utu o te mahi o te tangata maroro e ono e whitu hereni i te wiki a ki te tangata maha nga tamariki, he ora whakamau twanui to ratou i tenei utu iti; i etahi wa he kotahi anake te pea puutu ma tetahi tokotoru takowha o ratou a ki tenei hunga e korerotia nei, he kotahi tonu te pea puutu o taua whare mo te katoa.

Kua mate atu ra hoki ia ka riro nga puutu i to wahine. Kihai i roa ka pa ki a ia hoki taua mate, a aru atu ana ia i tona tane ki to poka. Meiveira 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 ruwa.

Kahore ratou kia maharahara noa tera pea kei nga puutu. Taka mai ana nga puutu ki te tokoiwa ki to ratou mea rautanga, 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 ohorere 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 tona 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 to hara ki to ao, 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 tuunga o tatou matua, kua aru i o ratou hara. Kua tapoko ki roto i a tatou to 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