

TE HOA MAORI,

WITH

GOOD NEWS FOR ALL.

"I haere mai hoki te Tama a te tangata ki te rapu ki te whakaara 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 huarahi ano tera e tika ana ki ta te tangata
 titiroiho; tona mutunga ia ko nga huarahi ki te mate."
 (Nga whakatauki 16. 25.)

"There is a way that seemeth right unto a man,
 but the end thereof are the ways of death." (Prov. xvi. 25.)

"KA RITE HOKI KI NGARA I A NOAH." "AS IT WAS IN THE DAYS OF NOAH."

"Ka rite hoki ki nga ra i a Noa, nga ra o te Tama a te tangata, e kai ana ratou, e inu ana. e marena ana, e tukua ana ki te marena, taata noatia te ra i tomo ai a Noa ki roto ki te aka, a te putanga o te waipuke, na, ngaro katoa."—Ruka 17, 26, 27.

MEHIMEA he whakaaro noaiaho enei na te tangata, kua kore pea e maharatia e tatou; tena, he kupu ake na te Tama a te Atua, a, e kore rawa tetahi kupu e hapa. Tena kia tirohia mariteta e tatou, i pehea i nga ra o Noa.

"I kite te Atua kua nui te kino o te tangata i runga i te whenua a, he kino kua i nga ra katoa nga whakaaro o tona ngakau,"—Ken., 6. 5. Ae, i kite te Atua. Kihai i mea i whakaaro te tangata, erangi, i kite te Atua. E kore te Atua e mamingatia. E kite ana te Atua i nga mea katoa, ahakoa ko te whakaaro ake o te ngakau. Etata ranei e tetahi te noho tonu ki te aroaro o tona hoa tangata, mehemea imohiotia e tuua tangata nga whakaaro ake o tana ngakau? A, kihai i rite te hara i nga ra o Noa, ki te hara o te tangata i enei ra. Kahore ianei

"And as it was in the days of Noe, so shall it be also in the days of the Son of Man, they did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the Ark, and the flood came and destroyed them all."—Luke xvii, 26-27.

IF these words were but the mere opinions of men, we might disregard them, but since they are the words of the Son of God, they must, and will be fulfilled to the very letter. Let us then carefully enquire, how it was in the days of Noe.

"God saw that the wickedness of man was great on the earth, and that every imagination of the thought of his heart, was only evil continually."—Gen. vi, 5. Yes, God saw. It does not tell us what man thought, but what God saw. There is no deceiving God. God sees all that takes place under the sun. Just think of God seeing the imagination of the thought of the heart. Could my reader hear to be in the presence of a fellow man, if he knew every thought you ever had in your heart? and

i kohurutia te Tama a te Atua, a ka 1800 nei nga tan i whakakahoretia ia? a kua ki a Ihu, ka whakakahore tonu te ao i a ia, taea noatia te tino whakaaaturanga o te Karaiti ki te ao.

I ki pea te tangata i nga ra o Noa, he iwi mohio rawa ratou; otira, "Ki ta Ihowa titiro kua he te whenua, kua ki hoki te whenua i te tutu."—Kenehi 6, 11. A heaha inaia nei? Ma te ao ano o whakaaatu. E korero ana nga aupepa, "Oti kua i a matou te whakaaatu tetahi hira kino, kua puta mai ano tetahi." Otira e pehea ana i te aroaro o te Atua? A e kore e roa ake ka pehea; ara, i te tangohanga ake o te Hahi pono o te Atua, ki te aroaro o te Karaiti, a ka whakawaia nuitia e Hatana te ao? Hei reira ka riro atu te rangimarie i te ao—Whakukitenga 6-4. A ka patu te tangata tetahi i tetahi, i taua wa kino; kahore ona ritonga o mua a, e kore ano a muringa atu. Ka rite rawa ano ki nga ra i a Noa.

Te ritonga mo te Hahi o te Atua, he pema me Enoka i—Ken. 5, 24. Kawhakina atu ki te rangi.—1. Teharonika 4, 13-18. A, ka reira ka whakapoukore te ao katoa, ka nui whakaharahara te kino, otira ka toe ano etahi tangata ruarua e whakaorangia; pera me Noa me ana tamuriki. Mo reira taua uinga; Ina tae mai te Tama a te tangata, ka kitea ranei te whakapono ki te ao?—Ruka 18, 8.

A i whakaaturia e te Atua kia Noa, Tona whakaaro whakamate atu i te tangata, i te mata o te whenua. "Na te whakapono a Noa i tona whakamaharatanga e te Atua ki nga mea kahore ano i kitea, i oho ai, a hanga ane e ia te aka hoi whakaaro mo tona whare. Na tenei ano ia i whakahe ai i te ao, a uru anaki te tika o te whakapono." (Hiperu 11.7)

He ahakoa ra, i mahi tonu te ao i ona whari, i ona hokohoko, i ona ahua reka, i ona hira—kiihia i whakapono ki te Atua. Ko te aka ia i nui haure, ia ra, ia ra, hoi whakaaturanga kia ratou: meaha, kahore ano he tohu waipuke.

Ka ki pea ratou he tito noa iho. E whakangaro ano ranei te Atua i tenei ao atahua? Kahore pea e Noa, he whakaaro pohehe noa iho tau. E pehia ana tou whakaaro ki nga poropititanga, mo te ao kia manaakitia;

what was the wickedness of man then, compared to the wickedness of man now? Has not man murdered the Son of God, and for 1800 years rejected him? and Jesus foretels that this wicked rejection of himself, will go on up to the very day that Christ is revealed.

I dare say man thought the days of Noah were days of wonderful progress. But "the earth was corrupt before God, and the earth was filled with violence." (Gen. vi. 11.) what is it now? let it even speak for itself. The world's newspapers say, we have no sooner recorded one deed of violence, but we are called to report another. But what is it before God? and what will it be very shortly, when the true church of God, shall be taken up to meet Christ, and Satan deceives the whole world? Peace shall then be taken from the earth.—Rev. vi. 4. And men shall kill one another, in that day of tribulation, tribulation such as never was, and never will be again. It will be as literally true, as it was in the days of Noah, when the world was filled with violence; yes far more literally true than men expect.

I look upon the translation of Enoch,—Gen. v. 24., as a type of the translation of the whole church of God.—1 Thess. iv. 13-18. And then all the world becomes infidel, filled with blasphemous wickedness, except a small remnant of godly Jews, who will be saved as Noah and his family. So that it may be asked, when the Son of Man cometh shall he find faith on the earth?—Luke xviii. 8.

And God revealed His purpose to Noah that He would destroy man from the face of the earth. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness, which is by faith."—Heb. xi. 7.

And still the world went on; its buildings, its commerce, its pleasures, and its sins,—men would not believe God. The ark grew larger every day, a witness of the coming judgment; certainly there was no appearance of the coming flood. Indeed, human reason would have said it was impossible,—

kia ki hoki i te tika. Koia ano e pohehe ana koe: whakamutua to mahi whakauaua i tou kaupuke, me te kauwhau i ena kororo rere ke, hoki mai ki a matou ritenga; kati hoki to whakahihii; ki tou mohio, ko koe anake te tangata mohio? Otira i puta mai te waipuke,—a ngaro katoa ana ratou. "Na, ka haere atu ki roto ki te aka kia Noa, tatakirua o nga kikokiko katoa." a "tutakina atu ana ia o Ihowa ki roto."—Kenehi 7, 15-16. A ko nga wairua katoa kihai i uru ki te aka i tutakina ki waho. Ae ra, ka pera ano i te taenga mai o te Tama a te tangata. E ki ana te korero mo nga wahina kotahi te kau, "Tomo tahi atu ana me ia ki te marenatanga te hunga kua ata rite; a tutakina ana te tatau; muri iho ka tae mai era wahina, ka mea, E te Ariki, e te Ariki, unkina ki a matou."—Matiu. 25, 10-11. Otira kua tutakina keta te tatau.

Ka ki pea te Hurai i tona rongonga i nga kupu o Ihu.—Ruka 21. Mo te horonga o Hiruharama, me te whakamararatanga o nga Hurai; "He kupu rupahu noaio kua ena, inahoki kua ki ia tenei pa hei putake mo te ao. a, kia haere atu i konei nga whakapainga, ki nga iwi katoa; a kia haere-mai aua iwi ki te koropiko ki konei." Otira i rite katoa nga kupu o Ihu; i takatakahia a Hiruharama e nga tauwi; ko nga Hurai i whakamararatia ki nga wahi katoa o te ao.

Whaihoki ka mea te tangata o nainoi. "Koia ano! ka rite ranei ki nga ra o Noa, ina hoki mai ai a te Karaiti? I hua ahanu ka matua whakapono katoa te ao! ka tahuri katoa ki te whai i a te Karaiti; katahi ia ka puta mai." Koia rai rite ai te matapotanga o te tangata, ki era i nga ra o Noa; ki te hunga hoki i whakateka ki nga kupu o Ihu mo Hiruharama. Ka mea tonu ratou he rangimarietanga, he oranga, a, tae noa mai a te Karaiti. E tika ana ano ka mana-akitia te ao; otira i arai ranei e tena te waipuke? He tika hoki ko Hiruharama te wahi kua kiia hei putake mo te pai.—Ibaia 2. Otira i arai e taua kupu tana hinganga? He tika ano ka kapi katoa te ao i te mohiotanga ki a Ihowa; otira ma reira ranei a hapa ai nga kupu a Ihu? "Ka rite hoki ki nga ra i a Noa nga ra o te Tama a te tangata."—Ruka 17, 26.

what? God destroy this beautiful world, only just in its infancy? Many of the wise men of this age would have said, Oh, no, Noah; you are quite mistaken; it is only your opinion; besides a great many prophecies have to be fulfilled yet,—all the world is to be blessed, and filled with righteousness, so that you must be mistaken, Noah; you had better give over working at that great ship, and give up preaching such peculiar views, as you hold; come and enjoy yourself, man, and don't be such a narrow-minded bigot; do you think everybody is wrong but you? But the flood came, and destroyed them all. "And they went in unto Noah into the ark, two and two of all flesh;" "and the Lord shut him in."—Gen. vii. 15-16. Every soul that was not shut in with Noah, was shut out: There was then no hope: it was too late. Yes, and it shall be so in the day of the Son of Man. We read in the parable of the Ten Virgins. "They that were ready went in with him to the marriage, and the door was shut; afterwards came also the other virgins, saying, 'Lord! Lord! open to us.'"—Matt. xxv. 10-11. But it was too late.

A Jew, as he listened to the discourse of Jesus, in Luke xxi., foretelling the certain destruction of Jerusalem, and the scattering of the Jews, amongst all nations, might have said, "Ah, that must be a mistake; why this city is to be the centre of the whole earth, and blessing shall flow out through it, to all nations: we scattered among all nations! nay, all nations shall come up, and worship in Jerusalem." But the day of fierce destruction came; and the city is trampled under foot; and they are scattered amongst all nations.

In like manner, men may say now, "Be as it was in the days of Noah, the earth filled with violence and wickedness, when the Son of Man cometh, up to the very day? Oh, that is only your opinion;—why, man, the world is to be converted! 'Apostate christendom destroyed?' why christendom has to extend, until all the world are Christians; aye, every man, woman and child!"

Thus man rejects the word of God, just as blindly and as fatally as in the days of

Henha ra te whakaarohia ai, ko muri i enei mau, tu ai te Kingitanga o te Karaiti? Kahore i kiia ko nga manaakitanga te tao wawe mai ana. Kahore, ka nui haere tonu te hara, a, tona taenga mai ra ano.

Tera e maua katoa ana kupu, a ka tupono mai ia. pera ano me i nga ra o Noa.

E! te kai korero i tenei pukapuka, kua rite ranei koe mo te taenga mai o te Ariki? E pera ana ranei me Noa; o whakapono ana ki te Atua? me te ao ranei e whakahore ana i a ia? Kua tutakina ranei koe ki roto i te aka o te Karaiti! kua tutakina ranei ki waho? I kite te Atua a e kitea ana ano, nga whakaaro o tou ugakau, e karanga tonu ana te Rongo pai: tena ra tahuri mai whakaponohia kia ora ai. Mehemea he tangata koe na te Karaiti, rupua na Karaiti-piture kia mohio ai koe. Kua ki hoki a Ihu, "Ka hohoro ano taku haere atu."—Whakakitenga 22, 20.

"MO TE TOHE TONU KI TE INOI."

E PAI ranei koo ki te pukapuka iti nei mau? Ko te kupu atu tenei a tetahi kai-mahi o te Ariki i tetahi ra atu ki tona hoa tutata atu ki a ia i runga i te karati reriwei. "Ko nga korero o roto mo te Ariki mo Ihu Karaiti. Kua matau koe ki a Ia?" Ano ra ko tera, "Ae ra, kua tino matau ki a Ia inga tau ka maha." "He aha Tana i mahi ai mou? "I mate ra Ia kia whakatahangia atu ai (i au) aku hara." "Ara he wahine hara koe?" Ae ra, he wahine hara nui." A tirohia atu taua wahine o te tuawhenua marama tonu mai nga kanohi ki te titiro atu, ki tona tuanga ki raro i ta te Atua kapa i korero ai kei reira tatou ara he hunga hara nui. "A kua mohio koe kua oti o hara te mura?" Ano ra ko ia mai. "Aue kahore ahau e matau ana, e kore ahau e ngoto te pena; otira e tumanako atu ana ahau ki te ra e taea ai e au tona kupu."

"A me pewhea o matau ai koe kite murunga o o hara." Ano ra ko ia. "Me tohe tonu taku inoi." "Anana! me pewhea ka taca ai te ki, ko te whakahoki mai mo te inoi, he tohe ki te inoi? Tena ia na, mehemea kua whakakarangirangi

Noah; or when Jesus foretold Judah's awful doom. Yes, in like manner shall they say, Peace and safety up to the very day of Christ. It is quite true the world shall be filled with blessing; but this did not hinder the flood, did it? It is quite certain that Jerusalem shall be the metropolis of the whole earth.—Isaiah ii, But did this hinder its awful destruction? It is quite certain, that the knowledge of the Lord, shall cover the face of the earth. But will this hinder the words of Jesus being fulfilled? "As it was in the days of Noah, so shall it be when the Son of Man cometh."—Luke xvii. 26. How can the future reign of Christ, in blessing over this earth, which shall take place *after* he comes, hinder the fearful judgments which will surely take place at His coming? No, the world will go on increasing in wickedness, until He comes.

His words will surely come to pass. It will be exactly as it was, the world will be taken with as great surprise, as it was in the days of Noah.

Oh, my reader, are you ready to meet the coming Lord? do you like Noah believe God? or with the world, are you rejecting Him? are you shut in with Christ, as Noah was shut in the ark? or are you shut out? God *saw*, and God *sees* your every thought, the gospel still sounds; God grant that you may hear, believe, and live. If my reader is a Christian, let me beg of you to search the Scriptures, and see if these things be so. Jesus says, "Behold I come quickly."—Rev. xii. 20.

C.S.

"KEEPING ON ASKING."

WILL you accept this little book?" a servant of the Lord said to his neighbour in a railway carriage the other day. "It is about the Lord Jesus Christ. Do you know Him?" "Yes, indeed I do," was the hearty reply, "this many a year." "What has he done for you?" the servant asked. "Why, He died to put away my sins." "Oh, then you are a sinner?" "Yes, indeed a great one;" and the dear old


nui koe i a au, a ka haere mai koe ki a au tonu ai, kia murua e au to he; ma te tohe ranei ki au kia murua to he ka matau ai koe, kua murua e au to he? Ano ra ko ia. "Kahore?" "Me pewhea oti ka matau ai koe?" "Ma tino korero mai e koe ki a au." "Na, katahi ka tika. Tena me titiro taua ki ta te Atua kupu;" Katahi ta te Atua kai-mahi ka whakatuhera i tona puipera, ka korero i te 18 o nga wharangi o Iahia 1." Tena ra, tatou ka kororero, e ai ta Ihowa; ahakoa i rite o koutou hara ki te mea ngangana, ka pera ano me te hukarere te ma; ahakoa i whero me te mea whakawhero, ka rite ano ki te huruhuru hipi."

"E powhea ana ta te Atua kupu mo o hara?" "E mea ana ra ia, e pera ano me te hukarere te ma." Katahi ka tirihihia a Mahi 13, 38, korerotia atu ana ki taua whahine te kupu whakamiharo a te Atua i tuku mai ai: "Na, kia mahio koutou, e hoa ma, e ahu tuakana, na tenei tangata (ua Karaiti Ihui ripekatia nei i mua i naianei kei te ringa matau o te Atua te murunga hara e kauwhautia nei ki a koutou; a Mana nga tangata katoa, e whakapono ana, ka whakaitikaia ai i nga mea katoa."

"Kei konei ka mea atu te kai-ma-hia te Atua," "Na kua korero atu te Atua ki a koe e—he hia—hia Tona kia matau koe, i runga i te whakinga atu a Tona kupu, e—mehemea he tangata koe e whakapono ana ki te Ariki ki a Ihu Karaiti, kua oti te muru o hara. E hara taua murunga o o hara i te mea mo to tohe tonu ki te inoi atu, otira no te mea kua waha ketia ki runga ki Tona tinana ake ki runga ki te rakau o hara, e Tona Tamaiti aroha nuihanga ia. (1 Pita 2.24) Metemea nei i whakapono te wahine kua nei, a kua hari ia."

E kai-korero, e pewhea ana koe? Kei te rapu ano hoki ranei koe kia matau mehemea kua oti o hara te muru mo to tohe tonu ki te inoi, kua hapu ranei koe, he tika kua murua o hara no te mea kua pena te te Atua kupu? Kei tehea koe?

(KI NGÄ TAMARIKI).
TE PUNA WAI INU

 O Marihi he tamaiti i whakawhirinaki ki te taha o tetahi puna wai i mahia

plain spoken countrywoman as she was, grew quite lovely to look upon as she took her right place before God, even that of a great sinner. "And do you know that your sins are forgiven?" "Oh dear, no!" she said; "I could not say that; I hope they will be some day."

"And how are you to know when they are forgiven?" said the questioner. "By keeping on asking," was the response. "What! How can 'keeping on asking' be an answer? Now suppose you had greatly offended me, and you came to me and asked me to forgive you, would your persistent asking let you know that I had forgiven you?" "Oh, no!" she said. "What would then?" "Your telling me so." "Exactly. Now let us look at God's word;" and opening his Bible, the servant read the 18th verse of Isa. i.: "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

"What does God say about your sins?" "He says they shall be as white as snow." And then turning to Acts xiii. 38, there was read in the ears of that dear old woman this wondrous message of God: "Be it known unto you therefore, men and brethren, that through *this man*" (Christ Jesus, once crucified, but now exalted to God's right hand) "is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things."

"Now," said the servant, "God has told you that He wants you to know, on the only unchanging authority that there is in this changing scene—the authority of His word—that if you are a believer on the Lord Jesus Christ your sins are forgiven, and that not because of your 'keeping on asking,' but because His own beloved Son has borne them 'in His own body on the tree'" (1 Peter ii. 24.) The old woman apparently believed and rejoiced.

Reader, how it with you? Are you seeking to know that your sins are forgiven because you keep on asking, or because God says it? Which? E.C. L.

i tetahi huanui. Ka nui toua mate kai, kahore ona whanaunga ona hoa kahore he tangata i whai mahara ki a ia, matemea nei kahore he tangata i aroha ki a ia.

Ko te ra, he ra raumati, wera nui, a aki ana te ra, ki runga ki te matenga potae kore, o tenei pani whanaunga kore.

Mei ui atu koe ki a ia, "E Marahi kei hea tou kainga?" E penei tona whakahoki, "Kahore he kainga tuturu," a ki te pataia ia, he pehea tona oranga, tera e ki mai ano ia, "Kahore aku oranga tuturu."

I nui rawa te hiahia o Marahi kia inu ia i taua wai piata, otia wehi ana ia, kei kitea mai e te tangata nona te wai, a ka tukua atu ia ki te pirihihana. Kihai tenei tamaiti rawakore i matau he wai mo te tini tenei, a e kore e utua.

Kihai i roa, ka tae atu te ropu tamariki ki taua puna, ka inu na noa; he kotiro iti te mea whakamutunga ki te inu, na to tino iti te tata atu tona ringa ki te pata ka whakatutu ai ki te wai. Whakatata atu ana a Marahi ki a ia, hoatu ana e ia he pata wai me te patai atu ano ki te kotiro iti.

"He aha te utu mo te wai?"

"Ka hore kau e utua, inu noa atu te tini."

"Ano ra ko marahi, e ki kahore he utu, inu noa te tini!" katahi ia ka whakaki i te pata, ka inu na noa. Hoki ake ano te kupu "kahore he utu. Te kite rawa ahau i te tangata nana i mahi, kia whakatakiha atu ahau ki a ia."

Ia ra haere atu ana a Marahi ki taua puna Miharo ana ia mo te utu kore. "Kahore he utu," he mea hou tenei mo ana whakaaro.

I tae hou atu ano te kotiro iti ki te puna, a hiahia patai ana a Marahi ki a ia mo te tuhituhi e mau ana ki taua wai. Katahi ka panuitia atu o te kotiro iti ki a ia, "E mate ano i te wai nga tangata katoa e inu ana i tenei wai; tena ko te tangata e iru ana i te wai o hoatu e ahau ki a ia e kore e mate wai ake nke;" a muri iho ko tenei hoki,

"KIA TANGOHIA NOATIA ANO TE WAI ORA E TE TANGATA E HIAHIA ANA."

E tamaiti kai-korero, e matau ana koe ki te takotoranga o enei kupu reka? E matau ana koe ki te ingoa o te pukapuka taonga

(TO THE CHILDREN).

THE DRINKING FOUNTAIN.

Poor little Maurice leant wearily against a drinking fountain which had been erected in a public thoroughfare. He was very hungry, friendless, and alone. No one cared for him, no one seemed to love him.

It was a hot summer's day, and the sun's rays beat upon the unprotected head of the sad and lonely orphan boy.

If you had asked him, "Maurice, where do you live?" "Anywhere," would have been the answer. Had you asked him, How he lived, "Anyhow," would have been the reply.

Now Maurice greatly longed for a drink of the pure fresh water, but was afraid to take a drink, thinking the owner might observe him and hand him over to the police. Poor boy, he didn't know the water was free—that there was nothing to pay.

Soon a group of school children gathered round the fountain and drank to their hearts content. The last was a very little girl, so small that she was unable to reach the water to hold the cup steady in her hand. Maurice slowly approached her, and handed her the cup of water, and then ventured to ask the little girl,

"What's to pay for a drink?"

"A drink of water! oh, nothing, its free to everybody."

"Nothing to pay, and free to everybody!" exclaimed Maurice; with that he filled the cup and drank it up gladly and eagerly. "Nothing to pay!" he repeated. "Well, now I know I'd like to see the man who set up that 'ere. I'd like to say a thank you."

Maurice daily frequented the fountain; it seemed so strange to the poor boy that anything should be got for nothing. "Nothing to pay!" was a new thought for the little fellow.

The little girl was again at the fountain, and this time Maurice thought he would venture to ask what the writing was on the well. The little girl read it to him—"Him that drinketh of this water shall thirst again; but whosoever drinketh of the Water that I shall give him shall never thirst. And then

nui, kei reira o mau ana? Kei te Paipera ra; te pukapuka o te Atua—te pukapuka e whaaki mai ana i te aroha o te Atua, i te hara o te tangata me tona hinganga—te pukapuka e korero mai ana i te toto utu nui o te Karaiti me tona mana ki ta te Atua titiro, mo tona kaha ki te horoi i te katoa o te hara.—1 Hoani 1. 7. Hoani 4. 13-14. Whakakitenga 22-17.

Ko nga wai utu kore o te ora—ku nga puna o te whakaoranga kua whakaritea e te Atua mo te hunga wheinu—mo te tamarihi mo te kaunatua, mo te mea whai rawa mo te rawa kore.—Ihaia 55-1. "Kaua he moni kaua he utu," ko te ritenga tenei o Tana homai noa i aua wai, a e tono mai nei ia ki a tatou ki te puna. Aue, haere mai ki a Ihu, i nu noa, i nu nui, a, e kore koe e mate wai.

I rongo anau ki te reo o Ihu e ki ana,

He hoatu noa 'Taku,

I te wai ora—e tangata wheinu,

E piko, e i nu, e ora.

Haere ana au ki a Ihu, i nu ai

I tana wai homai ora,

Kua na te wheinu, hauora ana taku wairua,

A ko ahau kei roto i a ia.

Rapu noa a Marihi ki te tangata nana i tuku noa mai tana wai. Ka whakaaro ia, "tera pea e atawhai ia ki a au, a, me whakataikiha atu ano hoki ahau ki a ia mo te puna wai nei."

Aue te tamaiti nei, te rite ia ki nga repera tokoiva o nga Hurui i whakaoranga nei e Ihu a kihai i tauri ki te whakawhetai ki a Ia, oti, tika tonu atu ki to ratou haere noa! E ngari terito hoki o Marihi ki te mea i tauri ano ki muri i a ia ka ora, a he nui te reo ki te whakakororia i te Atua!—Ruka 17. 12-19. I rapu a Marihi ki te tangata nana i tuku mai te wai kia whakataikiha atu ia ki a ia. Tokohia ra o tatou 'ua whiwhi nei ki tana whakaoranga, e kitea ana nga whakakororiatanga ki a Ia, napa tatou i whakaora, i arahi mai ki te Atua? Tena ra, ma te mahara ake ki tenei whakaoranga, me te tino maringa katoa o o tatou hara, e toko ake te whakawhetai ki a Ia, me te whakapai ki a ia, ia ra, ia ra, a kite nona tatou i a Ia i te kainga kororia kahore nei e marama atu ana!

Tera tetahi wahine rangatira i atawhai atu

"Whosoever will let him TAKE OF THE WATER OF LIFE FREELY."

Dear young reader, do you know where these sweet words are to be found? Do you know the name of the precious Book in which they are written? It is the Bible—the Book of God—the Book which tells of God's love, of man's sin, ruin, and guilt—the Book which tell of Christ's precious blood—its value to God—and it cleanses from *all* sin. (1 John i. 7) Joh vi. 13-14—Rev. xxii. 17.

The free waters of life—the wells of salvation which God has provided for the thirsty are for young and old, rich and poor.—Isaiah lv. 1. "Without money and without price" are the terms on which He gives those waters, and for which He invites you to the well. Oh, come to Jesus then, and drink freely, deeply, and you shall never thirst again!

I heard the voice of Jesus say,

Behold I freely give

The living water—thirsty one,

Stoop down, and drink, and live.

I came to Jesus, and I drank

Of that Life-giving stream,

My thirst was quenched, my soul revived,

And now I live in Him.

Maurice was greatly puzzled to know who gave the water free. He thought, "Perhaps he might be a friend to me; and, besides, I must thank him for providing the fountain."

Poor boy, how unlike the nine Jewish lepers, who, when they were cleansed by Jesus went their own way! How *like* the stranger leper, who turned back when he was cleansed, and with a loud voice glorified God (Luke xvii. 12-19.) Our poor Maurice sought for the giver of the waters to "thank him." How many of us, having received salvation, are found glorifying the One who has saved us and brought us to God? May the knowledge of a present salvation, and a frank and full forgiveness of *all* our sins, lead us to praise Him and adore Him day by day until we see him in the regions of Glory which are not far off!

A kind lady interested herself in the poor boy, brought him home, taught him to read the Bible, and soon Maurice could read for

ki taua tamaiti rawakore, mauria ana i ki
tona whare, whakanao ana i a i ki te korero
i te paipera, a kihai i roa korero ana a
Mariri i nga kupu homai oia i ta.—Thaia 53.
“I werohia Ia mo o tatou he, i tukitukia Ia
mo a tatou kino; Nona te whiunga i mau
ai te rongo ki a tatou, kei ona karawarawa
hoki he rongoa mo tatou.” Katahi ka
inatau te tamaiti ki nga mea i puta mai i te
kaokao werohanga o te Kai-whakaora-ara
“te wai me te toto.”—Hoani 19-34.

Aue, te whakaaroa mai o nga kupu reka,
“ki te mate wai tetahi, mo haere mai ia ki
a Au me inu!” Tena, e kore ranei koutou
e tama ma e haeremai? E puare noa ana ra
ki a koutou enei wai; He mea tino tuku
noa mai, a e rere ana mo te katonu, mo
koutou ano hoki.

himself the blessed life-giving words of
Isaiah liii.—“He (Jesus) was wounded for
our transgressions: He was bruised for our
iniquities; the chastisement of our peace was
upon Him; and by His stripes we are
healed.” The boy learned to know what
flowed from the Saviour’s pierced side—
“the water and the blood.”—Jno. xix. 34.

Oh the loving invitation of those precious
words, “If any man thirst, let him come
unto me and drink!” Now, won’t you come,
dear young friends? You are right wel-
come to these waters: they have been most
freely provided, and flow to *all*, even to you.

“Suffer the little children to come unto me,
and forbid them not: for of such is the king-
dom of God.”—Mark 10. 14.

“Ka mea a Ihu ki a ia Ko ahau te huarahi,
te pono, me te ora: e kore rawa tetahi tangata e
haere ake ki te Matua, ki te kahore ahau.”
Hoani 14. 6.

“Jesus said unto him, I am the way, the truth,
and the life: no man cometh unto the Father,
but by me.”—John xiv. 6.

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The prayers and interest of the Children of God are affectionately sought in connection with this
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