

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 matakitakinga e whakakiia ai nga ngakau katou 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 whakawā kia korerotia 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 korerotia 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