

# TE HOA MAORI,

WITH

## GOOD NEWS FOR ALL.

"I haere mai hoki te Tama a te tangata ki te rapu ki te whakaaia 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 13.  
 No. 13.

AKARANA, HERAE, 1889.  
 AUCKLAND, JULY, 1889.

{ Registered as  
 a Magazine.

"Rite tonu hoki ki te tarutaru nga kikokiko katoa; te kororia katoa ano hoki o te tangata, ano he puawai tarutaru. E maroke te tarutaru e ngahoro tona puawai: Ko te kupu ia a te Ariki, mau tonu ake ake." 1 Pita 1. 24. 25.

"All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever." 1 Peter 1. 24. 25.

### NGA NOHOANGA MAHA.

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 "Ko wai ma kei reira."

**A** NA KA whakaaoriro tatonu ki nga nohoanga maha i nga whenua katoa, kotahi tonu te whakaaoro e toke ake ana. he "Kowai ma ra nga kainoho? Hohoro tonu ano te utu mai-he tane ra he wahine mo tatou nei ano Mate atu he whakatupuranga, ara ake ano he whak-tupuranga, mate atu ai, a hore rawa e hoki mai ano-a ka ara ake ano he whakaaoro; "kua riro ratou ku whea?" Mate ake ake anake e whakaatu mai te whiaki pai te whiwhi mamae ranei o nga wairaa katoa kua pahure atu, otira a ka whakaaoro ake tatou kinga rau ki nga mana kua noho ki nga whare i konei, a kua haere atu ki ko, he mea pai kia huri te whakaaoro kinga nohoanga maha kahore nei e pirau e korero mai nei te Ariki a Ihu, a ka patu ai ano ki a tatou: "Ko te hunga ano ranei na ratou i noho enei whare whaka te no, nga tangata e noho mai nei i nga nohoanga i te rangi?" Kati, hei konei tatou ka whakamaharahara ki in o tatou

### MANY MANSIONS.

WHO ARE THE INHABITANTS?

**A**S we think of the many mansions in every land and every clime, there is one thought that presents itself to our minds which finds an outlet in the question: "WHO ARE THE INHABITANTS?" And the answer is immediately given: they are men and women like ourselves. Age after age has seen these men and women come upon the scene, and age after age had seen them depart, never more to return, and then another question arises: "To what place have they departed?" Eternity alone will disclose the veil or the we of all departed spirits, but when we think of the hundreds and the thousands of souls who have gone in and out, and are still going in and out of those earthly and perishable mansions, we shall do well to contrast with them those other Mansions which are durable and imperishable, and of which the Lord Jesus speaks, and ask ourselves the question:

ano, ki nga kupu a te Ariki a Ihu: "Kia tango noa ano te tangata e hiahia ana." (Whakakitenga. 22-17. Hoani, 6-37.)—no kona o koro, e tika te whakaaaro nei-e-koratoa ano ra i noho nei ki enei whare nga mea whai take ki nga nohoanga i te rangi mo te ratou noho ki aia. Kua hana te tangata. "Kahore he tangaia tika, kahore kia kotahi. Roma 3-10, heoi he kotahi te ahua o te katoa ki ta te Atua titiro iho, me penei he whakinga atu ma tutoa katoa. he tangata hana ahau, a ma konei ka rite ai te tangata rawa koro e noho ana i konei i tana whare iti, rawa tahi ko te tangata e noho ana i tana whare whakapaipai ka whai take ngatahi ai ki te ngakau aroha o te Ariki o Ihu, i haeremai hoki ia ki te whakaaaro i te huaa hana—1 Timoti 1-15.—Kongā kupu o te Ariki o Ihu kua tuhia ki nga karipiture koia nei; "He maha nga nohonaga i roto i te whare a Toki Matua; mo he kahore, kua kororotia e ahau ki a koutou. Ka haere ahau ki te mea i tetahi wahi hei tukunga ake mo koutou. A ki te haere ahau, ki te mea wahi hei tukunga ake mo koutou, ka haere mai ano ahau, ki te tango i a koutou ki a au; kia noho ni hoki koutou ki te wahi e noho ai ahau. Na, e matau ana koutou ki te wahi e haere atu nei ahau, e matau ana ano hoki ki te huarahi. Ka mea a Tamati ki a ia, E te Ariki, e kore matou e matau ki te wahi e haere nei koe: me pehea ka matau ai matou ki te huarahi. Ka mea atu a Ihu ki a ia, ko ahau te huarahi, te pono, me te ora: "E KORE RAWA TETAHU TANGATA E HAIRE AKE KI TE MATUA, KI TE KAHORE AHAU."

Hoani 14-2-6.

Ko te whakapapakanga mai tenei o tetahi mea pono, a, koia nei: He nohoanga ano kei roto i te whare o te Matua i runga, a tenei te takaa mai nei i reira he wahi mo ratou katoa o hiahia ana ki te tomo atu i ma te huarahi tika. E penei ano pea me te tini he patai mau; kowai ra te matau ana ki te huarahi tika? I roto i nga ahuatanga maha o te ako whakapono, o maia ano ranei etahi tangata ki te mea ake, ai kua matau ratou ki te huarahi tika? Otia e kaitikoro, ae, kua whakamatatia tatou ko te Atua to putake o te Paipera te kupu ano o te Atua,

"Are those who have been the inhabitants of the earthly mansions now become the inhabitants of the Heavenly Mansions?" And here we would remind each other of the words of the Lord Jesus: "Whosoever will, let him come." (Rev. xxii. 17, John vi. 37); so that we may not let the thought that living in an earthly mansion will give a title to dwell in a heavenly one. Man has sinned. "There is none righteous, no not one" (Romans iii. 10); so that we must all stand on the same platform or level before God, and own ourselves sinners, and then the poor inhabitants of the cottage, and the rich inhabitant of the mansion will have exactly the same claim upon the loving heart of the Lord Jesus, for he came to save sinners.—1 Timothy I. 15. The words of the Lord Jesus recorded in the Scriptures are: "In my Father's house are many Mansions, if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am there ye may be also. And whither I go ye know, and the way ye know." Thomas said unto Him, Lord, we know not whither Thou goest, and how can we know the way? Jesus said unto him, I am the way, and the truth, and the life.

"NO MAN COMETH UNTO THE FATHER BUT BY ME."

—John xiv. 2-6. Here we get the statement of a fact, and that is: There are Mansions in the Father's House above, and places are being prepared in them for all who are willing to enter by the right way. You may ask, as many a one has asked before, who knows the right way? In the midst of so many creeds and religions, can any presume to say they know the right way? Yes, reader, we are assured of the divine inspiration of the Bible, the Word of God, and we therefore unhesitatingly say we not only know the right way, but we also affirm that there is only one way, and that way is "Christ." His own words are: "I am the way."

Dear fellow sinner, would you enter those Mansions in the Father's house? Then you

a, na koun e kore matou o hopohopo to ki atu, kua matau matou ki te huarahi tika, a, he kotahi tonu te huarahi, a ko te "Karaiti" taua huarahi. Nana tonu nga kupu: "Ko ahau te huarahi."

E hoa tangata hara, e hialia ana koe kia touno ki ana nohoanga i te whare o te Matua? Me haere mai koe ki te Atua i na te huarahi kua whakatakotoria o Tona matauranga me Tona aroha, ara, i na Karaiti Ihu. Ko Ia nana noi i mua ra, i pikanu ki Ia o tatou hara, otira i tenei wa tenei to tu mai noi ki te aroaro o te Atua i runga i te kaha o Tona patunga tapu tanga i a Ia, a, ma te hopukanga atu o tenei i runga i te whakapono ki ona toto, ka nua ai te poke o te hara katoa o te tangata, ahakoa nui ona kino, ma ana toto e horoi te hinengaro, e whakawhai paanga ano hoki ki te kainga i roto i nga nohoanga maha o te whare o te Matua. E wareware ana te tangata tenei ia te tirohia tounu ana e te kanohi o te Atua. Ko te kupu "Ko koe e te Atua te kiteiho ana i a au." (Kenei 16. 13) e kore e maharatia, a, e uaea ana i na te whakarite ona i etahi mea whakakaha kau ki te whakapono, katahi ia ka tu ki te aroaro o te Atua i enei, a, ma enei ano hoki ia e whakapui kia tu ki te aroaro o te Atua Tapu. Otira koi tonu kanohi tonu to tangata e tu ana, kahore he mena hei arai i a tatou i te kanohi o te Atua: a, mehemea i na Tona aroha kua horoia tatou ki nga toto o te Karaiti, kua ingotia tatou he hunga kua whakaorangia i o tatou hara. Otira mehemea kahore ano tatou kia uhia noatia ki ona toto, kenei Ia te titiro iho nei kia tatou, he hunga hara ngaro atu, kua tapupakutia e te kino e te hara e taunahatia ana o te ki whakamate—e tika atu ana ki nga whakawa e kore nei e roa ka pukura mai, ina ka mutu Tona manawanui. Kia matau ra ano te tangata tenei ia te herengia ana e te mate, kahore kau ia e rapu whakaoranga mona i ta te Atua huarahi.

Tena ra to hari o te ngakau o te Ariki o Ihu, mehemea e whakarerea ana e te tangata nga huarahi poka ke, tona mutunga nei, e kore e tutuki atu ki te kororia o nga nohoanga i te whare o te Matua. Me whakaokioki te tangata ki te Wairua Tapu, hei whakanoa i a ia kia Ihu Karaiti, i pora

must come to God only by the way which His own wisdom and love have marked out, which is in and through Christ Jesus. The One who was the Sin-bearer now stands before God in all the efficacy of His own sacrifice, and the application through faith of His most precious blood will remove the guilt of all sin from the worst of sinners, purge the conscience, and give an undisputed title to a place in those many Mansions of the Father's House. Man forgets that he is *ever* beneath the eye of the all-seeing God. The word "Thou God seest me" (Genesis xvi. 13) is lost sight of, and he likes to think that some outward observance of religious exercises brings him into the presence of God, and makes him more fit to approach His holy Majesty. But man is ever in His view; nothing can hide us from the eye of God; and, if through grace we are washed in the blood of Christ, we are thenceforth redeemed sinners. But if not, we are still in His sight, lost sinners—dead in trespasses and sins—under condemnation—going onward to the judgments, which in a little while shall succeed this present day of His patience and long suffering. Until man thus becomes sensible of his *condition* and position, there will be no seeking salvation in God's own way.

What joy would it be to the heart of the Lord Jesus if man willingly relinquished all side paths which will terminate in something far different to the Glory of the Mansions in the Father's house, and in dependence upon the Holy Spirit seek to know more of Him who so loved us as that He gave Himself a ransom for sinners. And He is now gone up on High, once dead, but now alive again (Revelation i. 18), to prepare a place for his redeemed ones in the many Mansions of the Father's House, we would lovingly press upon every unbelieving sinner who desires to exchange the sorrows of this earthly scene, for the Eternal Home in those many Mansions, the truth of the words of the Lord Jesus:

"I AM THE WAY."

"WHAT DO WE WANT WITH A BIBLE?"

SOME years since a dear christian friend now with the Lord, related to me the

nei te nui o Tona aroha ki'a tatou, kahore iu i tohu i a Ia o'tira i mate kia e'a i a Ia te nama o a tatou hara. Kei runga iu i nainai, i mate i mua ra o'tira e ora ana i te'e'i wa (Whakukitenga i. 18.) a, tenei te kakea mai nei i te wahi, hei tukunga atu, mo ara i whakautu ai ki roto ki nga nohoanga maha o te whare o te Matua, ka tohe atu matou ki te tangata katoa kahore ano kia whakapono, kia rapu atu ano hoki ia ki te kuinga pumau i roto i ana nohoanga maha, a, kia mahara ki nga kupu o te Ariki o Ihu.

"KO AHIAU TE HUAARAHU."

"HEI AHIA MA MAUA TE PAIPERA."

**E**TAHI tau kua pahure ake, tere ha hua whakapono, i tenei wa kei ko kei te Ariki ia o noho mai ana, mana i korero mai tetahi mea whakaatu mo te atawhai whakuhara a te Atua ki tetahi huinga tokorua, whakateka, whakaarokore.

Tere he aipina maruua no te opo o Igarangi, he Purana tetahi taha ona, a i runga i tona hiahia kia hoki ano ia ki Porana i Rubia ki te whenua o ona tapuna, hoko atu ana ia i tona konihana, a whakarerere ana eia i Igarangi, mo te mauria atu ano e ia ona taonga mai katoa, hei hoko i tetahi whenua inana ki reira.

I te mea maeke haere, ka rapua mai e ia nga mea aha noa atu katoa, e noho tatu atu a: taua ngakau ki reira. Ko tetahi tini pukapuka etahi o ana mea. Raua tahi ko tona wahine he kotahi tonu o raua whakanaro mo te rapu ahua-roka mo raua, mo te whakapawea atu ki te Atua me te ao mutunga kore. Ko nga ra tapu nga ra kino ki a raua, i te hoha, hore rawa raua i maharahara he Atua, whaiholi, ko a te mutunga, me whakaatu atu nga tangata katoa i te kahua o ana mahi ki te Atua.

Moake raua haere, ka tae atu ki a raua he hoha tawhito. Whakaaia ana ki a ia o raua tini pukapuka papai. Ka mea atu ia; ha kahore kau te tini pukapuka? Ano ra ko raua; tehen? Ano ra ko ia atu; to paipera ra. Kata ana raua me te ki a kata atu; "te paipera ra;" hei aha ma maua te paipera. Kahore i whakabokia atu to raua kupu, o'tira ahakoa he tangata whakanaro

following interesting incident of God's exceeding grace to two careless infidel souls—A young married officer in the British Army, of Polish extraction, impelled by desire to return to Russian Poland, the land of his ancestry, sold his commission and left England taking with him all his means, which were considerable, in order to purchase an estate in that country. Before leaving thinking that he might be much isolated, he made suitable preparation in order to surround himself with everything calculated to make life agreeable, and amongst the many things collected, was a fine library of interesting books to recreate their minds. His wife and he whilst devotedly attached to one another were also of one mind, thoroughly set upon making life enjoyable and ever ridiculing all thought of God and eternity. Sunday was their duller day, spending it as best they could, utterly ignorant of the fact of the existence of God, and that every one of us must give an account of himself to God. On the eve of their departure they were visited by a friend to whom they showed their fine collection of books, which he much admired, but remarked, that one book was wanting which he deemed necessary. What is that? they said. He replied, you have not a Bible here. A Bible! they said laughingly, a Bible! What do we want with a Bible? Their friend said nothing more; but worldly man though he was, on his journey home he was so impressed with this omission that he purchased a Bible at a railway book stall, and posted it to them. They were amused on receiving it, But agreed that as their friend had sent it, they would include it in their library.

They soon after left England for Russia and succeeded in purchasing a fine estate with two villages of serfs, and a suitable mansion, where they passed several years in enjoyment and pleasure, superintending the estate and taking an interest in the people. One winter's night a great fire broke out in one of the villages and the kind hearted proprietor was very energetic in helping to extinguish it. Through exposure and exhaustion he contracted a severe cold, which did not yield to all the care and

kore ia, i tona hokinga ai ki tona kainga me to maharahara haere ano, hokona ana e ia he paipera a tukua atuana e ia ki a raua ma te pochi. Ka tao atu ki a raua, ka kata, a, ka mea ki a raua ano-hoki ra, na to taua hoa tenoi mea mo taua, me mau e taua te pukapuka nei.

Kihai i roa ka reeratu raua i Ingarangi ki Ruhia. Hokona atu e raua i ruhia totahi whenua nui, apiti katoa atu ki roto ki taua whenua, o rua tino Taone pononga tangata ma raua, me tetahi where pai. He maha nga tau i noho ai raua i reira tohutohu ai i nga pononga kia mahia o raua mahi, me te atawhatu atu aco ki nga tangata.

I tetahi po i te hotoke, ka i oho he toro nui ki tetahi o nga taone, puta raua to raua kaha ki te tinei i taua ahi he mato to tukunga iho ki te mea taue o raua, kihai raua i ngawari ki nga rongoatanga a te wahine. Ko te takuta aua tata mai ki a raua, he tangata no Hamene. He takute no tetahi o nga ope hoia o Ruhia, a e toru tekau maero te matara atu i a raua. Ka tae mai ia, ka kite, ka mea atu ki a raua he mate nui a me haere raua ki tetahi whenua mahana. Ka kawe raua kia hokona atu to raua kainga, i to mea hoki kua mutu taua putaputa ki waho ki ana mea atuareka.

Ka ara tenoi kupu, me powhea ra he whakaware mona. Katahi ka mahara ki nga pukapuka, a panuitia atu ana enei katoa o taua wahine ki a ia no ka poto non, toe ake ko te paipera ana. Koi konei ka mea raua, me pehea ra, me pehea ra? Ka mea atu te tuoro, me panui hoki ko te paipera a to taua hoa i tuku mai ra. Ka mea atu te wahine, o kore ra koe e pai ki tera. Ka mea atu ano ia, kua, ka pui au, he aha hoki te kino? Me timata ra ki when? Ka mea atu ano ia, ki te timatanga ano. Kati panui atu ana te wahine i te kupu o te Atua no ka hihiri roa atu o raua ngakau. Ka tae te kororotanga ki nga Rongo pai, a ka tomo to maraui ki o raua wairua i nga kupu whakatupu ora a te Ariki, a ka kite raua i te nui o o raua hira.

I tenoi wa kua mutu haere tona kaha, a ka tao atu tetahi wahine raagatira i runga i toia karati ki a raua, nana i hoko to raua kainga, a ka atea raua mo te haere. Nui haere ana to raua pai ki nga karaiti i

nursing of his beloved wife. The nearest medical aid was that of a German doctor, attached to the Russian regiment stationed about 30 miles off, who upon seeing the patient pronounced the case as very serious, and advised their seeking a more genial climate. So with much regret they sought to sell their estate. Being now confined to the house, and unable any longer to pursue the sports of the field, the question arose, how he was to be amused, and the library which had been hitherto neglected was thought of and the wife undertook to read through the books. This took a long while and when all had been read save the Bible, the question forced itself upon them what was now to be done? read them again, suggested the lady. No, he replied. Is there not the Bible our friend gave us? Yes, she answered, but you would not care to hear that. Yes, I should, he said, it can do me no harm. Then where were they to begin. At the beginning was his wish. And so she read God's Holy Word and both were interested. At last they came to the Gospels and whilst reading the Saviour's life giving words, light entered their souls and they were deeply convinced of sin. The poor fellow was daily growing weaker, so that the medical counsel could not be carried out; though about this time a lady drove up in her carriage to the mansion and at once purchased and paid for the estate, thus setting them free to leave. The interest in the Scriptures increased as they read the wondrous history of the Man of Sorrows and drank in His living words, appropriating them in faith as they perused John XIV and thus obtained peace of conscience and heart and found Him to be "THE WAY AND THE TRUTH AND THE LIFE,"

thus reaching the Father and becoming His children for ever. After this he soon was called home to be with Christ, and the bereft one returned to England with her two sons—to live to Him that died for her and rose again. II Corinthians V. 15.—In reconsidering this touching miracle of grace, for the age of miracles, blessed be God, still exists and is witnessed in every believer, though little perceived or understood by man, one cannot but feel how sovereign and

runga i te raua whakaaaronga atu ki nga pohaanga o te atu raua kiro ki runga i a te Karaiti e whakina mai ana i a Houa 14. Tae mai ana ki a raua te himegaro rangimarie, a ka kite raua ko te Karaiti

"TE HUARA", TE POWO ME TE OHA

mo raua o tae atu ai raua ki te Matua, a ka tamariki toua raua ki a Ia.

Kihia i roa ka tangohia atu taua taroro ki a te Karaiti, ki te tino kaitianga, a hoki ana te pouwara mo nga taua tokorua ki Ingarangi, ki reira mahi atu ai ki a Ia "i mate nei mona a Iora ake ano, [2 Konnit, 5, 15.]"

Kia ata maharohia tatou ki tenei mahi mahiro o ta te Atua atawhai i te mea hoki i runga i taua atawhai mai, kahore ano i mutu moa te wa o Ona murekara a o kitea ana ki runga ki te hunga whakapono katoa, ahakoa te hopena tetahi o te tangata whakapono kore. Ma te hunga whakapono o hopu te ari o ta te Atua atawhai, me Tama kaha ki te whakakahi mai ano ki a Ia, i nga wahea o te tangata. Ahakoa o kuware ana ki a te Karaiti, te tangata maua nei i tuku atu te paipera na raua, i runga i te hupohopo o taua ngakau ka tuku atu ia, a waiho raua tenei puakupu kapekapa nga raua hei whakatitiro i o raua kanohi, mohio ana raua ko te penitence, ko te kupu o te Atua mo te kupu o te ora.

"Naku te ngakau whakakake raua

"A kua mate toua ki roto ki a au."

E whakaaarua ana mai e tenei kutoa, te atawhai kaka raua o te Atua, ki tenei hunga kua kore raua nei e whakaaaro atu ki a Ia, ki te kukume mai ki te rirangi ki runga ki a raua i nga taonga o te Karaiti: Ko tetahi o raua i tangohia atu ki a te Karaiti, ko te mea tino pai raua hoki ia. [Piripai i. 23]. Ko tetahi i whiho tonu i tenei ao kiro, hei whakamaramatanga ki te ao nei, i nga korero o te Atua, o taua Kaiwhakaaaro, i runga i ana mahi katoa. [Taituha 2. 10.] Na, e haa, e pewhea tou keehi? E pewhea atu ana koe me on mahi atu ki te Tama a te Atua. E pewhea atu ana ou whakaaaro ki a te Karaiti? He pewhea ki a koe te paipera? He kupu na te tangata na te Atua raua? Kia tino mohio koe ko te whakakake ko te whaka-

admirable is the Grace of God, and how wonderful His way of reaching souls and winning them to Himself. The friend though himself a stranger to Christ and to grace, shocked that his friends should think their library complete without the Word of God, takes upon himself to supply the sad omission, and this precious volume, hitherto despised and neglected and only taken up as a last resource, becomes to them, as it is in truth, the Word of God, and the Word of Life.

"The proudest heart that ever beat  
Hath been subdued in me."

All this speaks of the mighty Grace of God, and in this case when the whole life had been mis-spent, Grace is present to welcome, pardon and bless, in the very blessing of Christ.

The one is taken at once "to be with Christ which is far better"—Philippians I. 23—and the other left in this poor sad world of evil where He is outcast, to adorn the doctrine of God her Saviour in all things.—Titus II. 10.

And now my reader, what is your case? How do you stand as regards the Son of God? What think ye of Christ? And what is the Bible to you? Man's word or God's? Be sure, Infidelity and Superstition, though they may rank high in man's day will be of no account in the day of Christ and will be exposed in all their audacity, folly and presumption, when such are called to stand before the throne of judgement, to give an account to God." If such unsaved, be warned "whilst it is called to-day" for "Behold! now is the accepted time; behold, now is the day of salvation."—II Cor. VI. 2.—lest you be included in that awful word "Behold! ye deceivers and wonder and perish!"—Acts XIII. 41—and hear from those lips, which now say "Come," the never to be forgotten words of woe "Depart from me, ye cursed into everlasting fire, prepared for the Devil and his angels."—Matt. XXV. 41. Oh! that it may be with you to bow in heart faith to the Lord Jesus, the Precious Saviour and Friend of sinners, and hearing His words of life and peace and knowing the blessedness of sins forgiven and iniquity covered, may henceforth live

haweā e pūiuria nōi o te tangata i nāianei, ka waiho rawa hei kukume i ona tangata kia tu ki te araro o te torona whakawa o te Atua, ki te tuku atu i te kauta o o ratou mahi. Ki te mea kaore ano koe kia whiwhi ki te Karaiti oranga, kia tupato rawa i te mea e ao aua ano te ra, "Nana, tenei te wa manakohanga mai: nana, tenei te ra o te whakaoanga." [2 Koroniti 6. 2], kei riro koe ki roto i taua kupu rere te matakū, e, "Titiro mai, e te hunga whakahaweā, ka miharo ai, a whakangaromia iho." [Mahi, 13. 41.] Kei rongo atu koe ki ngā ngutu e ki mai ana i nāianei ki a koe, e. "Haere-mai" a reira ka mea atu ki a koe mo te whakahaweā, e, "Mawhe atu i a au, e te hunga ka oti nei te kanga, ki te ahi ka tonu kua ka noa ake nei mo te rewera ratou ko ana anahera." [Matu 25. 41.] Aue! kia piko whakapono atu tou pane me tou ngakau ki a Ihu, ki te kaiwhakaoa, a i runga i to hopu atu i te tino pai o te mohio ki o hana kua oti te mura, ka noho whakapono. ka tumanako atu ki te haereinga mai o te Tama o te Atua i te rangi. [1 Teiharonika 1. 9-10.]

#### —:— KI NGĀ TMAARIKI.

#### HAERE KI A HOHEPA.

(KENEHI 41. 55.)

Kua whakamua a Hohepa hei tino tangata ki Ihapa, inahoki, haere koutou ngā tangata hākei ki a ia. I a ia hoki te witi katoa o Ihapa e tiki ana, he mea kohikohi nana ki roto ki uga Toa whakahara, a muna anake o whakapūre aua. Tou-kai ki te hoko i te witi, i te paei, i te rae, ki ngā tungata. Ka tino no rawa te mate-kai o ngā tangata rawa kore kōtahi ka hūi atu ki a Parao ki tetahi paraoa mā ratou ka ki atu a Parao ki a ratou kia hāwe ki a Hohepa, i a ia hoki ngā kai katoa, hei ho'o, hei heata nos i runga i te aroha ranei. Na ke haere atu ngā tangata o ia whenua i a whenua; penei tonu ki ngā tuakana a Hohepa i Kanaana; whakaputaina ana o te Atua "te mate-kai nui" ki taua whenua, "ka timata ratou te rawa kore." A ka rongo ratou e nui ana te witi hei Ihapa, kahore rawa he whakaoa ke mo ratou, ko te haere anake ki riri ki te tiki. A mauria ana a ratou moni ki a Hohepa, ka riro mai te witi mo ratou, ki a ratou moni i whakabokia mai ki a ratou ano.

Ta ratou taenga atu ki Ihapa, i haere hoki ratou i roto i ngā ope tangata o etahi whenua ke, hei hoko i ngā kai penei me ratou, kua mohio tonu a Hohepa ki ona tuakana, engari kahore ratou i mohio ki a ia kihi hoki i whakaoa a Hohepa ki te hoko i ngā kai ki ona tuakana, e nui ana tonu aroha ki a ratou. I kino rawa a ratou whakaoa ki a ia, i hokons hoki a ia e ratou i mua, ko ia i aroha atu ki a ratou, inahoki

the life of faith upon the Son of God and wait for Him from Heaven.—I The. I. 9 10.

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(TO THE CHILDREN.)

#### "GO UNTO JOSEPH."

(Genesis xii. 65.)

When Joseph had been made such a great man of, every one that wanted food had to go to him. He had all the corn in Egypt in his keeping, and he laid it up in great places called storehouses and it was not till he opened these storehouses that the people could get the wheat, and barley, and rye that were in them. When the poor men and women were "furnished," and cried to Pharaoh the king for bread, he told them they must go to Joseph, for he had it all, to sell or to give. So they went to him from out of all countries and with Joseph's brothers in Canaan. God sent a "mighty famine" into that land, and they "began to be in want."

Then, when they heard that in Egypt there was corn enough and to spare, there was nothing else they could do but go there and get some. So they took their money, and went to Joseph, and they got the corn they wanted, and, strange to say, they got all their money back, too! They came to Egypt "among those that came" from other places, and they meant to buy the same as the rest, but Joseph knew his brothers, although they did not yet know him again, and he was not going to sell to his own brothers, whom he loved. They had hated and sold him for money, but he loved them, and would not have their money, even when he had let them have corn for it. He told his man to take the money every one of them had brought, and put it back into their sacks along with the corn, and he did so.

They little thought who it was that was being so kind to them; but it was that same Joseph who had once come to them to do them good. They had put him into the empty pit, and then sold him into Egypt; but now they have come to him there, pinched with hunger, and he will not send them empty away, but fill their bags with corn, and take no money for it either.

And is not he like the blessed Lord Jesus? When He was here He said, "Come unto me, and I will give you rest." For he never sells anything except it be "without money and without price" (Isaiah lv. 1.) Pharaoh exalted Joseph, and told every one to come to him; and Jesus said, "I, if I be lifted up from the earth, will draw all men unto me" (John xii. 32.) And again in the sixth chapter of John, He speaks to the people about the bread that gives life for ever, which, He says, "the Son of Man shall give unto you, for Him hath God the Father sealed." But all must come to Jesus who would be saved from their sins and live with Him in His "Father's house," for there is no other name given under heaven among men whereby we must be saved" (Acts iv. 12.) Pharaoh said "Go unto Joseph;" Jacob said "Go again unto the man;" and the brothers said, "We will arise and go, that we may live and not die." And they went, and came to Joseph, and the second time they

kiahi i tangohia e ia a ratou moni, riro noa atu te witi i a ratou. Whakahaui ana a Hohepa i tona pononga kia whakakohia ano hoki nga moni a tenei tangata, a tenei tangata, ki roto ki tana peke, a pera ana ia ki a ratou. Kahore i mohiotia e ratou ko te ratou teina ia te tangata e atawhai ana ki a ratou; koia hoki ko tana Hohepa i tae ake ki a ratou i mua i runga i te ngakau pai. Koia hoki i mauka e ratou ki roto ki te poka, muri iho a, hokoa ana a Hohepa ki Ihipa, a kua haere mai ratou maianei ki a ia ki Ihipa he mui rawa ta ratou mate-kai kahore ratou i tonoa kaitiia atu e ia, engari i whakakiiu e ia a ratou peke ki te witi, kahore i tangohia atu a ratou moni hoi utu. Ko te ahua tonu tenei o te ratou Ariki o Ihu, i a ia i tenei ao, ka karanga ia. "Haere mai ki ahau a mau koutou e whakakiiu," e kore rawa e hokoa e ia etahi mea, ko tana tu hoko tenei. "kaua he moni, kaua he utu." (Ihain 55. 1.) I whakaaui a Hohepa o Parao, i ki atu hoki a Parao ki nga tangata kua haere mai kia Hohepa; ko Ihu i ki "a ki te whakakiiu ake ahau ki runga i te whenua, maku nga tangata katoa e kukume ki a au" (Ihoani 12. 32.) E koreto ana ano a Ihu i roto i te G o nga upoko a Hoani, mo te kai e mau tonu ana a te oranga tonu tanga ra ano, "ta te Tama hoki a te tangata e huihui ai ki a koutou, kua oti ia te whui tahi o te Atua e te Matua."

Me haere mai koutou kaitiia kia Ihu, kia whakaaui koutou i o koutou hua, kia moho tahi koutou ki ia i roto i "te whare o tona Matua"; motemea "kahore hoki he oranga i tahi ake, kahore hoki he ingoa ke atu i raro o te rangi kua homai ki nga tangata, e ora ai tatou" (Nga mahi a nga Apotero 4. 12.)

I ki a Parao "Haere atu ki a Hohepa;" i ki a Hohepa, "hoki atu ano ki tana tangata;" katali ki ki nga tuakana, "ka whakakiiu matou ka haere, kua ora ai tatou kei mate tahi hoki matou me koe, na ka haere atu ratou, ka tae kia Hohepa, na i te haerenga tuakana ki a ia ka whakaurua i a ia ano ki ona tuakana. Mehemea kahore i haere ake ratou kia Hohepa kua mate mate katoa ratou me o ratou wahine me o ratou tonakiki i te mate-kai. I roto i tona ka kite tatou i te whaka taurua a tanga o Ihu, me haere katoa hoki nga tangata ki a ia kia whakapono ki a ia, kia whakaaui ratou i "te matenga tuarua," te whakawakanga o te Atua mo a ratou

came he made himself known unto them.

They were obliged to come, not only because God meant they *should* go, and bow down at his feet, and not only because Joseph himself still loved them and desired to do them good, but because, if they had not gone, they must have been starved to death, with their wives and their little ones. In all this he is still a picture of Jesus, to whom all must come by faith if they are to be saved from what is called "the second death," the judgment of God for their sins after they leave this world. Those who truly believe in the Lord Jesus *have* eternal life, and will never come into judgment (John v. 24.); but there are some who *will* not come, and they are not saved; as Jesus said, "Ye *will* not come unto me that ye might have life." (John v. 40.) He did not say, "You *may* not," or "You *cannot*," but "You *will* not."

I hope, my dear little readers, you are not among those who "search the Scriptures," and learn about Jesus, but do not come to him for themselves. What would have become of Joseph's brothers if they *would* not have come to Joseph? What *would* become of you if you "will not come" to Jesus? (See Matt. xxii. 3; Luke xix. 57.) W. Ty.

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hara i tana ao. Ko nga tangata e whokopono ana maianei ki te Ariki ki a Ihu kua whiwhi ratou ki te oranga tonu tanga, e kore rawa hoki e riro ki roto ki te whakamutenga engari kua whiti atu i te mate ki te ora (Hoani 5. 24); engari tenei ano etahi tangata kahore e haere mai, kua ora a ratou: i ki hoki a Ihu "Hei e kore koutou e pai kia haere mai ki au kia whiwhi ai koutou ki te ora" (Hoani 5. 40.) Kahore hoki ia i ki "e kore e taen koutou te haere mai" engari "ko koutou tonu kahore e pai ki te haere mai ki au."

E hoa ma e nga kai-korero i enei kupu! kei roto ranei koutou i te hunga "e whakakiiu ana i nga tikanga o nga karapitiro," e mea ana hoki roto kei roto te oranga tonutanga mo ratou? Kei roto ranei i te hunga whakapono tika ana? Inahoki, mehemea kahore i haere nga tuakana a Hohepa ki a ia kua pehea te ahua? Ka pehea hoki koutou ki te kore e haere atu koutou ki a Ihu? (Matu 22. 3. Ruka 19. 27.)

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

Printed by MURRAY & SPENCE, Queen and High Streets, Auckland.