

TE HOA 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.

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"I werohia ia mo o tatou he, i tukitukia ia mo o tatou kino; nona te whiunga i mau ia to tatou rongo, kei ona karawarawa hoki he rongoa mo tatou."—Ihaia 53, 5.

"He *was* wounded for our transgressions, *He* was bruised for our iniquities; the chastisement of our peace *was* upon him, and with His stripes we are healed."—Isaiah 53, 5.

RERE ATU KIA ORA AI KOE,

"*Kia rite ou mea mo te wa e tutaki ai koe ki to Atua.*"—AMONO 4, 12.

I TE marama tuarua o te tau nei o rere ana he tima, ko Kuea te ingoa, i Kukataone ki Raana, he utanga taonga, 290 nga tangatake. I pakarua whakarehia to kaupuke ki te kohatu huna, a ngaro tonu iho atu te tima me te nuinga o nga tangata eke. He tangata mohio te kapeneraton konga heremana; ka pai hoki to rangi; na reira, ki a nga tangata eke whakaaro, kahore he wehi, engari he ahua reka rawa te reronga. E kii ana ka whakapau nga tangata me nga wahine o te kapine i nga ra, ko te whakatangi i te piano, ko ta waiata ko te kanikani; ka rite tonu te koha o era atu tangata.

Kua po te ra o te 28 o nga ra o Pepuere, mau tonu nga mahi me nga tikanga o aua tangata me nga wahine, pera tonu mo te te

ESCAPE FOR THY LIFE.

"*Prepare to meet thy God.*"—AMOS 4, 12.

THE steamer Quetta, which left Cooktown in February for London with a full cargo and 290 souls on board, met with a fearful disaster by which a great number of the passengers and crew suddenly perished. The vessel was officered by experienced seamen, and everything seemed to promise a pleasant and prosperous voyage. All seemed happy. The saloon passengers, it is said, passed the time with music, songs and dancing; the others were just as merry.

On the night of the 28th February none anticipated the appalling scenes so soon to be witnessed. While groups were scattered about the ship, talking of the prospective pleasures of the trip, others lazily enjoying the warm summer's night, some ladies singing and practising for a Concert in the Music Saloon, suddenly a shock was felt which

timatanga o te rerenga; kihai tetahi o ratou i whakaaro noa iho ki nga mea whakamataku meake noi e tirohia. Ka marara noa atu etahi ropu o nga tangata me nga wahine ki te kaupuke e kororo ana mo nga whakaa-huareka o te rerenga; i roto i te ruma waiata e waiata ana etahi wahine rangutira, e whakatangihia ana ratou kia uru ai ratou ki tetahi hui waiata. Kihai i aha kua whakawehingia nuitia nga tangata katou ki te patunga a tetahi mea i te kaupuke. Ka nui noa iho te oho o te katoa. I kitea kua akina atu te tima ki te toka huna, e toru tonu nga minoti a maka atu te hawhe o nga tangata me nga wahine ki roto ki te wai, te ngaromanga atu hoki o te kaupuke ki raro i te ngaru.

Kia patua tonutia te kaupuke, ka eke etahi ki runga i nga poti; tae ora ana etahi atu ki uta i runga i etahi o nga mea o te kaupuke, ora atu i kauhoe taea noatia te kite i a ratou. Ko te nuinga i paremo i te wai. He rahi ra nga tangi me nga aue a nga wahine me nga tamariki. Ka inoi noa iho ratou kia awhinatia; otira kihai i taea te awhina i a ratou; ko tenei he matakitakanga e whakakiia ai nga ngakau katoa ki te rarunga.

E tika ana kia whakaara tenei aitia nui whakaharahara i nga whakaaro i roto i o tatou ngakau. Ka mamae rawa te ngakau mo te matenga pouiri o aua tangata me nga wahine i te mea e whakaaro ana ratou e roa ai to ratou ora me to ratou ahuaereka. E tino mohio ana matou ara nga tangata Karaitiana, muri iho i te mate ko te whakari-tonga whakawa—Nga Hiperu 6, 27. He mea noa iho tauu aitia ki te mea ka kore nga tangata e ora i muri iho i te mate, otia ka mohio matou kua takoto te tikanga kia kitea katoatia nga tangata ki mua i te noho-anga whakawiri kia kererotia ai o tetahi e tetahi te tikanga o ana mahi ki te Atua. Ko te take tenei he mea nui rawa atu te whiunga e kererotia nei.

Ehara taua hunga o te tima i te kimo atu i etahi atu; he pai atu pea he mahia o ratou. Engari he mea whakapouri, kahore he whakapouri, kahore he whakaaturanga ta te morehu, e mahara ana te nuinga o nga tangata eke ki te wa mutunga-kore, ki to

sent a thrill of horror through every soul on board. The ship had struck on a hidden rock, and in about three minutes, more than half the passengers and crew were left helpless in the water, the vessel having disappeared beneath the waves.

Some managed to get into the boats, and others escaped by swimming or by laying hold of such things as they found floating about, but more than half were drowned. The sea about seemed a confused mass of human beings struggling for life. The cries and shrieks of the drowning were terrible, and, to hear their entreaties for help when no help could be given, struck the hearts of those in the boats with anguish. A sad thing was that though many women were on board, all but two perished.

This terrible calamity may well arouse serious thoughts in every heart. No one can help commiserating the sad fate of so many of our fellow creatures suddenly cut off while anticipating a lengthened period of enjoyment. But the Christian knows that "after death is the judgment"—Hebrews 9, 27. If men did not live after death, such an occurrence would be comparatively light, but what invests it with elements of awful solemnity is the fact that everyone must stand before the judgment seat of Christ and give an account of everything done in the body.

The people on this vessel were not worse than others; many of them may have been much better. The state of each individual on board is known to God alone, and, whether they fled to the only refuge from the wrath to come, we know not. But it is a sorrowful thought that, according to the testimony of the survivors, many of the passengers seemed to have no thought about the eternal future and the blessed One that came down from heaven to save the lost children of men.

Before the Flood, which swept away the world of the ungodly, men lived only for the present, God was not in all their thoughts. It was so with the people of Sodom and Gomorrah. No doubt both they and the men before the flood were great sinners; but, had they thought of God, they should

kai-whakaora hoki i haere mai nei ki te ao ki te whakaora i te hunga ngaro.

I mua atu i te waipuke i mate ai te ao o te hunga karakia kore, kahore te Atua i roto i tetahi o o ratou whakaaro. I te hurihuringa i Moroma raua ko Komora, ka rite tonu ta ratou mahi. Ka nui rawa o ratou hara, engari mehemea ratou i mahara ki te Atua, kua whakarecea iho o ratou hara. He mea nga hara e puta mai ai te riri a te Atua ki nga tangata.

Ki ta nga Karaipituro, "kua hara katoa, kahore e taea e ratou te kororia o te Atua"—Roma 3, 23. Ki te pirangi tetahi kia noho te Atua hei hoa mona, me rite ia ki te Atua te ma. Na, he ki tenoi na tetahi. He ngakau tohu rawa to te Atua, tera ano e kore ia e paanga ki te roto ahi i tetahi; kahore e tika ana kia penicitia tetahi. Mehemea he tika tenei whakaho, kahore he tikanga kia tonoa mai tana Tama kia whakakuhore ai i nga hara i a ia ka mate.

Ki a nga tangata e penei ana ta ratou ki, he mea noa iho to mamea me te mate o te Tama a te Atua. He mea tika ku nui rawa te tangata tohu o te Atua, a e whakakitea nuitia e ia tona aroha noa i a ia e touo mai i tana Tama kia mate ai. Kua whakakitea a Ihu i te ngakau o te Atua i a ia ka mate. Ki te mea tetahi tangata e pai ana kia noho i te aroaro o te Atua, he mea tuturu kia ma ano he hukarere. Ma wai e ki atu, kahore ona poke? Ka ma ke atu te tangata Karaitiana i te hukarere, no te mea kua horoia ia kia horoia ia ki nga toto o Ihu. E te tangata hara, whakaohia iho. He pehea te whakamutunga ki te hunga e puta atu ana ki te aroaro o te Atua, a kahore ano kia whakaohia iho nga toto maua anake e whai tikanga ai tetahi tangata ki te rangi?

Whakarongo mai ki nga kupu a tetahi tangata i mohio nei ki te Atua:—"Matou katoa kei te mea poke te rite, a matou tika katoa me te mea he kakahu rukunga"—Ihaia 64, 6. Pehea he tangata pena o tu ai i te aroaro i te Atua? Ko nga tangata e whakaaro ana o kore e tika kia rukea to ratou pai o te Atua, he tika ianei e rite ana ki te tangata kahore nei ana kakahu marene? Ko tenei tangata i maku atu ki te pouri i waho raua; ko te wahi tera o te tangihanga me

have forsaken their sins, and mercy would have been granted to them. But they loved iniquity, and of the men before the flood we are told in God's word that their spirits are now in prison, and of them and of the people of Sodom and Gomorrah we are also told, that they are reserved unto the day of judgment to be punished. It is on account of sins, that the wrath of God comes upon men.

According to the Scriptures all have sinned and do come short of the glory of God—Romans 3, 23. If we desire to be with God we must be like himself—God will not tolerate impurity in his presence. But someone perhaps will say—"God is too merciful to cast sinners into the lake of fire, surely no one deserves such a punishment." If such an objection were well-founded, there was no necessity for the Son of God being sent into the world to put away sin at the cost of his precious life.

If we are to believe such statements, the sufferings and death of the Son of God are of comparatively little account, there was little or no reason for his death. But, we know from the sure testimony of God, that in Christ's death, all that God is against sin was fully displayed and was borne by Christ the sinless one. Boundless, indeed, is the mercy of God, and it is in the work of Christ on the Cross that mercy is shown. In Jesus and His work we see what is in the heart of God. As God cannot tolerate impurity in his presence, we must be white as snow if we seek to dwell with him. Who can say he is altogether pure? Well, unless we are so, we cannot be with God. But every believer in Jesus is whiter than snow, because he has been washed in the precious blood. O sinner, reflect! What shall be the end of those that appear in the presence of God and have never availed themselves of the blood by which only anyone is made meet for that holy place?

Hearken to the words of a man that knew God—"We are all as an unclean thing and all our righteousnesses are as filthy rags"—Isaiah 64, 6. How can such an one stand before God? He who thinks there is nothing in him unfit for the presence of God,

te teteatanga o nga niho—Matu 22, 13. Ka pera ano te mutunga iho ki to hunga katoa e okioki atu ana ki to ratou pai me to ratou tika—tera ratou e maka atu ki te ahi ka tonu.

Mehemea aua tangata eke i whakama-harautua kia tatari ki te ngaromanga atu o te kaupuke i ia ra i ia ra, kahore te nuinga kia whakapau i to ratou wa ko te whakauhuareka; ko to ratou ora te mea nui e whakaarohia nei o ratou.

E whakaatu ana te kupu a te Atua tera nga tangata poke e maka atu ki te mamae mutunga-kore; ahakoa tena, he tokomaha rawa nga tangata me nga wahine kahore rawa nei e ui mai ki a ratou ake, tera ranei e noho tonu ratou i te roto ahi kahore ranei.

Kotahi ano te poauau ko nga tangata e mahara atu ana ki nga mea rekareka o te wa nei, kahore nei a ratou whakaaro ki te wa mutunga kore e hae ana. He tino wairangi te mahi pera. Kua mahue i taua hunga to ratou tino painga me nga mea kahore o ratou painga.

Meake tata e whakakitea mai "a te Karaiti ihu i runga i te rangi i roto i te mura ahi e rapu atu ana i te hunga kahore e matau ki te Atua, kahore nei hoki e ugo-hengohe ki te rongo pai o te tatou Ariki o Ihu Karaiti; te utu hoki e whakapangia ki a ratou he whakangaromanga, he men mutunga-kore i to aroaro ano o te Ariki." 2 Teharoniika 1, 7-9.

Ko wai nga hoa o te Karaiti ki taua ra? Ko te hunga tapu anake, ara, ko nga tangata kua horoia uoi o rotou poke me o ratou hara.

Na, he ki tenoi ma tetahi; he whakapono ta matou katoa ki nga toto o te Karaiti. Kahore. E uru ana tangata i horoia nei, ki nga whakaaro a te Atua ki nga hara. I whakakitea e te mate o te Karaiti to riri a te Atua ki to tutu me to he. Mehemea kahore tetahi tangata e whakarere i tonu he me tana tutu, kahore ana wahi i roto i a ia, ahakoa ka ki atu ia, ko Ihu tana i whakawhirinaki atu ai.—Korocotia Ihaha 55, 6-7.

EHARA I NGA MAHI.

KORE rawa tetahi mea i marama atu i ta te Atua kupu, ara, ka ora matou

and that he deserves not to be cast away, is like the man that went to the marriage feast without the wedding garment. This man, we are told by the Lord, was cast out into the outer darkness, where there are weeping and gnashing of teeth—Matthew 22, 13. Such shall be the end of all that rely on their own good qualities for acceptance with God.

If the passengers of this ill-fated vessel had been warned that such a catastrophe might be expected, they would surely have been too anxious to think of pleasures, they should have been occupied in thinking of their safety.

The sure word of "God that cannot lie" tells us that the wicked and the unclean shall be consigned to eternal torments. In despite of this solemn warning, multitudes of men and women never ask themselves the question, where their eternity shall be spent—in the lake of fire, or elsewhere.

What folly for men and women to think only of the enjoyment of this passing scene and never trouble themselves about eternity! Such conduct is real madness. Such people have given up their real good for things wherein are no profit.

Soon "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on those that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord" (2 Thessalonians 1, 7-9).

Who shall accompany Christ in that day? The saints only, that is, those whose sins and uncleanness have been washed away.

But some one may say, "We all believe in the blood of Christ." Those that are washed have God's thoughts about sin. God's abhorrence of sin and his indignation against it were displayed in the death of the Lord Jesus. Unless we forsake sin and evil, we have no part with him, though we may say Jesus is our confidence.

Read Isaiah 55, 6-7.

NOT OF WORKS.

NOTHING can be plainer in the Word of God than that we are saved apart

i waho i nga mahi katoa. E wha nga ahua mahi i korerotia ki roto i te Karaipeture. A e marauna ana aua mea ki te katoa, he mea era hei kaitia matou i te Atua, ara:

NGA MAHI HE. NGA MAHI TIKA I MAHIA
(Korohe 1, 21) E TATOU (Taituha 3, 5).

NGA TURE MAHI NGA MAHI MATE
(Karatia 2, 21). (Nga Hiperu 9, 14).

E tino marauna ana te kupu ki Epiha 2, 9,
"EHARA I NOA MAHI,"

hei whakamanamana te tangata." Ano hoki ki Roma 4, 3-6 ka oti te ki nei, "Epehea ana hoki te Karaipeture? *I whakapono* a Apera-hama ki te Atua, a ka whakairia mai hei tika mona. Na he tangata e mahi ana, e kore e kua te utu mona he mea aroha noa, eugari he mea mo tana. Tena

HE TANGATA KAHOE E MAHI

engari e whakapono ana ki te kai whaka-tika i te tangata karakia kore, ka whakairia tona whakapono hei tika. Pera hoki me ta Rawiri i ki ai mo te hari o te tangata, ka whakairia nei e te Atua he tika ki ia

MOTU KE I NGA MAHI.

Ano hoki ki Taituha 3, 1, "Otira i te mea ka puta mai nei te tikanga ngawari me te aroha o te Atua o te tatou kai whakora,

EHARA I TE MEA NA NGA MAHI TIKA I MAHIA
E TATOU,

engari na tana mahi tohu i whakaorungia ai tatou e ia, he meataunga na te horoinga o te whanautanga houtanga, na te whakahou-tanga a te Wairua Tapu."

Ehara i te mea ka ora tatou i nga mahi, engari i te mahi kotahi, ara:

TE MAHI I OTI NA TE KARAITI.

"Ko ta te Atua mahi tenei, kia whakapono koutou ki tana i tono mai ai."—Hoani 6, 29.

Ehara hoki i te mea ka ora tatou i a tatou mahi raua ko te Karaiti, ehara hoki i te Karaiti raua ta tatou mahi (he mea tapiri nei) engari ra ko te Karaiti anake. Nga mahi tika, mahi pai ki ta te Atua titiro koia enei, ko te hua o te whakapono ki ia. "Wai-hoki ko te whakapono, ki te kahore ana mahi, he mea mate, ko ia anake hoki."—Heimi 2, 17. Ko te whakapono e whai hua ana ki te kororia o te Atua.

from our works altogether. There are four kinds of works spoken of in Scripture, and manifest on all hands, which all alike shut out from God, viz.:

WICKED WORKS SELF-RIGHTEOUS WORKS
(Col. 1, 21). (Titus 3, 5).

LAW WORKS DEAD WORKS
(Gal. 2, 21). (Heb. 9, 14).

Ephesians 2, 9 distinctly tells us that it is

"NOT OF WORKS, lest any man should boast." Again, in Romans 4, 3-6, we read, "For what saith the Scripture? Abraham *believed* God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But

TO HIM THAT WORKETH NOT, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness

WITHOUT WORKS."

And again in Titus 3, 4, "But after that the kindness and love of God our Saviour toward man appeared,

NOT BY WORKS OF RIGHTEOUSNESS WHICH WE HAVE DONE,

but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost."

We are not saved by works, but by one work, and that


THE FINISHED WORK OF CHRIST.

"This is the work of God, that ye believe on Him whom He hath sent"—John 6, 29.

Neither are we saved by our works and Christ, nor by Christ and our works, but by Christ alone. Good works, acceptable to God, are the fruit and evidence of faith in Him. "Faith, if it hath not works, is dead, being alone"—James 2, 17. Faith produces good works to the glory of God.

GOD—ETERNITY.

An extract.

 CHRISTIAN gentleman was travelling in a steamboat. He took some tracts out and scattered them about for the passengers to read. Many were glad to get

TE ATUA—TE WA MUTUNGAKORE.

Y HAERE tetahi tangata whakapono i runga i tetahi tino i reira hoki etahi atu tangata haerere. Ka houtu noa atu taua tangata he pukapuka o te korero whakapono ki te tokomaha. Ka havi etahi ka korero hoki ratou te pukapuka. Otira tera tetahi o era tangata e kino ana ia ki te korero tika, ki nga tangata hoki e whakapono ana ki te Atua. Ka tangohia te pukapuka e ia ka whakakopakopaiia te pukapuka e ia ka taputapahia taua pukapuka i i taua marapi ka whakakorakorangia nga wahi ki te taha o te tima kua kite ai nga tangata katoa taua kino, aeha mana nei taua pukapuka. Ka oti taua katahi ka kitea e ia tetahi wahi o taua pukapuka e piri ana ki tona kakahu. Ke tangohia e ia taua wahi pukapuka i tona kakahu ki te porowhita atu engari ka titiro ia ki taua pukapuka i te tuatahi. Kotahi anake te kupu ki tetahi taha o taua pukapuka a ko taua kupu "*Ko te Atua*." Katahi ka hurihia e ia te pukapuka a ki tera taha o te pukapuka he kupu ano a ko taua kupu "*Ko te wa Mutungakore*." Katahi ka porowhita e ia te pukapuka. E mama noa iho te mahi ki te porowhita atu taua pukapuka engari ra e kore rawa e taea e ia te pana atu ana kupu erua, "*Ko te Atua*," "*Ko te wa Mutungakore*." He kupu taumaha era, kua mau tonu o roto i a ia. Ka tauri ia ki te kai waipiro ki era atu mahi he hoki kei kaha ranei ratou ki te pehia ana kupu, engari e kore e taea; kua mau tonu, he mahi nui tana ki te pana pera tonu tae noa ki te wa o tona whakaponotanga. Na ko taua wahi iti noa iho o te pukapuka mo ana kupu erua ki runga koia te huarahi tena ki tona whakaponotanga.

"Ora tonu hoki te kupu a te Atua, mana tonu, koi rawa atu i nga hoari matarus katoa, ngoto tonu, a weloa noutia te ngakau me te wairua, nga ponapona me te hinu wheua, e wawae ana ano i nga whakaaro mo nga hihiritanga o te ngakau."—Nga Hiperu 4, 12.

these, and read them carefully. But one gentleman was there who disliked the truth of God and His people very much. He took one of the tracts and doubled it up, and then deliberately took out his penknife and cut it all up into little pieces. He then held out his hand and scattered the pieces over the side of the boat, to show his contempt for the truth. When he had done this, he saw one of the pieces sticking to his coat. He picked it off and looked at it a moment before throwing it away. On one side of that bit of paper was only one word; it was the word "*God*." He turned it over, and on the other side was the word "*Eternity*." He threw away the bit of paper. He got rid of that easily enough, but those two solemn words, "*God*" and "*Eternity*" he could not get rid of. He tried drinking, he tried gambling, to drive those words from his mind, but it was no use; they haunted him wherever he went, and he never had any comfort until he became a Christian. That little piece of paper with those two words upon it, was the means of his conversion.

"The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."—Hebrews 4, 12.

"WHAT THINK YE OF CHRIST?"

(MATTHEW 22, 42.)

THE old, old question which has been ringing out over this world for now more than eighteen hundred years—once God's question to the world—is now God's question to you. The world gave its answer at the cross. God is waiting for yours.

Sinners! what think ye of Christ? He died for sinners—for His enemies—for His murderers. Think of Him—the Stranger from Heaven—who sat on the wall at Sychar and offered to that thirsty soul the living water. Think of Him—the Son of God—who said to the wretched woman of Nain, "Thy sins be forgiven thee." Think

E PEHEA ANA A KATOU WHAKA-
ARO KI A TE KARAITI?

MATIU 22, 42.

E PEHEA patae o mua i patea ki te ao i nui atu i te kotahi mano e waru rau tau—ta te Atua patae i te tuatahi ki te ao—inaianei ra e patae ana te Atua ki a koe. Kua utua taua patae e te ao ki te ripeka. E tatari ana te Atua inaianei mo to whakahoki kupu.

E nga tangata hara! E pehea ana a koutou whakaaro ki a te Karaiti? Kua mate ia mo nga tangata hara—mo toa hoa riri—mo nga tangata i kohurutia i a Ia. Kia mahara koe ki a Ia—te tauhou i te rangi—i nobo nei ki te puna ki Haika ka tono ki taua wahine mate wai te wai ora. Kia mahara koe ki a Ia—Te Tama o te Atua—i ki nei ki taua wahine o Naina “Kua oti ou hara te mura!” Kia mahara koe ki a Ia—te Kiingi o nga kiingi—i tu nei ki Hiruharama kua haraunatia i te karauna taratara, te kakahu papuru hoki ki runga i a Ia, a kua pana hoki ia i ona. Kia mahara koe ki a Ia—te Ariki o te kororia—kua ripekotia i waenganui i nga tangata kohuru tokorua, kua tanumia kua kataina hoki ia e te hunga i haere mai ia ki te whakaara, a e inoi ia mo nga tangata e kohuru ana i a Ia. Kia mahara koe ki a Ia—Te Koha Kore—kua pana e te Atua no te mea e waha ana ia nga hara o te hunga he. Ae ra kai mahara koe ki a Ia ka noho nei ki tetahi rangi hei Kaiwhakawa ki runga i te Torona nui he mea ma a rere ana te whenua me te rangi i toa kanohi. E pehea ana to whakaaro ki a te KARAITI, he take tau, aeha ranei?

E te Karaitiana! E pehea ana to whakaaro ki a te Karaiti? To Kai whakaara, to tino Tohunga nui, to Kai korero, to Ariki! Kia mahara koe ki a Ia—Te Tangata ki te Kororia—e ora tonu ana hoki ia hei inoi mo tatou. Kia mahara koe ki a Ia ki runga i te torona o Tona Matua e ata noho ana mo te wa tonu kia heke iho ia i te rangi ki te karanga atu ki ona kia haere ake ki te noho ki a Ia. Kia mahara koe ki a Ia to tatou hoa mo te wa mutunga kore. Kia mahara koe ki a Ia ko Ia anake e kaha ana ki te

of Him—the King of Kings—who stood, crowned with a crown of thorns and robed in a purple robe, on the steps of the Praetorium at Jerusalem, rejected by His own. Think of Him—the Lord of glory—crucified between two thieves, scoffed at and derided by those He came to save, praying for His murderers. Think of Him—the Spotless One—forsaken by God because he was bearing the sinner's sins. Yes, and think of Him too who will one day sit on that Great White Throne as the Judge, from whose face the earth and the heaven shall flee away. What think ye of CHRIST? Is He *anything* to you?

Christians, what think ye of Christ? Your Saviour, your great High Priest, your Advocate, your Lord. Think of Him who bore your sins in His own body on the tree. Think of Him—the Man in the Glory—who ever liveth to make intercession for us. Think of Him on His Father's throne, patiently waiting for the moment when He shall descend into the air and call His own to be with Him. Think of Him with whom we shall dwell throughout eternity. Think of Him who alone can satisfy the hearts of His people down here. What think ye of CHRIST? Is He *everything* to you?

L.J.M.N.

(TO THE CHILDREN.)

“WHO LOVED ME AND GAVE
HIMSELF FOR ME”

GALATIANS 2, 20.

WHAT would you do, my little fellow,” said a Christian to a boy, “if your father and mother were to go away from you and leave you alone in the world?”


“If they did that I should not be left alone, I should still have Jesus,” replied the boy.

“Most assuredly you would, my dear child, and the Lord grant that you may never lose your happy confidence in Him; but what makes you think that Jesus would still remain with you if all your friends left you?”

whakatau te ngekau o ona tangata i konei e noho nei. E pehea ana te whakaaro ki a te Karaiti? Ko ia anake mo?

(KI NGA TAMARIKI.)

"I AROHA MAI NEI KI AU, I TOKU NEI I A IA MOKU."—KARATIA 2, 20.

 A ui atu he Karaitiana ki tetahi tamariki iiti paku, "Ka pehea koe mehemea kua whakareera koe e to papa raua ko to whaea ka waiho noa koe ki te ao nei?"

Ka ki atu te tamaiti nei, "Ki to pera ta raua whakahaere ebara i te mea ko ahau anake, kao, ko Ihu ki ahau."

"Ka tika rawa koe, o tama. Muna e whakakaha koe ki to mau tonu taua whakawhirinakitanga ki a ia. Engari e aha te take ki te ki nei ka noho Ia ki a koe mehemea ka haere atu o hua?"

"Ko taku take tenei, e mea ana te Karaiti ka mato te Karaiti moku, a mehemea ka pera Tana aroha mai ki ahau ki te haere mai i te rangi tae non ki konei kia mate ai moku, ka mohio rawa ahau ka tika kina ahau e Ia tae rawa ki te ra o Tana taeunga mai ki te kawo ahau ki Tana nohonga pai."

"Engari, o tama, tera pea ka mate koe kua tanumia hoki i mua i Tana taeunga mai, a me pehea koe ki tenei?"

"Mehemea ka mate ahau ka haere tika tonu toku wairua ki a Ihu, hei reira ko toku tinana anake to men ka waiho ki te urupa, a ki Tana taeunga mai ka whakaaarohina e Ia taua mea hoki ka whakaaahuatia e Ia toku tinana rite tonu ki Tona, hei reira kua whakakotahitia toku wairua raua ko toku tinana a ka noho ahau ki a Ia ake tonu atu."

I ahau e korero ana te korero i runga ake ra ka pangia enei Karaipeture ki toku hinengaro:—

"Because the Bible says that Jesus died for me, and if He loved me so much as to come all the way from heaven to die for me, I know He will take care of me until He comes to take me to His beautiful home?"

But, my dear child, you might die and be laid in the cold grave before Jesus comes, and what then?"

"If I were to die, my soul would go to Jesus at once, so it would only be my body that was laid in the ground, and when Jesus comes He would raise that up too, and change it like His own, and then both my body and my soul would be joined together, and I should be with Him for ever?"

In reading the foregoing the following beautiful scriptures came to my mind:—

When my father and my mother forsake me, then the Lord will take me up. —Psaln 27, 10.

He that spared not His own Son but delivered Him up for us all, how shall He not with Him also freely give us all things. —Romans 8, 32.

He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me (Hebrews 13, 5-6)

"Ki te whakareera ahau o toku papa e toku whaea, ko Ihowa hei tukunga atu moku.—Nga Waiata 27, 10.

Kihai nei i kaiponuhia e ia tana ake Tama, heoi tukua mai ana e ia mo tatou katoa, e kore ianei o tapiritia noatia e ia ki a ia nga mea katoa mo tatou? —Roma 8, 32.

Kua mea mai hoki ia, e kore ahau o whakareera i a koe, o kore ano hoki e mawhi atu i a koe. Na ka maia tatou ki te ki ake, hei toku taha te Ariki, e kore ahau e matakaki ta te tangata e mea ai ki au.—Nga Hiperu 13, 5-6.

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