

TE HO'A 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.

NAMA 12. }
 No. 12. }

AKARANA, APERIMA 1889.
 AUCKLAND, APRIL 1889.

{ Registered as
 a Magazine.

"Waiho ia hei hoa mou katahi koe ka ata noho, ma reira KA TOE MAI AI te pai ki a koe."—Hopa xxii, 21.

"Acquaint NOW thyself with Him (God) and be at PEACE thereby good SHALL come unto thee."—Job. xxii. 21.

"Na. ka whakatikaia nei tatou e te whakapono, KA MAU TA TATOU RONGO ki te Atua, he mea na to tatou Ariki na Ihu Karaiti."—Roma v, 1.

"Being justified by faith we HAVE PEACE with God through our Lord Jesus Christ."—Roman v, 1.

TE PUUTU I PAIHANATIA.

—:O:—

KO te moutero o Ruhia e ingoa nuitia ana mo tona pai me tona monomona, e ki ana i te nakahi, kaha ki te whakamata tangata.

I muanua ake nei tera tetahi mate nui i pa ki tetahi kaumatua mangamangu me ona tamuriki, i te wero o tetahi o enei nakahi whakamataku.

Kua mahuetia atu to mahi o tenei kaumatua, kua hoki ia ki tona whare i te ahiahi. rongo ana ia i te hihii a kua matakau. Hohoro tonu tona te peke whakamuri me to oma, ki a ia kahore ia i whara i tu ranei i te nakahi e moe ana i te ara a kua rere atu ra ki a ia. Aue! kua pohauhau ia. Kihai i roa tona noho ki te kainga, ka pangia ia e te mate, a, roa iti atu ka mate ia i te paihana, te matau kau nga mea ora ki tana tu kei hua ranei.

Ki etahi motu maha o Inia ki te Roto ko nga mangamangu he iwi rawakore, ko te

THE POISONED BOOT.

—:O:—

THE Island of St. Lucia, which is celebrated for its beauty and fertility, is however, infested by serpents of the most venomous kinds.

Not long since a calamity befel a poor old negro and his family, caused by the sting of one of these fearful creatures.

The old man had left his daily work, and was returning to his home late in the evening, when suddenly a dreadful hissing alarmed him. He sprang back and fled, supposing he had escaped without being stung by the serpent which had lain coiled upon the path, and sprung at him as he approached. Alas! he was deceived. Shortly after reaching home alarming symptoms began to make their appearance, and soon he succumbed to the effects of the poison, none knowing, however, where he had been wounded.

utu o te mahi o te tangata maroro e ono e whitu hereni i te wiki a ki te tangata maha nga tamarii, he ora whakamanuwanui to ratou i tenei utu iti; i etahi wa he kotahi anako te per puutu ma tetahi tokotoru takowha o ratou a ki tenei hunga e korerotia nei, he kotahi tonu te pea puutu o tauu whare no te katoa.

Kua mate atu ra hoki ia ka riro nga puutu i te wahine. Kihai i roa ka pa ki a ia hoki taua mate. a aru atu ana ia i tona tane ki te poka. Meireira ka riro i te tama matamua nga puutu, a, kihai i roa ka mate ko ia. Ka riro i to muri iho nga puutu, a mate ana ia. Pera tonu ano, tae iho ki to ratou mea tokowaru, a mate ana ratou i te paihana kaha rawa.

Kahore ratou kia maharahara noa tera pea kei nga puutu. Taka mai ana nga puutu ki te tokoiwa ki to ratou mea mutunga, kihai i aha kua paangia ano hoki ia, a, katahi ano ka kimi te Takuta i te take o te mate me te titiro ki nga puutu. Ata rapu marie ana ia, a, ka kite ia i te wero o te nakahi e titi ana i te matamata o tetahi o nga puutu, puta iti iti noa iho nei ki roto, ko te kiri kau o te matamata o te waewae o te kai-hu e mokini kau.

Na tenei i whakamoti tera ropu. Na te ohore o te papa te mahara kau ake kua tu ia kei tana puutu, a na tona hohoro ki te peke whakamuri, ka hua kahore ia i tu. I pa iti iti nei ki te matikara o te waewae, kahore kau i matauria me kitea ki reira te take o taua mate.

Otira, na te nui o te kaha o te paihana me mokini kau te kiri i tera tu wero, a, he mate te tukunga iho, rite toku ki tenei ropu kua mate.

Aue ano hoki te kaha o te paihana o te hara: ana te tokomaha kua mate i te wero o tera Nakahi. "Na, ka rite ki ta te tangata kotahi i puta mai ai te hara ki to no, me te mate i runga i te hara, a horapa atu ana te mate ki nga tangata katoa, no te mea kua hara katoa."—Roma v. 12. Ae ra kua piki a ia o totou, i te tuinga o tatou matua, kua aru i o ratou hara. Kua tapoko ki roto i a tatou te paihana o te hara, he ahua e hoa-riri atu ana ki te Atua.

E whai rongoa ana ano ranei? Kahore noa iho ranei ona mea e ora ai?

In many of the West Indian Islands the negro population are very poor, the wages of an able-bodied man being only six or seven shillings a week. Very often, with a large family to support upon so small a sum, the privations endured are great; indeed, sometimes one pair of boots has to serve three or four members of the family, and in the case just mentioned, the one pair of boots the poor negro wore was the only pair possessed by the household.

When he had died the boots were used by his wife. Soon the same symptoms appeared, and she followed her husband to the grave. The boots then became the property of the eldest son, and before long he too was dead. Then they descended to the next, and he died; and so on down to the eighth son, and each had fallen a victim to a deadly poison.

None had as yet suspected the boots. The ninth and last member of the family received them, and soon the poisonous effects became apparent, and the doctor, searching for the cause of this mortality, at last examined the boots. After a very careful inspection he discovered in the toe of one, protruding through the leather, just far enough to scratch the skin of any who wore it, the point of a serpent's deadly fang.

It was this which had wrought such havoc in the family. The poor father in his fright had not noticed the blow he had received on the toe of his boot, and, being quick in his movements, had hoped he had not been stricken. His toe was only slightly touched; and it was never for a moment thought that there the cause of his death was to be found.

Such, however, is the virulence of the venom that one slight scratch of a fang is sufficient to cause death, as it proved in all these cases.

How virulent, too, is the poison of sin. To how many has the death-blow been dealt by that serpent.

By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.—Rom. v. 12. Yes, one after another we have stepped into our fore-father's shoes, we have followed him in his sin. The poison of sin is within

Tenci ano ta te Atua i homai ai. "Me ta Mohi whakairinga i to nakahi i te koraha; kua takoto te tikanga, kia pora ano te whakairihanga o te Tama a te tangata, kia kahore ai e mate te tangata e whakapono ana ki a Ia, e ngari kia whiwhi ki te oranga tonutanga. — Hoani iii. 14-15. Ko Ia "Kahore nei i matau ki te hara, kua meingatia Ia hei hara mo tatou: kia meinga ai tatou ko te tika o te Atua i roto i a Ia."—2 Koroniti v. 21.

Ko tatou e whakapono ana e kaha ana ki te mea, "Nana i waha e tatou hara ki roto ki Tona tinana ki runga ki te rakau," (ripeku) I tukua Ia mo e tatou hara, a kua whakaarahia ano Ia hei whakatika mo tatou, a, tenei te noho mai nei i te kororia o te Atua. Na te Ariki ua Ihu i piki to tatou tuunga, a, i mate mo tatou. Ko te mate te utu mo te hara, a ko te Kui-whakanoa kahore nei Ona hara, i heke atu ki te mate mo tatou.

Na kua whakakororia Ia i te Atua, kua ea i a Ia te utu mo te kino, a kua ara mai ano. Kua whakaatatia atu i te tangata whakapono te whakapaenga o te hara, a e tirohia iho ana ia e te Atua kua mate tahi ia me te Karaiti, a kua ara nei hoki ia me te Karaiti me haere ia i roto i te houtanga o nga mahi; a, i tona haerenga i roto i te Wairua, kahore ia e riro te kahaki e nga hiahia a te kikokiko.

Kua matau ranei koe koi roto i a te Karaiti te rongoa mo te puhihana o te hara? Mehemea a, panuitia la paku atu ki tawhiti, kahore hoki Ia e huua i a Ia i te tangata ahakoa mui rawa atu tona hara. Whakapa kua atu i runga i te whakapono a ka ora i a Ia.

us, a nature contrary to God.

Is there any remedy? Is there any antidote?

Yes, thanks be to God, He has provided one. As Moses lifted up the serpent in the wilderness, so Jesus, the Son of man, has been lifted up, that whosoever believeth in Him should not perish, but have everlasting life.—John iii. 14, 15. Yes, He who knew no sin has been *made sin*, so that poor sinners "might be made the righteousness of God in Him."—2 Cor. v. 21.

We who believe can say, "He bore our sins in His own body on the tree." He was delivered for our offences, He has been raised again for our justification, and now is seated in the glory of God. The Lord Jesus took our place, and suffered in our stead. Death was the penalty of sin, and the Saviour, Himself all sinless, went down into death for us.

Now He has glorified God about sin, and is risen again; the believer is not only cleansed from all charge of guilt, but is seen by God as having died with Christ, and being risen with Him is called to walk here in newness of life; and so walking in the Spirit he will not fulfil the lusts of the flesh.

Have you yet found in Christ the divine antidote to the poison of sin? If so, proclaim Him far and wide, for He never fails, however far a poor soul is gone in sin. One touch in faith can heal, can restore; and it is the happy privilege of all who are healed by His stripes to tell His praise, and to sound forth His glories.

IN

YOUR SINS
HIS OWN BLOOD
CHRIST
GLORY

"IN."

NOTES OF ADDRESS BY L. F.

THERE are four little sentences, each beginning with the word *in*, to which I wish to draw your attention.

The first—

"IN YOUR SINS,"

is found three times over in John viii. 21-24:

Kei roto

I O KOU TOU HARA.
I ONA AKE TOTO.
I A TE KARAITI.
I TE KORORIA.

"KEI ROTO."

TWHA nga whakapuakanga e tiimata ana ki enei kupu, kei roto, na whaka-

rongo mai.

Te timatanga—

"I ROTO I O KAUTOU HARA,"

e toru whakapuakanga o enei kupu i a Hoani viii. 21-24: "Ka ki atu ano a Ihu ki a ratou, E haere atu ana ahau, a tera koutou e rapu i a au, e mate ano hoki i roto i o koutou hara. . . Koia ahau i mea ai ki a koutou, e mate koutou i roto i o koutou hara, ki te kore hoki koutou e whakapono ko ahau ia, e mate koutou i roto i o koutou hara."

Tena ra to kakahu whakamatakau!

E ki ana otahi tangata he mea whakaturu te kakahu kino; he kino ake te kakahu tawhetawhe; otira ko te titiro iho a te Atua "kei roto ano tatou i o tatou hara," katahi te mea whakamataku rawa.

Ki te tangata katoa enei kupu "kei roto i o koutou hara." Kahore e ki ana mai mo nga hara o te tahaa, o te kaikohuru ranei, otira kei roto i o koutou hara; e ai pea ta koutou he hara iti o koutou; otira kakore he hara iti ki ta te Atua titiro iho.

E korero ana tatou i nga Rongi Pai e ko te Ariki ko Ihu, i runga i nga korero oha a te Atua kia Iharaira, i haere mai ia ki te ao i hanga ai ia ki Tona ringa ako. Whakakitea nuitia ana Tana pai. Tana aroha, Tana mania ki te whakaora mate, me Tona kaha ki nga reuera, otira, te utu mo Tana poao me Tana tika. he riri, a na ena kihai i ngaro te karakia ngutu kau o nga rangatira tohunga karakia, a tukua atu ana e ratou he kino to utu mo Tana aroha. Patuki noa ana ia ki te kuwaha o o ratou ngakau kihai ratau i tahuri atu ki a Ia; kahore ratou i pai atu ki a Ia.

Tenei ranei tetahi o aku kai-korero o whakakapi ana i te kuwaha o tona ngakau ki te Ariki ki a Ihu Karaiti, a kahore ano i taikihia atu ki a Ia mo Tona mahi aroha?

Ko etahi i whakatupwhera atu i o ratou ngakau ki a Ia i a Ia i konei, a hoatu ana e Ia ki a ratou te mea nui rawa atu, ara, te whakataunatanga me te whakataunatiki tanga ki te Atua.—Hoani, i. 12.

Rokohanga mai e te Ariki koi roto ratou i o ratou hara; i tenei ka hoki Ia a e mahuetia iho ana ratou, i roto i o ratou hara, me te whakatupato i a ratou, "Tera e mate

"Then Jesus said again unto them, I go my way, and ye shall seek me, and shall die in your sins. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins."

How dreadful a clothing!

To be seen of men in shabby clothes is thought by many a disgrace; to be in rags is worse; but to be seen of God "in our sins" is terrible indeed.

How personal the words are: "In *your* sins." They do not speak of a thief's sins or of a murderer's sins, but of *your* sins; little sins, as you may think of them; but no sins are little in God's sight.

We read in the Gospels how the Lord Jesus, in fulfilment of God's promises to Israel, came into the world that His own hands had made. His goodness and tenderness were shown, His power over disease and death and demons was displayed, but His truth and faithfulness brought out the enmity, and shewed the hypocrisy of the religious chiefs, and for His love they gave Him hatred. He knocked at the door of their hearts, but they rejected Him; they would not have Him.

Is there one of my readers closing the heart's door against the Lord Jesus Christ? Is there one who has not thanked Him for what He has done?

Some opened their hearts to Him when He was here, and to them He gave the unspeakable privilege of becoming sons, or children of God.—John i. 12.

The Lord had found them *in their sins*; now He was leaving them *in their sins*, and warns them, "Ye shall die in *your sins*."

To *live* in sin is indeed fearful, for "The way of transgressors is hard"; but how much more fearful to *die* in sins.

Does God see *you* clothed in that dreadful dress, your sins?

Oh! dear young people, ask yourselves the question to-day: "Am I still in my sins?"

How are sins to be washed away? Only God can do that; you cannot, though you may try very hard. Come to the Lord Jesus Christ just as you are, and he will wash you
"IN HIS OWN BLOOD."

(Rev. i. 5). If you could have washed your

koutou ki roto i o koutou hara."

Ko te noho i roto i te hara he mea matakuru rawa, no te mea "ko te huarahi o te tangata hara e pakeke ana," ofira he mea wehi rawa te mate i roto i te hara.

Tera ranei koe te tirohia mai ana o te Atua, a, ko o hara o kakahu?

Aue? e hoa ma, hei aianei tenei patai ma koutou e panga ki a koutou ano: "Kei roto totau ano ranei ahau i aku hara?"

Me pehea te horoiunga atu o te hara? Ma te Atua anake ka taea ai tenei; e kore e taea e koe ahakoa nui rawa atu to mahi. Haere-mai ki te Ariki ki a Ihu Karaiti i roto ano i tenei ahua ou, a Mana koe e horoi

"KI ROTO KI ONA TOTO."

Whakakite nga i. 5. Mehemea i taea o hara te horoi e koe na, e kore Ia e whakarere atu i te kororia; nei ra kihai i taea e koe: na kouta i haeromai ai te Ariki a Ihu.

Ko toku pai he kimi haere i Tona huarahi i konei; i ona haerenga ki te mahi pai; ki Tona whaunganga i te rima mano tane haunga te wahine me te tamariki; whakaora ai i te tauwhiri i a ia nei te Wairua poke; i whakaara mai nei i te tamahine iti a Hairuha; i whakapai nei i nga tamariki i mauia atu ki a Ia; i whakaora nei i nga makapo, i nga taringa kua turia, i nga hangu, i nga kopa, i nga repera.

He aha kua Tona penitanga, kihai i taea e euei mahi Ona te horoi o hara. Me mate Ia; me maringi Ona toto, kia puta ai i te hunga whakapono enei kupu, "E aroha ana Ia ki ahau, a kua horoi ahau i oku hara ki roto ki Tana Toto." E taea ana e koe era kupu? Mehemea ae, no te toru koe o nga "kei roto,"

"KEI ROTO I A KARAITI IHU."

Na kahore ho whakaho i niauei mo te hunga i roto i a Karaiti Ihu.—Roma viii. 1.

Kei kouta te kainga hou, kei roto i a te Karaiti, e hoatu ana e te Atua ki a ratou katoa kua horoia ki roto i te toto o Tana Tama. Ma nga tangata katoa e whakapono ana ki a Ia tenei kupu, "he wahi hou kei a au a kua pai mai te Atua ki a au i roto i a Ihu Karaiti."

E taea ano ranei he riringa mo te Ariki mo Ihu aianei ake nei? Hore rawa! Kahore kau Ia i raro i te whakawhiunga o

own sins away, he would not have left the glory. But you could not; so the Lord Jesus came.

I love to trace His pathway here how He went about doing good; how He fed the five thousand men, besides women and children; cured that poor boy who had an evil spirit; raised Jairus' little daughter; blessed the little ones brought to Him; cured the blind, the deaf, the dumb, the lame; and healed the lepers.

Yet all His perfect life could not wash away your sins. He must die; His precious blood must be shed in order that believers might say, "He loves me, and has washed me from my sins in His own blood." Can you say that? If so, you belong to the third "in,"

"IN CHRIST JESUS."

"There is therefore now no condemnation to them which are in Christ Jesus."—Rom. viii. 1.

There is the new place "in Christ" that God gives to every one who is washed in the blood of His Son. Every believer in Him may say, "I have a new place, and God has accepted me in Christ."

Can the Lord Jesus ever be condemned now? No, no, indeed! He is no longer under judgment on the cross. Often we may see pictures of Christ on the cross, and crucifixes representing Him there; but He is not there now. He has been there; but now he is in glory, sitting at God's right hand, because the work has been done. He was counted as the sinner once, when he became the sinner's substitute. He was forsaken once. Yes, the holy God forsook the Lord Jesus once, and that Blessed One cried, "Eli, Eli, lama sabachthani?"

Why did God forsake Him? Because I was a sinner; the Lord Jesus Christ was suffering for my sins. He was my substitute; He bore the judgment I deserved. But God has raised Him from the dead, and set Him in glory, where judgment can never reach Him, and I am in Him, accepted in the Beloved. All believers are

ACCEPTED IN CHRIST.

(Eph. i. 6.)

BLESSED IN CHRIST.

(Eph. i. 3.)

COMPLETE IN CHRIST.

(Col. ii. 10.)

to ripeka inaianei ake nei. He maha o tatou kitanga i te whakaaahuatanga o te Karaiti i runga i te ripeka, otira kahore ia i reira inaianei. Kua tare ia ki reira; otira kei roto ia i te kororia i naianei, e noku ana ki te ringa matau o te Atua, notemea kua oti Tona mahi. I taua inai ia ki roto i nga tangata hara i te wa i tu ai ia hei riwhi mo te tangata hara. I mahuetia ia i mua. Ae ra i whakarerea ia e te Atua tapu no reira Tona tangi mehameha, "E Iwi, e Iwi, Rama Hepakitanui."—Maka xv. 31.

He ahu te Atua i whakarere ai i a Ia? Notemen he tangata hara ahau; a, e pa ke ana ki te Ariki ki a Ihu Karaiti te inuane mo aku hara. I pa ke ki a Ia te mate me te whakawhiunga i tika moku kia kore ai e pa ki a au. Nana ke i riwhi toku whakawhiunga. Otira kua whakaaaraha ake ano ia i te mate o te Atua, a kua whakanoho i a Ia ki roto ki te kororia, he wahi e kore rawa e tae atu ki a Ia he whakawhiunga, a ko ahau kei roto i a Ia, kua whakaetia ki roto ki a Ia i arohangia. Ko te hunga whakapono katon

KUA ATAWHAITIA I ROTO I A
TE KARAITI.

(Epeha i. 6.)

KUA MANAAKITIA I ROTO I A
TE KARAITI.

(Epeha i. 3.)

KUA TINO TANGATA I ROTO I A
TE KARAITI.

(Korohe ii. 10.)

Ko te tangata kei roto i a te Karaiti, kahore e hiahia kia apititia atu ano he mea, notemea, kua tino tangata ia ki roto ki a te Karaiti.

Ko koutou katonara i tenei wa, i tetahi atu wa ranei kua pahure i roto i te tuatahi o nga kei roto; ara "i roto i o koutou hara." Otira etaea e te tokomaha tenei kupu, "kua horoia ahau i aku hara ki roto ki Ona toto, a i tenei wa kei roto ahau i a te Karaiti, kua atawhaitia, kua manaakitia, kua tino tangatatia ki roto ki a Ia.

Kotahi atu kei roto, a e tita atu ana ki reira nga tangata katonara ahoi ana ki te kupu i runga ake, ko to

"KI ROTO I TE KORORIA."

"A te whakakitenga mai o te Karaiti, o

One who is in Christ needs nothing to be added, because he is complete in Him.

All of you either belong now, or have belonged once, to the first *in*; "*in your sins.*" But many can say, "I have been washed from my sins '*in His own blood,*' and am now '*in Christ,*' accepted, blessed, 'complete in Him.'"

There is one other "*in*" to which all who can truly speak thus are hastening:

"IN GLORY."

"When Christ, who is our life, shall appear, then shall ye also appear with Him in Glory."—Col. iii. 5. That is the believer's home, *with Christ in glory.* What a home! *With Himself.*

ARE YOU GOING THERE?

We know not how soon He may come and take His loved ones to be throughout eternity *with Himself.*

(TO THE CHILDREN).

THE GYPSY.

—:—

PASSING near an encampment of gypsies, I went in amongst them. After buying some of the skewers they were making, I learned one of their number was ill, and begged to be allowed to see him. The father asked:

"Did you want to talk about religion to him?"

"No." "What then?" "About Christ."

"Oh, then, you may go; only if you talk religion, I'll set the dog on to you!"

In the caravan I found the lad alone, and in bed, evidently at the far end of the last stage of consumption. His eyes were closed, and he looked as one already dead. Very slowly in his ear I repeated the Scripture, "God so loved the world, that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John iii. 16. I repeated it five times without any apparent response; he did not seem to hear even with the outward ear. On repeating it the sixth time, he opened

to tatou oranga, ko reira hoki koutou whakakitea taitia ai me Ia i runga i te kororia.—Korohio iii. 4.

Kote kainga tera o te tangata whakapono kei ko i a te Karaiti, kei roto i te kororia. Anana te pai o tora kainga i ko i a te Karaiti ra!

E TIKA ATU ANA KOE KO REIRA?

E koro tatoue matau ki 'Tona haerenga mai ki te man atu i a ratou e arohangia ana e Ia ki te noho tonu ki a Ia.

(KI NOA TAMARIKI).

KO TE HIPHI.

— 10: —

H A au e haere tata atu ana ki tetahi nohoanga Hipihi, haere atu ana ahau ki roto i a ratou, hoko ana ahau i etahi o a ratou rakau whakakoikoi, a ka rongo ahau e mate ana tetahi o ratou, ka mea atu ahau kia ratou kia kite ahau i a ia. Kapatai mai te papa.

"E hiahia ana koe kia kororotia atu ki a ia te tikanga mo te whakapono?"

"Kahore." "He aha oti." "Mo te Karaiti." Koia me haere koe; e ngari ki te mea he korero tau ki a ia mo te whakapono, ka whakangaua koe ki tuku kararehe!"

Rokohina atu e ahau ko te tamaiti anake i te takotoranga, i roto i te moenga, ko te mate he koki a kiko, kua tata ki te mate. E moe ana nga kanohi, a metemea nei kua mate ke. Ka ata korero ahau ki tona taringa i te Karaipitara, "Koia ano te aroha o te Atua ki te ao, homi ana e Ia Tana Tanu, kia kahore ai e mate te tangata a whakapono ana ki a Ia, otira kia whiwhi ki te orangatouutunga."—Hoani iii. 16. Tuarimatia atu ana e ahau kahore i ki mai; metemea nei kahore ona taringa i rongo. No te tuaromatanga atu, ka titiro uga kanohi ka menemene mai nga paparinga. Kua ki iti ake ia me te ora o tuku ngakau. "Aue kahore ano ahau kia taikiha atu ki a Ia! Otira kahore he tangata i korero mai ki a au! Ka tahuri ahau kia maha he taikiha maku ki a Ia. Kahore he rawa i pai mai ai Ia ki a au Hipihi rawakore! Kua marama ahau! E taikiha atu ana ahau mo Tona aroha mai ki

his eyes and smiled. To my delight he whispered, "And I never thanked Him! But *nobody ever told me!* I 'turn Him many thanks. Only a poor gypsy chap! I see! I see! I thank Him kindly!"

He closed his eyes with an expression of intense satisfaction. As I knelt beside him I thanked God. The lips moved again. I caught "That's it." There were more words, but I could not hear them.

On going the next day, I found the dear lad had died (or rather had fallen asleep in Christ) eleven hours after I left. His father said he had been very "peacable," and had a "tidy death." There was no Bible or Testament in the encampment. I left one of each. The poor man wished me "good luck," and gave me a little bundle of skewers the "boy Jimmy" had made.

My fellow-sinner, it was apparently the first time this dear boy ever heard of God's salvation, and with unquestioning faith he took God at His word, and with his dying lips thanked Him that He so loved the world as to give His Son for him, "a poor gypsy chap." God is satisfied with the finished work of the Lord Jesus Christ. This poor lad was also satisfied, and this mutual satisfaction was instant and everlasting salvation. In eleven short hours he exchanged that forlorn, rickety caravan for the paradise of God, he fully believed that God is as good as His word.

If you have not with your heart said "Amen" to God's way of saving lost sinners, you are on the extreme verge of that death which God calls "eternal," and Christ has the keys of hell and of death. But the "grace of God that bringeth salvation" is brought before you this day. Oh, will you refuse it and pass on to "the great white Throne" lying ahead of you, and at last find your portion in the fire that "never can be quenched?" O, will you pause, yes, believe, and "turn Him many thanks?"

My fellow-believer, may God forbid that any one within your reach or mine should ever have occasion to say, with regard to these everlasting realities, the awful words, "Nobody ever told me."

a au!"

Ka moe ano nga kanohi, na nga paparinga i whakaatu mai kua tino tatu tona ngakau. Ka piko aku tahi ki tona taha ki te whakatakiha atu kite Atua, kua tuhera ano nga ngutu. Ka hopu ahau i nga kupu. "Koina tena." Tera atu ano etahi atu kupu, otira kahore ahau i hopu.

I taku hokinga atu i te aonga ako, kua mate ke atu, ari kua moe atu ki roto i a te Karaiti. Korero mai ana te papa ki te nui o te "raugimarie" o taua tupapaku me tona "mate pai." Kahore he paipora he kawenata hou ranei o taua paenga kuinga. Waiho atu ana e ahau he kotahi o ia o enei. Maioha mai ana te papa me te homai ano i tetahi puhere raka a taua tama a Hini i whakatakihi ai.

E toku hoi tangata hara, ko te timatanga rongu tenei o te tamaiti nei ki ta te Atua whakaoranga, hopu tona ia i te pono o ta te Atua kupu mai. Kahore ana awangawangitanga, a na ona ngutu te whakatakihi atu ki te Atua mo Tona aroha nui ki te ao i Tona homaitanga i Tana Tama mau. "Hipihi rawakore." Kua tatu te Atua ki

te mahi a te Atiki a Ihu Karaiti i tino whakaoti ai. I tatu ano hoki te ngakau o tenei tamaiti, tatu e ruarua; ko te Atua mo te tamaiti, tatu ngatahi, a he oranga tonu tanga i reira pa ano te tukunga iho. Kihai i roa, mahuetia iho ana e ia tenei paenga kuinga he noa iho, haere ana ia ki te Pareraia o te Atua, i tino whakapono ia, e kore te Atua e kapa i Tana kupu.

E tangata hara kua tae koe kei te taha pu ano o tera mate e kiia ana e te Atua "he mutunga kore," a, kei a te Karaiti nga ki o te mate. Otira ko te "atawhiri a te Atua e kawo mai nei i te whakaoranga," kua whakatakitia ki tonu aroaro inaianei. aue, tera ranei e paoporia o koe ka haere atu ai koe, ki "te Toronoma, nui" e takoto mai na ki mua atu ou, a kite rawa ake koe kua whakaritea te wahi mau ki te kapura "e kore rawa nei o tenei?" E kore koe e tu e whakawaro ae ra e whakapono ka whakatakihi nui ki a Ia?"

E hoi whakapono, kei tas he kupu penei ma tetahi e noho tata atu ana i a taua, mo runga i enei mea nui, e—"Kahore rawa he tangata i korero mai ki a au!"

"I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—John x. 28.

"A e hoatu ana ahau ki a ratou he oranga tonutanga; e kore ano hoki ratou e ngaro ake ake ake, e kore ano hoki tetahi e tango i a ratou i rito i toku ringa.—Hoani x. 28.

Price, *Payable in advance*—One Penny each, or Six Shillings per hundred and postage.

THIS MAGAZINE MAY BE OBTAINED AT

Bible, Book and Tract Depot, KARANGAHAPE ROAD, AUCKLAND.

" " 91 MANCHESTER STREET, Christchurch.

" " HARDY STREET, Nelson.

" " MANNERS STREET, Wellington.

Correspondence to be addressed "Te Hoa Maori," care of Bible Book and Tract Depot, Karangahape Road, Auckland.

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