kaiwhakatika i te tangata hara, e whakairihia ana tona whakapono, hei tika. Roma iv 5. E rongu ki te kupu a te Atua, whakapono atu hoki ki a Ia, a, mou Tona whakaoranga.

Aue te ngawari noa iho! Ko te oranga e riro mai ana i runga i te atawhai. Ki te mea ka mahi koe mo tetahi atu tangata, e kore e kīia he atawhai, nona tona utunga i a koe mo te mahi. He mahi tau, he utu tana i a koe mo te mahi. Mokonei ki te mahi te tangata hara i etahi tini mahi pai, (!) he mea nana kia whakaorangia ai ia, ka titiro atu ai ia ki te Atua kia utua mai ia mo ana mahi, ka whakakahoretia e ia te atawhai a te Atua, ka waiho te korero nana ano ia i ora ai, a ka riro mai te oranga i te tangata hara hei utu tika mo ana mahi. Otira tenei ko ta te Atua huarahi “ki te tangata e kore e mahi.” Ki a ia tangata e whakarere ana i ona mahi noa hei whakapai i a ia ano, ki a ia e takahi ana ki raro i ona waewae i ona mahi he noa iho, a “ka whakapono atu ai ki a Ia e whakatika nei i te hunga hara,” ko te whakaponotanga o taua tangata e whakairihia ana o te Atua hei tika mona. Ko te huarahi tenei o te atawhai, a, ka tau te kororia katoa ki te Atua. E oke noa ana te ngakau kino o te tangata, kia riro mai i a ia ake te ingoatanga

salvation. But the Divine plan is “to him that worketh not.” To him that ceases from his own fleshly efforts to be good, casting his deadly doings down, “but believeth on him that justifieth the ungodly,” the *faith* of that man is counted for righteousness. This is the way of grace, and all the glory redounds to God. The wretched heart of man struggles to the last moment to take the glory to himself. “To him that worketh not” makes nothing of man. But

“BELIEVETH ON HIM THAT JUSTIFIETH THE UNGODLY”

magnifies God's grace, and glorifies Him for ever.

Dear reader, will you give up your works, and believe on God? We are justified by *faith*, and *not by works*. God justifies the *ungodly*. Who? The *ungodly*. Not the *godly*—note it well—but the *ungodly*. If God justified the *godly*, nobody would be justified at all. Such a people is not to be found. True godliness is the fruit of justification, not the ground of it. God justifies the *ungodly*, that they may become *godly*. Do not imagine that God justifies *ungodliness*; far be the thought. But when a man learns, in the Presence of God, that all his doings are mixed with sin, and confesses he is *ungodly*, then He justifies him from his *ungodliness*.

“*Christ died for the ungodly.*” Hence God justifies the believer on the ground of His finished work. His faith is counted for righteousness. His wickedness condemns him; his best works are mixed with sin; his own righteousness is as filthy rags;—but on the ground of the infinite sacrifice and finished work of Christ on Calvary, God, having raised Him from the dead, justifies the soul that believes on Him. “Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness *without works*, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man unto whom the Lord will not impute sin.” (Rom. iv. 6-8).

Dear reader, is this blessedness yours? Precious, soul-comforting doctrine of the living and imperishable Word, God im-

o tona whakaoranga. Ko enei kupu "Tona ko te tangata e kore e mahi," e whakanehehe ana i te tangata, e ngari ko nga kupu apiti iho,

"OTIRA E WHAKAPONO ANA KI A IA E WHAKATIKAI NEI I TE HUNGA HARA."

e whakanui ana i te atawhai a te Atua, a ka tau te kororia ki a Ia mo ake tonu atu.

E hoa kai-korero, e kore ranei koe o whakarere atu i o mahi noa, ka whakapono atu ai ki te Atua? E whakatikaia ana ra tatou e Ia i runga i to tatou whakanonotanga—a kahore mo o tatou mahi. Ko te Atua ke te whakatika ana i te hunga hara. Ia wai ma iana? I te hunga hara (karakia kore). Kia marama mai koe, kihai i pera mai, i te hunga pai, otira, i te hunga hara. Mehemea e whakatikaia ana e te Atua ko te hunga pai, kahore kau he tangata e whakatika ai Ia. Kahore rawa hoki he tangata hara kore. Ko tenei mea ko te pai, he huanga mai no ta te Atua whakatikanga—e hara i te mea mo te mahi pai te take o ta te Atua whakatikanga. E whakatikaia ana e te Atua te hunga hara kia mahia ai ratou kia pai. E ngari kei mea noa koe e whakatika ana te Atua i te hara, kahore rawa Ia e pena. Otira ka hopu te ngakau o te tangata, i te aroaro o te Atua, ko ana mahi katoa e konanu ana ki te hara, a ka wheaki atu ai he tangata hara ia, na, ka whakatikaia mai ia e te Atua, i ona hara.

I mate a te Karaiti mo te hunga hara," a, mo reira ke ta te Atua whakatikanga i te hunga e whakapono ana, ara, mo ta te Karaiti mahi oti, mahi kahore i mahue puare. Ko te tangata e whakapono ana, e whakuirihia ana tana whakapono atu hei tika mona. Ko ana hara e whakatau ana i te mate ki a ia; ko ana mahi i pai ake e konanu ana ki ona kino; ko tona tika ake, e rite ana ki te tawhetawhe whakaurihia;—Otira, mo tera take, ara, mo te whakautunga e te Karaiti me Tona tukunga i a Ia hei patunga tapu i Kawiri, mo Tana mahi oti, a i whakaarahia nei Ia e te Atua i te mate; ka whakatika te Atua i te wairua e whakapono atu ana ki a Ia. "Pera hoki me ta Rawiri i ki ai mo te hiri o te tangata, ka whakairia nei e te Atua he tika ki a ia, motu ko i nga mahi, Ka hari te hunga ka oti nei a ratou mahi tutu te muru, o ratou

puteth righteousness *without works*. There it is, over and over again, in every Bible in every language in Christendom. To him that worketh not (Rom. iv. 5); without works (2 Tim. i. 9); not by works of righteousness which we have done (Tit. iii. 5). Of works? Nay (Rom. iii. 27); not of works (Eph. ii. 9).

"The good for nothing, helpless ones,
Find mercy on the spot;
For thus the Gospel message runs,
"To him that worketh not."

O that one could write these golden words with the point of a diamond upon every self-righteous heart in Christendom! How many a tempest-tossed soul would find a haven of rest and peace, did they but take God at His word with the simplicity of a little child.

"Worry, working, burdened one,
Wherefore toil you so?
Cease your doing, all was done
Long, long ago."

Yes, troubled heart, the finished work of Christ could bridge the awful gulf that separated a lost, guilty sinner from the Living God. The rotten planks of human righteousness will land all who trust in them in the lake of fire for ever. Once again we press it upon you, reader, as we value your precious soul, God says, "*To him that worketh not.*"

But are there no works whatever? some may reply. Ah, yes, there are works which God can accept, but only those which are the fruit of faith. Time enough to talk about them when you have rested in simple faith upon the finished work of Christ,—when you have believed God, and are justified. As long as you are in your sins, every work, act, deed, word, thought is defiled. "In me, that is, in my flesh, dwelleth no good thing" (Rom. vii. 18). "The heart is deceitful above all things, and desperately wicked" (Jer. xvii. 9). "Every imagination of the thoughts of his heart was only evil continually" (Gen. vi. 5). But justified, we receive the Holy Ghost, who is alone the power to produce good works, the fruit and evidence of faith to the glory of His Name.

E. H. C.

hara te hipoki: Ka hari te tangata e kore nei e whakairiria e te Atua he hara ki a ia." Roma vi. 6-8.

E hoa kai-korero, kua riro mai ki a koe tenei mea pai rawa atu? He whakaa'korangu whakatahi i te wairua no te kupu ora tonu, e, o whakairiria ana e te Atua he tika ki a ia "Kahore he mahi." E pena ana te kupu i nga Paipora i nga reo katoa o te au, ki a ia e kore o mahi. Roma vi. 5. Kahore e mahi Roma vi. 6. Kihai i rite ki a tatou mahi. 2 Timoti i. 9.

E hara i te mea na nga mahi tika i mahia a tatou. Taituha iii. 5. E to nga mahi? Kahore. Roma iii. 27. E hara i nga mahi. Epeha ii. 9.

Nga men pai kore, me nga kaha kore,

E hore ana te hepu i te arohi,

E penei ana hoki ta te Itongo-Pai ki

"Ki a ia kahore e mahi."

Aue te taea te tukitahi rawa enei kupu koura, kia kua e mahi, ki riro ki te hira-nga o ratou katon i te ao e kawe non ana ki a ratou mahi tika! Aue te tini o te tangata i nga ngakau poui e tino marama i aeleneia e hepu atu ana ratou i te kupu a te Atua: kia ratou.

E koe e uenge, e mahi, e taimahatia ana,

He aha koe ki aawe tonu ai?

E mau te mahi, kua oti ke tena,

(Ia hui te mahi) i mea non atu.

Ae ra, e ngakau poui. E taea ana o te mahi oti a te Karaiti: te whakawhai arawhata whakawhiti atu mo te wairua tangata hara ki te Atua ora. Ki te haere te tangata ma runga i nga papa pirau o ona mahi ake, tonu mutunga, he tika ki te roto kapua mo ake tonu atu. Ka tohe atu ano matou ki a koe e kai-korero, o mea ana te Atua, "Ki a ia e kore o mahi." Tera o ki mai etahi, oti, kua rawa he mahi? Ae ra tera ano nga mahi e paingia ana e te Atua, ko eia anake o hua nini ana i te whakapono. Taiho ena e korero, ki tau to whakaoiki ki runga ki nga mahi oti o te Karaiti mou—na kua whakapono ki ta te Atua, a kua whakatikina. "I a koe i roto ano i o hara, ko o whakaaro, kupu, mahi katoa e pake ana." Kahore he mea pai e noho ana i roto i a au." Roma vii. 18. Te tiuhanga o te ngakau, mai atu i nga mea katoa kino rawa. Heremaia xvii. 9. He kino kua i

"JUST READY FOR IT."

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WHILST waiting at F—Station one day a gospel tract was given to an old engine driver. He took it home, read it, believed God's word therein set forth, and was saved. Meeting with a serious accident soon after, he was obliged to go to a London hospital, and whilst there the doctors decided that a severe operation was necessary as the only means of saving his life. When told this, and that it was very probable he might sink under it, what did he say? (Now these are his own words)—"I says, 'I should like a few minutes,' then I looks up to the Lord, and I says, 'Lord, I am just ready for it, either to go or to stop, whichever you likes; but if you don't mind I should like to stop a little longer, because of my wife and children; for I've got ten of 'em.'" Such was his simple prayer; but the Lord heard and answered. On his return home I saw him, when he said, "And I got through it so nicely, and here I am a helpless cripple; but 'tis all right." Now he is put to do sitting work in Swindon Factory.

Dear reader, are you just ready for it? If death should you in the face to-day, is your house set in order for eternity? If you are not ready for it, it may be ready for you—"Then whose shall those things be which thou hast provided?" (Luke xii. 20)—and eternity will be too short to enable thee to answer God's question of Heb. ii. 2, 3—"How shall we escape if we neglect so great salvation?" &c. "Because there is wrath, beware lest He take thee away with His stroke; then a great ransom cannot deliver thee." (Job xxxvi. 18.) Our Lord Jesus, in John viii., told the Pharisees, three times over, "Ye shall die in your sins;" and why? Because they were rejecting Him who came to put away sin—He who was and is the way, and the truth, and the life (John xiv. 6); "for there is none other name under heaven given among men, whereby we must be saved." "If we receive the witness of men, the witness of God is greater.... And this is the witness.... He that hath the Son hath life; and

nga ra katon nga tokonga ake katon o nga whakaaro a tona ngakau." Korehi vi. 3. Otira ua oti te whakatika, ka whiwhi tatou ki te Wairua Tapu, ko Ia anake te kaha ana ki te whakawhai hua i a tatou ki nga mahi pai, ko nga hua ana mo nga tohu o to tatou whakapono, a puta ana te karoria mo Tona Ingoa.

E. H. C.

PAI TONU KI A AU.

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TE mea e noho tatari ana i te Teihana o P. ka hoatu tetahi pukapuka whakapuka i te rongo pai ki te kaumatua kai-whakahaere o te teihana. Maavia atu ana e ia ki tona kainga, korerotia ana, whakapono tonu ana ia ki te kupu o te Atua e mau ana i roto, a, kua ora ia. Kihai i roa, ka pa he raru nui ki a ia, a haere ana ia ki tetahi hohipere i Ranana, kotahi ana te whakaaro o nga rata mona i a ia i reira. e, me nahi ki a ia tetahi mea marama nui, ki te kahore, e kore rawa ia e ora, a, tera ano pea ia e mate ano i te mahinga o taua mea. I pewhea atu ra ia? (Ko ana kupu nei) "Ki atu ana ahau, e hiahia ana ahau kia whai meneti hei whakaaronga maku; kutaahi ahau ka titiro ki runanga ki a te Ariki, ka mea atu ahau ki a Ia, e te Ariki, pai tonu ki a au, kei a koe ano te whakaaro moku, mo te haere atu, mo te uoho tonu ano ranei; otira, mehemea e pai ana koe, e hiahia ana ahau kia roaroa iti atu ano ahau ki koei, he whakaaro ake noku ki taku wahine ki aku tamariki, kua kotahi nei o ratou tekau." Ku tuna inoi poto tenei; otira, whakaraunga ana ano e te Ariki. I tona hokinga atu ki tona kainga ake, ka kite ahau i a ia, ka mea mai "pai ana taku puta mai i tata nahi o nga rata, a ko tenei he kopa kahukore ahau, otira, pui tonu." I tenei wa, e whakamahia ana ia ki te whare hanga taonga i Whinitana.

E hoa kai-korero, e pai tonu ana ano ranei ki a koe? Mehemea ka tu mai te mate ki tonu aroaro i naianei, kua marama ranei te ara atu mou, ki tera no hore rawa nei he hokinga mai i reira? Mehemea kahore ano kia oti te taka, tera pea ia ta mate taka mon

he that hath not the Son of God hath not life." (1 John v. 9, 11, 12). A. P.

COMFORT IN THE DARK HOUR.

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"THERE never was such affliction as mine," said a poor sufferer, restlessly tossing in her bed in one of the wards of a city hospital; "I don't think there ever was such a racking pain."

"Once," was faintly uttered from the next bed.

The first speaker paused for a moment; and then, in a still more impatient tone, resumed her complaint: "Nobody knows what I pass through; nobody ever suffered more pain."

"Once," was again whispered from the same direction.

"I take it you mean yourself, poor soul! but—"

"Oh, not myself; not me!" exclaimed the other; and her pale face flushed up to the very temples, as if some wrong had been offered, not to herself, but to another. She spoke with such earnestness that her restless companion lay still for several seconds, and gazed intently on her face. The cheeks were now wan and sunken, and the parched lips were drawn back from the mouth as if by pain, yet there dwelt an extraordinary sweetness in the clear grey eyes, and a refinement on the placid brow, such as can only be imparted by a heart-acquaintance with Him who is "full of grace and truth." "Oh, not myself; not me!" she repeated.

There was a short pause; and then the following words, uttered in the same low tone, slowly and solemnly, broke the midnight silence of the place:

"And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews! And they spit upon Him, and took the reed, and smote Him on the head. . . . And when they were come unto a place called Golgotha . . . they gave Him vinegar to drink mingled

kua oti—"a, ma wai nga mea kua pao na i a koe?" (Ruka xii. 20) a kahore rawa he takiwa roa mou hei utu atu i te pahi a te Atua i a Hiperu ii. 2, 3. "Me pewhea ku ora ai tatou ki te paopao tatou ki tenei oranga nei?" He riri, nei teuri: kei riro koe i te whiu, na, ahakoa nui te utu, e kore e taen o koe tekaro (Hopa xxvi. 18). E toru nga kororotanga atu a te tatou Ariki ki nga Parahi i a Hoani te 8 nga upoko, "e mate koutou i roto i o koutou hana;" Mo te aha? No te mea na o paopao ana tatou i a Ia i haeremai nei ki te mura hana—a Ia na ko Ia nei te huarahi, te pono me te ora (Hoani xiv. 6.); "Kahore hoki he ingoa ke atu i raro o te rangi kua homi ki nga tangata, e ora ai tatou" (Māhi iv. 12). "Ki te whakaae atu tatou ki ia nga tangata whakaatu, he mui ke (atu) ta te Atua whakaaturanga a ko te whakaaturanga (mai) tenei. Te tangata koi a ia te Tamaiti, kei a ia ano te oranga; te tangata kahore nei i a ia te Tama a te Atua, kahore i a ia te oranga" (I Hoani v. 9, 11, 12).

A. P.

over her, she heard these words: "Going home. I have fought the good fight: I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day. . . . Her eyes closed, and the nurse knew that the hand of death was grasping the cords of life. A moment more and all was over—the soul had gone to dwell in that City where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. . . ." Revelations xxi. 4. E. C.

with gall. . . . And they crucified Him. . . . And they that passed by reviled Him, wagging their heads. . . . And about the ninth hour Jesus cried with a loud voice, saying. . . . My God, My God, why hast thou forsaken Me?" Matt. xxvi. 29-46.

The voice ceased, and for several minutes not a syllable was spoken. The night-nurse rose from her chair by the fire and mechanically handed a cup of barley-water, flavored with lemon-juice and sugar, to the lips of both sufferers.

"Thank you nurse," said the last speaker. "They gave Him gall for His meat, and in His thirst they gave him vinegar to drink."

"She is talking about Jesus Christ," said the other woman, already beginning to toss restlessly from side to side; "but," she added, "talking about His sufferings can't mend ours—at least, not mine."

"But it lightens hers," said the nurse.

"I wonder how?"

"Hush!" and the gentle voice again took up the strain.

"Sandy he hath borne our griefs and carried our sorrows. . . . He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed." Isaiah liii. 45.

The following day as some ladies visiting the hospital passed by the cot, they handed to each a few fragrant flowers.

The gentle voice was again heard: "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?"

A few days passed slowly away, when on a bright Lord's-day morning, as the sun was rising, the nurse noticed the lips of the sufferer moving, and leaning

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The prayers and interest of the Children of God are affectionately sought in connection with this Magazine. Jours vi. 5. 13.