

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 whakatatu 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 pouni e tino marama i awhiwhi 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 tona,

(Ia hui te mahi) i mea non atu.

Ae ra, e ngakau pouni. E taea ana o te mahi oti a te Karaiti: te whakawhai awhata whakawhiiti 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, tona 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 era anake o hua nui 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, nui atu i nga mea katoa kino rawa. Heremaia xvii. 9. He kino kua i

## "JUST READY FOR IT."

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**W**HILST 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 say, '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