

# 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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"Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God."—1 Peter 3, 18.

### HE ORANGA TONUTANGA UTU KORE.

"Kotahi hoki te whakamamaetanga o te Karaiti mo nga hara, te tika mo te he, kia arahina ai tatou e ia ki te Atua."—1 Pita 3, 18.

"Kotahi nei hoki tana whakahere, a tika tonu i a ia ake ake te hunga ka oti te whakatau."—Nga Hiperu 10, 14.

**N**A, ka hiahia ranei ahau kia whakauroranga. Koia ra, na tona toto te ara ki te orangatonutanga. Na, chara auo hoki i te mea no nga koati nga toto, no nga kuao kau ranei, engarei noua ake nga toto e haere atu ai ia, kotahi tonu te haeretanga ki roto ki te wahi tino tapu, i te mea ka whiwhi ki tana mea hoi hoko mo tatou a ake tonu atu.—Nga Hiperu 9, 12, 13, 14.

Ka hiahia ranei ahau kia murua aku hara? Kua murua aku hara i Tona toto. Kua tika ahau i tona. Koia ra, ki te kahore he ririhaanga toto, kahore he murunga hara.—Nga Hiperu 9, 22.

Ka hiahia ranei ahau kia whiwhi ai to

### A FREE AND A FULL SALVATION.

"Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God."—1 Peter 3, 18.

"By one offering He hath perfected for ever them that are sanctified."—Heb. 10, 14.

**Q**UOTE If we examine the value of the death of Christ, what do we find attached to it in Scripture?

"Do I Need REDEMPTION? We have redemption through His blood, an eternal redemption; for 'neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption.'—Heb. 9, 12, 14, 15.

"Do I need FORGIVENESS? That redemption which I have through His blood is the forgiveness of sins; yea, without shedding of blood is no remission.—Eph. 1. 7.

"Do I need Peace? He has made peace through the blood of His cross.—Eph. 2, 14;

rangimarie? Nana hoki i whakatika te rangimario i runga i nga toto o tona ripeka. Epiha 2, 14, Korehe 1, 20.

Ka hiahia ranei ahau kia hohou i te rongu? Ahakoa he tangata hara tatou kua meinga e ia kia hohia ta tatou rongu he mostanga na te tinana o tona kikokiko, i to mea ka mate nei, me totou ano kia tapaea atu ki tona aroaro, he hunga tapu kahore nei he koha, kahore he he.—Korehe 1, 21, 22.

Ka hiahia ranei ahau kia mate ai i te hara kia ripeketia hoki te kikokiko me ona hiahia kinotia katoatia? Kua ripeketia maua ko te Karaiti. E mohio una hoki ahau ki tenei, kua ripeketia ngatahitia te tatou tangata tawhito me ia, kia hemo ai te tinana o te hara, kia mutu ai te tatou mahi ki te hara. Na te mea kotahi tona matenga i to hara ka pena hoki ka ora ia ka ora ki te Atua. Ko tensi taku whakarauranga i te taimaha o te ture e mau ana te tangata ki nga wa e ora ana ia.—Roma 6, 6, Korehe 3, 3.

Ka hiahia rawatia e ahau te whakarangimarie? Ko te Koraiti hoki ta te Atua i whakaatu mai ai i mua hei rangimaritanga i runga i te whakapono ki ona toto. Ka hiahia ahau ki tika ai? Na, tena noa ake he whakaoranga mo tatou e ia i te riri, i a tatou ka tika nei i ona toto.—Roma 5, 9, Me 1 Hoani 4, 10.

Ka hiahia ranei ahau kia kotahi maua ko te Karaiti? Me ruata ia: na te mea, ki te kore he purapura witi kia makare ki te whenua ka tu tahi i a ia; otia ka makare i a ia ki te whenua kia pirau ka whai hua nuitia e ia.—Hoani 12, 24, Epiha 2, 4, 5.

Me pehea ka taea o tatou te tomo ai ki roro i te wahi tapu? Na te toto o Ihu te huarahi hou te huarahi ora, he mea whakatapu ano nana e tika atu ana na te arai, ara, na tona kikokiko. Tae nou ki tena i haehaetia i whakaaturia e te Wairua Tapu e kore e marama ana te huarahi ki to wahi tapu.—Nga Hiperu 10, 19.

Koia nei na te whakairiaketanga o to Karaiti i kukume ai nga tangata. A ki te whakairiha ake ahau ki runga i te whenua maku nga tangata katoa e kukume ai ki ahau.—Hoani 12, 32.

Col. 1, 20.

*"Do I need RECONCILIATION with God?"* Though we were sinners, yet now hath He reconciled us by the body of His flesh through death, to present us holy and unblamable and unprovable in God's sight. When we were enemies we were reconciled to God by the death of His Son.—Col. 1, 21, 22.

*"Do I desire to be DEAD TO SIN, and have the flesh crucified with its affections and lusts?"* I am crucified with Christ. Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed; for in that He died He died unto sin once, and in that He liveth, He liveth unto God. This is my deliverance also from the charge and burthen of the law, which has dominion over a man as long as he lives.—Rom. 6, 6; Col. 3, 3.

*"Do I feel the need of PROPITIATION?"* Christ is set forth as a propitiation through faith in His blood. The need of JUSTIFICATION? I am justified by His blood.—Rom. 5, 9; 1 John 4, 10.

*"Would I have a PART WITH CHRIST?"* He must die; for except a corn of wheat fall into the ground and die, it abides alone; if it die, it brings forth much fruit.—John 12, 24; Eph. 2, 4, 5.

How have we boldness to enter into the holiest? By the blood of Jesus, by that new and living way, which He has consecrated for us, through the veil, that is, His flesh? for till that was rent the Holy Ghost signified by it that the way into the holiest was not yet made manifest.—Heb. 10, 19.

Hence it was a lifted-up Christ that was the attractive point for all. "If I be lifted up from the earth, I will draw all men unto me."—John 12, 32.

In the power of what was the great Shepherd of the sheep brought again from the dead? Through the blood of the everlasting covenant.

How was the CURSE OF THE LAW taken away from those who were under it? By Christ's being made a curse for them; as it is written, "Cursed is every one that hangeth on a tree."—Gal. 3, 13.

How are we washed from our sins? He

Na te aha te kaha kia whakahoki mai te kai tiaki hipi i te moenga roa? Na te meatanga na nga toto o te kawenata mutunga kore.

Me pehea i whakarere ai te kanga o ture i a raton i raro iho nei? Koia nei kua kanga te Karaiti mo ratou. Kua oti nei te tuhituhi: He mea kanga nga tangata katoa a whakairiha ki runga ki te rakau.—Karaitia 3. 13.

Me pehea ka horohia tatou i a tatou hara? Nana hoki i aroha mai ki a tatou. Nana hoki i horohia tatou i a tatou hara i tonu totonu. Ka horohia tonu toto te hara katoa.—1 Honi 1, 7, Nga Mahi a Nga Apotoro 13. 38-39.

Mehemea ka hiahia ahau kia whakanoa ai i te ao: Ko tonu ripaka te kuarahi. Kua ripekatia ahau ki te ao me te ao ano ki ahau i toa.—Karaitia 6, 14.

Mehemea na te aroha a te Karaiti ahau i whakakaha ki nga tangata katoa kia whakawhi: ai i te riri a te Ariki, koia nei tenei ka whenei ahau, mehemea kua mate te Karaiti mo te katoa. He tika kua mate te katoa. Ko tatou e ora ana i te mate kia kua tatou e noho mangara, engari kia ata mahi mo Ia i mate nei mo tatou, kua ara hoki Ia i te mate. Ina hoki te Apotoro, kihai ia i mohiotia ai te tangata o te ao ahakoa ko te Karaiti. Kua hontia katoatia. Mehemea e hiahia ana ahau ki te noho ki roto i tenei tikanga o te Atua me mua tonu ki ahau te matenga a te Karaiti Ihu te Ariki, katahi ka marama toa Tana mahi ki roto ki ahau. Mehemea i whakatu ai tetahi mea hei whakamaramatanga ki a ia koia nei e hara i te mea tonu tuana i motuhia mo tonu toto i rirugitia? Koia nei, e hara i te mea ko te kua hipi nei i te nohonga tico rangatira.—2 Korinitia 4, 10.

Kua oti nei i te aroha. Otia ka hiahia ranei ahau kia marama atu ahau ki tenei? Nana nei i homai toa oranga mo tatou. Na te Atua hoki tenei. No te mea Nana nei i arohatia tatou: nana hoki i homai Tona Tamaiti hei putunga tapu mo o tatou hara. Kua whakatapu i te tahitia o te toto o te Karaiti. Kua whakatapu ki to whakarongo. Katahi anaki te putunga tapu a te Karaiti (Ehara i te mea me nga putunga

has loved us, and washed us from our sins in His own blood; for His blood cleanseth from all sin.—Acts 13, 38, 39; 1 John 1, 7.

If I would be delivered from the world, it is by the cross, by which the world is crucified to me and I unto the world.—Gal. 6, 14.

If the love of Christ constrains us towards men in the thought of the terror of the Lord, how is it so? Because I thus judge, if One died for all then were all dead, and they that live should live not to themselves, but to Him that died for them and rose again. Hence the apostle knew no man after the flesh—no, not even Christ. All was a new creation. If I would live in divine power, it is always bearing about in the body the dying of the Lord Jesus, that the life of Jesus may be manifested in my mortal body. If He would institute a special remembrance to call Him to mind, it was a broken body and a shed blood. It is not less a Lamb as it were slain that is found in the throne.—2 Cor. 4, 10.

All was love, no doubt; but do I want to learn it? Hereby we know it, that He laid down His life for us, and that even of God, in that He loved us, and gave His Son as a propitiation for our sins. It is to the sprinkling of that precious blood of Christ that we are sanctified, and to obedience; and through the offering of the body of Jesus Christ once, contrasted with the many Jewish sacrifices, sanctified and perfected for ever, so that there is no more offering for sin; for having offered one sacrifice for sins, He is set down for ever at the right hand of God. For He should not offer Himself often, as the high priest entered into the holy place once every year with the blood of others; for then must He often have suffered since the foundation of the world; but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself; for as it is appointed unto men once to die, and after this the judgment; so Christ was once offered to bear the sins of many, and them that look for Him shall He appear the second time without sin unto salvation.

Read Heb. 9, 10.

tapu a nga Hurae). A kua whakatapua whakatikaina rawatia mutunga kore tatou katoa. Eoti nga patunga tapu mo te hara, no te mea kua oti tana hei patunga tapu kotahi ma nga hara, ka noho ia ki te ringaringa katau o te Atua ake ake tonu atu. Kahore he tikanga kia nui ona matenga pene me te tohunga o mua kotahi tona tohunga ki roto i te wahi tapu i te tau, auo Tana kaha nei he toto ke. Me he pera ia me nga tohunga o mua he maha ona matenga timatanga mai i te hangatanga o te ao: engarei inaianei nei i te mutunga o te ao nei kua whakaputa mai i a ia hei patunga tapu mo te hara. Na kua takoto noi te tikanga mo nga tangata kia kotahi tonu te matenga, a muri iho i tenei, ko te whakaritenga whakawa: waihaki ko te Karaiti kotahi tonu tona tapaenga atu hei pirau i nga hara o te tini, a tenei atu ko te rua o ona whakakitenga mai kahore ano he hara, hei whakawira i te hunga e tatiri ana ki a ia.

Korerotia Nga Hiperu 9 me te 10 nga upoko.

#### "E MANAKO ANA TENEI TANGATA TI NGANGA TANGATA HARA."

LUKE 15, 1, 2.

**I**F RUA kau nga ahua tangata ki te ao —ko te tangata e whakatata ana ki te whakarongo ki a te Karaiti, ko te tangata kahore ano e whakarongo ana. "Na, ka whakatata ki a ia nga pupirikana katoa me nga tangata hara, ki te whakarongo ki a ia." E te tangata whakapono kore, ka pera koe? Kua rongu koe te korero kau o nga tangata i a ia; he nui hoki pea o whakaaro polihe i a ia; engari ra kua whakatata koe ki te whakarongo ki a ia? Kia mahara ra, "Meake puta mai te wa, tenei ano inaianei, e rongu ai nga tupapaku (Wairua) i te reo o ta te Atua Tama: a, te hunga o rongu ana ka ora." Nana hoki te korero miharo. Tena whakatata koe ki a ia ki te whakarongo.

"E manako ana tenei tangata ki nga tangata hara, a e kai tahi ana me ratou." E whakakahi ana ia i taua korero? Kahore ano, e whakawira ana ia. Kua puta Tana kororia i Tana manakohitanga i a ratou.

#### "THIS MAN RECEIVETH SINNERS."

LUKE 15, 1, 2.

**T**HERE are only two classes of men—those who draw near and hear Christ, and those who hold aloof. "Then drew near unto him all the publicans and sinners for to hear him." Unsaved reader, have you ever done so? You have heard what others have said about Him, who, it may be, knew Him not. You may listen to your own heart, which totally misrepresents Him: but have you drawn near unto Him to hear Him? Remember that the hour now is when the dead (souls) shall hear the voice of the Son of God, and they that hear shall live." It is He who speaks in this wonderful chapter. Then draw near unto Him now to hear Him.

"This man receiveth sinners, and eateth with them." Did He deny the charge? No, He admitted it fully—it was His glory to receive them. In doing so the glory of His divine origin shone out. "He could not be hid." He was in the midst of sinners. How would He treat them? He would receive them. How could the Son of such a Father do otherwise?—the Father whose portrait He draws in the third section of this parable. Will He refuse you? Have you ever drawn near to Him to ascertain?

"I am too bad," you say. What, too bad to be a sinner? Are you sure you are not too good? You may be too good, but you cannot be too bad. Thank God for that. That robe, that best robe, has covered the chief of sinners, the thief on the cross, a Mary Magdalene, a woman in the city, which was a sinner. That Shepherd sought them, that "woman" (figure of the Holy Ghost) found them, that Father receiveth them, and art thou too vile? You wrong the blessed Three.

"Oh, but He was on earth amongst sinners then, and He is separate from sinners now," do you say?

But is He changed? Has He ceased to own a Saviour's heart, or to do a Saviour's part? Nay, nay, you wrong Him. The

Hei reira kua puta mai ai te kororia o Tona Atuatanga. "Kihai i ngaro." Kei waenganui Ia i nga tangata hara. He mahi pehea Tana mahi ki a ratou? E manako ana Ia ki a ratou. Me pehea ka taea te Tana o tera Matua te mahi ke? Te Matua nana nei i whakakitea i te wahi tuatoru o taua korero whakaritenga. Ka whakakore koe e Ia? I tata koe ki a Ia ki te whakamatatau?

Tera pea koe e ki na nei. "He kino hoki ahau." He kino atu koe i te aha; i te tangata hara? Ki to mohio e hara i te mea na to pai i he ai koe? Ka taen to pai ki te whakahe koe, engari o kore ano koe i he ai i to he. Kia nui ai to ingoa o te Atua mo tera. Kua kakahuria te tangata hara nui i te kakahu pai rawa, tera ano te tahae i runga i te ripeka, ano hoki ko Meri Makariri taua wahine hara. Na te Heparā i rapu i a ratou. Tana wahine (He atarangi no te Wairua Tapu) i kitea i a ratou, Tana Matua i manako i a ratou. E ki ana nei koe, e kino hoki ahau! Ehara! Kua whakahengia ratou te tokotoru e koe.

Tera pea koe e ki nei, Koina ra, engari kei te ao Ia i taua wa i waenganui i nga tangata hara, kei te rangi Ia inaianei kua wehia Ia i nga tangata hara.

Engari, kua rere ke Ia inaianei? Ehara tonā ngakau i te ngakau o te Kaiwhakaora; ehara Tona mahi i te mahi o te Kaiwhakaora? Kati, kua he to korero pera ki a Ia. Tana kupu whakamatunga i kororo mai Ia i te rangi i kororo mai i runga i tona ingoa "Ihu" he ingoa tera i haere ai i runga ki te whakaora i ona i o ratou he. Tana kupu tenei "Kia haere mai hoki te tangata e hianui ana; kia tangohia noatia ano te wai ora e to tangata o hiahia ana."—Whakakitenga 22, 16-17. E pai ana Ia—E pai ana hoki koe?

E aha Tana ki te rangi? He tohu mo te mahi i oti ai me te whakaae. Ma wai ra? Ma te tangata hara: ano hoki "A e kai taki ana me ratou."—Ruka 15; 2. Ara, he take-tanga na ratou, nga tangata hara kua whakaoranga i te aroha noa. Ko wai ranei e taea te whakaatu i te nui o tenei aroha noa o te Ariki o te kororia! "Tenei e tu nei ki te tatau, e patuki nei: ki te whakaranga

very last words He spake to us from heaven He spake in the character of "Jesus," the name He received because "He shall save His people from their sins." And what did He say? "Let him that is athirst come, and whosoever will, let him take the water of life freely."—Rev. 22, 16, 17. He wills—will you?

And why is He in heaven? As the evidence of His finished work accepted. For whom? For SINNERS. But more, He EATEN WITH THEM, 15, 2. that is, holds communion with them—with sinners saved by grace. Who shall express the grace of this? That He, the Lord of glory, should partake with such—should bring them to participate in His joys. As we read, "Behold, I stand at the door, and knock; if any man hear my voice and open the door, I will come in to him, and sup with him and he with me."—Rev. 3, 20. That is, that to "any man" amongst self-satisfied, religious professors, who say, "I am rich, and increased with goods, and have need of nothing," but whom He sees wretched, and miserable, and poor, and blind and naked—Rev. 3, 17; to any who will hear and open, He will come in. And people do not knock on the inside of a door. He is outside. And art thou of those who are keeping the door of their heart barred against the Saviour, and He seeking admission? Beware that He rise not up and close His door against all thy importunity.—See Luke 13, 24-30

On one occasion it was said that He was gone to be the guest of a sinner. And on another—"How is it that He eateth and drinketh with sinners." But the Saviour answered, "I came to call sinners to repentance." Oh the condescension of grace! How blessedly the Lord "condescended to men of low estate." Well may we sing—

"But, ah! the Master is so fair,  
His smile so sweet to banished man,  
That those who meet it unaware  
Can never rest on earth again." W.G.B.

I CANNOT STAND RELIGION IN THE WEEK.

THE writer of this short paper was inviting a young man to hear a servant of

tetahi ki toku reo, a ka uaki i te tatou, e tomo atu ahau ki a ia, a he hoa mona ki te kai, hei hoa ano ia moku ki te kai."—Whakakitenga 3, 20. A, ki te tangata ko wai ranei e whakakaki ana e karakia ana e ki na nei "Kua whai taonga ahau kua tiui aku rowa, kahore tetahi mea o meatia ana o ahau." Engari kua kitea e Ia he wai-korohuhu noa iho ratou, he he noa iho, he rawakore, he matupo, he mea kakahu koro."—Korerorua Whakakitenga 3, 17. Ki a ia e whakarongo ana e uakina ana ka tomo Ia ki a Ia. A kahore ano nga tangata e patuki ana ki roto i te whare. Kei Waho Ia. A kua katia to ngakau ki a Ia kei tomo ranei te Kaiwhakaora ki roto ahakoa e patuki ana Ia! Kia tupato ra koi whakatika Ia ki te tutakina te tatau ki a koe ka maumau to toloho atu.—Korerotia Ruka 13, 24—30.

I ki ai to tangata i tetahi wa kua riro Ia ki te tangata hara noho ai. Ano hoki, E aha ka haere atu Ia ki te kai tahi ai me te tangata hara? Ta te whakahoki a te Kai-whakaora, I haere mai ahau ki to karanga i te *hunga hara* kia ripeneta. Koia ano te whakaaro pai me te aroha noa. Aue to pai o te Ariki ki te whakauru ki roto i te hunga iti!

#### E KORE AHAU E PAI KIA KOREROTIA MAI TE WHAKAPONO I NGA RA NOA O TE WIKI.

**E** TONO ana te kai tubitahi o tenei, ki tetahi taitamariki, kia haere ia ki te whakarongo i te kauwhau o te Rongo pai o te Atua, a tetahi kai mahi a te Karaiti; ko a tetahi ahiahi raumati te kauwhau ai.

No reira te kiangā mai, "E kore ahau e pai kia korerotia mai te whakapono i nga ra noa o te wiki, nei raia tenei ahiahi ahua pai. Ko taku pai he whakarongo kauwhau i nga ra tapu, a, mehemea kahore aku mahi ke, i nga po roa o te hotoke hoki."

Ko ta tenei taitamariki tikanga he tino whakapokake atu, i ta te Atua kupu e ako mai ana. I whakahokia e ia kia itinga mea mo tona wairua, hore nei he mutunga; ko taua i rapu ai ko nga mea rawe o te ao. Me te mea nei i pera nga kupu, "waiho atu te

Christ preach the Gospel of the Grace of God one week evening in summer.

"I cannot stand religion in the week," was the reply, "and especially a fine evening like this. I like to hear a good sermon on Sunday, or do not mind on a winter's night if I have no other engagements."

What a sad excuse. This young man was doing just the opposite to what God's Word counsels us to do. He thought that his soul's eternal welfare was of the least importance; he wanted to enjoy himself and see life. His words were equivalent to saying, "keep the Gospel in its place, it does very well for Sunday." Oh! if such is the thought of any who may read this, I warn you, for God says, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"—Matt. 15, 26.

Mark! this young man said "Religion," not "Christ." He was a stranger to the Blessed Son of God; he did not know "the Grace of our Lord Jesus Christ, that, though He was rich, yet for our sakes He became poor, that we through His poverty might be rich."—2 Cor. 8, 9.

Dear reader, are you a stranger to this blessed Son of God? If so, why is it? Do you not know that by nature, as a child of fallen Adam, you are "dead in trespasses and sins." You may be very religious, a beautiful character as far as man can see, but God, who searcheth the heart says, "*All have sinned*, and come short of the glory of God."—Rom. 3, 23. Again, "As by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned."—Rom. 5, 12. And if you die as you are, you will have to spend an eternity in hell. Oh! how awful. "Where thier worm dieth not, and the fire is not quenched." Mark 11, 48. The question is not, "Are you religious?" but "Have you Christ?" Do you know Him, whom to know is life eternal? John 17, 3. If you are anxious, His words are, "Come unto me, all ye that labour and are heavy laden and I will give you rest." Matt. 11, 28. Hear this message of love: "God so loved the world, that he gave His only begotten Son, that whosoever (you, me,

rongo pai i tona wahi, e ahua pai ana tera mo te ratapu anake." Aue! mehemea e pena ana to whakaaaro o tetahi e korero ana i tenei, ka whakatupato atu ahau i a koe, no te mea e ki ana te Atua, "He aha hoki te pai ki te tangata, ki te riro mai i a ia te ao katoa, a ka kore he ora mona? He aha hoki ta te tangata e hoatu ai hei utu mona kia ora?"

Whakaaaro! me te mea nei i mea tenei taitamariki, "Nomai ko te ahua kau o te whakapono whakakorea atu a te Karaiti." He kuware ia ki te Tama aroha a te Atua; kahore ia i matau ki te aroha o te Karaiti; kahore ia i matau, "ki te aroha noa o te tatou Ariki a Ihu Karaiti i a Ia e whai taonga ana, whakarawa koretia iho ana Ia he whakaaaro ki a tatou, kia whai taonga ai tatou i Tonarawa koretonga."—2 Korinaiti 8, 9.

E hoa kaikorero, o taubou ana ano hoki koe ki tenei Tama aroha a te Atua? Mea hemea ae, he aha ra hoki? Kahore koe i te mohio mehemea kei to ahua Arama hinga a koe, e "tupapaku ana koe i nga he i nga hara."—Epeha 2, 1. Tera pea koe e whakarite whakawaho kau ana, a e pai ana ki ta te tangata titiro atu, otiira e rapua ana e te Atua ko ta te ngakau, a, o mea ana Ia. "Kua hara katoa, kahore e taea e ratou te kororia o te Atua"—Roma 3, 23. Tenei ake, "Na, ka rite ki te putanga mai o te hara ki te ao, he mea na te tangata kotahi, me te mate ano i runga i te hara, a horapa atu ana to mate ki nga tangata katoa no te mea kua hara katoa"—Roma 5, 12—a, ki te rokohina koe e te mate i roto i tena ahua ou, e pumau tonu to tuta-kinga ki roto ki te reinga! Aue tui e! "ki te wahi e kore ai e mate to ratou kutukutu, ki te kapura e kore e tinea"—Maka 9, 48. E kore ahau e patai atu, mehemea o mau kau ana ki to whakawahotanga te ahua o te whakapono, otiira mehemea "kei roto i a koe a te Karaiti?" Kua matau koe kia Ia, ko te matauranga nei ki a Ia he oranga tonutanga."—Hoani 17, 3. Mehemea e pairiri ana to ngakau, ka Ona kupu enei, "Haeremai ki ahau, e koutou katoa e mau iui ana, o taimaha ana, a, maku koutou e whakaakioki."—Matu 11, 28. Whakarongo ki tenei tono aroha, "Koia ano to

or anybody else) believeth in Him should not perish, but have everlasting life."—John 3, 16. Think Who it is that so loved us. Before we were born He thought of us and made provision for our need, and how? He gave His only begotten Son. What a wondrous gift! Is not this enough to melt thy heart?

Delay no longer, but come now to Him who said, "Him who cometh to me I will in no wise cast out."—John 6, 37.

"All things are ready," come,

To-morrow may not be;

O sinner, come, the Saviour waits

This hour to welcome thee."

F.T.J.M.

[TO THE CHILDREN.]

ARE YOU SAVED?

**W**ELL, Jimmy, Are you saved?" was a question I put one Lord's Day evening, after a Gospel meeting, to a little fellow ten years of age.

"Yes," he replied, "I am quite confident now that Jesus died for me. I was not before my illness. I used to think I was all right because father and mother were saved, but I found out I was all wrong, but now I know for a certainty that Jesus has borne all my sins away."

"What do you think is the reason why the Lord Jesus does not take us to heaven as soon as we are saved?" I asked.

"Oh, because He wants us to tell others of His love. We ought not to keep it to ourselves, you know," he answered.

Earnestly we would ask you, dear young reader, Are you saved? Can you say, "Jesus has washed all my sins away in His own precious blood?" If not saved, we would urge you to lose no more time, for "Behold, now is the accepted time; behold, now is the day of salvation."—2 Cor. 6, 2.

Come to Jesus where you are, and as you are, He turns none away, but receives all who cast themselves upon Him. No one is too great a sinner for the Saviour to save. "This is a faithful saying..... that Christ Jesus came into the world to save sinners."—1 Tim. 1, 15. Soon the day will come when the saved will be taken up to meet the

aroa a te Atua, homai ana e Ia Tana Tama kotahi, kia kahore ai e mate te tangata (a koe na, ahau nei, a wai noa atu ranei) e whakapono ana ki a Ia, engari kia whiwhi ki te oranga tonutanga."—Hoani 3, 16. Ata whakaaro iana, ki a Ia i penei nei te nui o Tona aroha mai. I te mena kiano tatou kia whanau kua hopukia tatou e ona whakaaro, a kua taka whakaora Ia mo tatou. I pewhenta? Homai ana Ia i Tana Tama kotahi. Kia pehea atu ano i tenei oha whakahara.

Kati to whakaroa, haere mai ki a Ia i ki mai nei "ki te haeremai tetahi ki a au, e kore rawa e panga atu e ahau ki waho."—Hoani 6, 37.

"Kua oti nga mea katoa te taka,  
E kore pea e ao he ra mou,  
E whanga ana mui a Ihu ki a koe,  
Tana Karanga, haeremai, haeremai."  
F.T.J.M.

[MO NGĀ TAMARIKI.]

## I WHIWHI KOE I TE ORANGA TONUTANGA?

**E** patai tenei i patia e ahau i tetahi ratapu ki tetahi tamaiti paku, kotahi te kau pea ona tau.

"E Timi! I whiwhi koe i te oranga tonutanga?"

Tana whakahoki mai ki ahau, "Ae ra kua mohio tonu ahau kua mate a Ihu moku. I mahara noa ahau i te tuatahi, koia he tangata whakapono toku papa raua ko toku whaea hei reira ka tika hoki ahau. Engari

Lord, but the unsaved will go into eternal torment. Be wise! Time is short. Decide for Jesus.

P.H.S.

ka he taua whakaaro. A inaianei e mohio rawa ahau na Ihu i murua oku hara katoa."

He patai tenei naku ki a ia, "Ki to mohio e aba ranei te take kahore nei te Karaiti Ihu e tiki mai ai tatou ki te rangi i te wa e whakapono ana tatou?"

Tana whakahoki tenei, "Na te mea e hiahia ana Ia ma tatou kia panuitia ai Tona aroha noa ki te katoa."

Na, he patai nui tenei naku ki a koe e te tamaiti paku e korero ana i tenei korero, Kua whiwhi ranei koe te oranga tonutanga? Ka taea ranei ko te ki nei na Ihu i horohia oku hara katoa i tona toto? Me he kore koe i ora ai kia hohoro ra ki te mau inaianei nei, "Nana, tenei to wa manakohanga mai, nana, tenei te wa o te whakaoranga."—2 Koriniti 6, 2.

Haere mai ra ki a Ihu inaianei ahakoa he nui o he, kausaka e kimi he huarahi ke atu. Kahore rawa Ia kia pua atu ai tetahi o te hunga e haere ana ki a Ia. "He pono te korero.....I haere mai a te Karaiti Ihu ki te ao ki te whakaora i te hunga hara."—1 Timoti 1, 15. Meake puta mai te ra ka haere atu ai nga tangata whakapono ki te Ariki, engari ka mahue atu te hunga whakapono kore mo te mamaetanga mutungakoro. Kia mohio ai koutou. Ka poto te wa. Tahuri rapea ki a Ihu.

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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.