

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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"Rapua a Ihowa i tona kitenga ai karangatia atu hei tata una ia."
 —Ihaia, 55, 6.

"Seek ye the LORD while he may be found, call ye upon him while
 he is near."—Isaiah 55, 6.

HE MEA NOA ANO TE PAIPERA TAPU.

THE BIBLE OUT OF DATE

KATAHI te kupu miharo! Engari ra, e tika ranei kahore ranei? Ehara ranei: te kupu nui a nga tangata whakapono he mea noa iho nga pukapuka katoa haunga te Paipera Tapu? Ehara ranei i nga kupu o roto e kupu tika he kupu e rite ana hoki mo enei ra? Ehara i te kupu a te Karaiti tonu, "E pahemo te rangi me te whenua, ko taku kupu ia e kore e pahemo."—Ruka 21, 33. Pera ana te kupu kia—1 Pita 1, 25. "Ko te kupu a te Ariki, mau tonu ake ake." He kupu pai he kupu tika hoki era. Hei reira ka mau tonu ki a te Karaitiana nga mea katoa e whiwhi ana ia i nga kupu a te Atua. Ano hoki te tangata e whakarere ana i te aroha ano inaia nei ki mau tonu ki a ia ake tonu atu te whakataunga whakawa.

Tera pea e penei ana te kai-korero, E aha koia te tikanga o taua kupu na, "He mea noa ano te Paipera Tapu?" Tena ko tenei. Tera ano ka puta mai te wa ka pahemo nga

WHAT a startling statement! Surely that can never be true!

Is it not the boast of Christians, that every book that is written grows old and out of date except the Bible? Does not it keep abreast of the times; and does not Christ Himself say, "Heaven and earth shall pass away, but my words shall not pass away"—Luke 21, 33. Also in 1 Peter 1, 25—"But the word of the Lord endureth for ever." Yes, those verses are blessedly true, and all the blessings that Christians get through God's Word will last for ever, and the judgments recorded upon the rejectors of the gospel will be carried out, and that for eternity.

Then what do you mean by the Bible being out of date? What I mean is this. There will undoubtedly come a time in the history of this world when the Bible will be out of date. For more than eighteen hundred years pardon has been proclaimed to

tikanga o te Pāipera Tipu, a ka non. Pau noa te takau mā wāu rau nga tau e rere noa ana te pānuitanga o te aroha noa utu kōra ki nga tangata hāra. A he pānui tōra hei runga i nga tikanga o te mahi nui i otiā e te Ariki o Ihu Karaiti i runga i te ripaka.

I mōa i te hōkenga a te Ariki a Ihu Karaiti e ki ana ia, me kē ka hoki mai, au ahaui ki te tiki atu i : kōtōra ka nōho kōtōra ki ahaui ako ako. A i mōri mai tana hōkenga ka tukua mai o Ia i tenei pānui ki oia, "Tenei te ki nei o tō kai whakaatu o enei mea na, *Kū hōhara taku hōere atu.* Amine. Ae ra hōere mai, e te Ariki o Ihu." Whakawitanga 22, 20. Akaucui tōu, pea, ka hoki mai Ia, "No te mea kō te Ariki pu ano e hekeiho i te rangi me te karanga ano me te reo o te tino anahere, me te tefere o te Atun: a kō te hunga kua mate i roto i te Karaiti o ara ki mōa; kō reira tatou te hunga kua mahue ki te ora, ka kahakino ngātāhitia me ratou i runga i te kapua, ki te whakatau ki te Ariki i te rangi: uā, ka nōho tōu tatou ki te Ariki."—1 Teharonika 4, 16, 17. Kahore tatou e mohio ana te ra te pō rānei ka oti enei mea: tōra pea inaianei tōu i a kōe nei e korero ana i tenei pukapuka. Na ka oti tēna kotahi ka tu.

TE HUIHUIANGA NUI RAWA KI TE RANGI.

Ko nga tangata o taua hui kōia nei nga tangata katoa. katoa, kua oti nei o ratou te hōro o ratou hāra i nga toto o Ihu Karaiti, a tinata mai i a Arama tae noa ki tenei wā. A ka huihui mai ratou i uga wahi tapu, i uga pārekura, i tēnōana nui, i nga takiwa kē i uga takiwa kē, i tetahi pito o te ao tae noa ki tōra atu pito o te ao, kahore e hapa tetahi kōre rawa ka huihui mai ratou, nga karaitiana nei, (nga tangata e whakapono ana, haunga nga tangata e whakaae kau na te waha) me nga tangata ora hoki a whakapono ana ka huihui ngātāhitia ki tenei huihuianga nui rawaatu ki te rangi. Katahi ka rite te karāipeture ki a Matiu 25, 10. "A tōmō tahi atu ana me iā ki te mārena-tanga te hunga kua ata rite: a tutakina ana to tutau." A ka sruina e te Ariki o Ihu Karaiti te hunga kua oti nei te hoko ki roto i te whare o Taua Matua. ara ki te rangi pu ano, a ka hari ia. Katahi ka rite te kupu

rebellious man through the finished work of the Lord Jesus Christ on the cross.

Before the Lord Jesus Christ left this earth. He promised to return, and take His own to be for ever with Himself; and since He has ascended into Heaven, He has sent this message to His own. "He which testifieth these things saith, Surely I come quickly; Amen.—Rev. 22, 20. Even so, come, Lord Jesus." He may come any moment—"For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord".—1 Thess. 4, 16, 17. When this happens—and it might possibly, while you read this paper then

THE GREAT OPEN-AIR MEETING

will take place. Every blood-washed one from Adam downwards will form part of that grand open-air gathering. From the graves of countless churchyards—from the battlefields of centuries—from the depths of the ocean—from the catacombs of Rome—from the uttermost parts of the earth they will come; and the Christians—possessors not professors—living on the earth at the time will also go to take their place in this great gathering in the air.

Then will come true the scripture in Matt. 25, 10—"They that were ready went in with him to the marriage: and the door was shut." The Lord Jesus Christ will conduct the host of the redeemed with infinite satisfaction into His Father's house,—into heaven itself. Then the gospel invitations of the Bible will be out of date for those who have heard the gospel and rejected it. Awfully solemn! Then will take place the fulfilment of Rev. 6, 16, 17,

THE GREAT PRAYER MEETING

All the empty professors of Christianity will be there—all those who were satisfied with a fair exterior without the inside being right—who preferred a cloak of religion to

kua oti nei to tahi, ara, "He mea noa ano to Puipera Tapu," mo te hunga nei i whakarongo nei ratou i te paunanga o te aroha noa a kia whakarewa. Aue, Aue! To Mate nei, te mataku! Na heira reira ka rite te korero i te Whakakitenge 6, 16, 17. Kua huihuia.

TE HUIHUINGA NUI MO TE INOI ATU.

Ka huihui ki reira nga tangata ahua karakia, te hunga nei e whakapai ana a waho engari o roto he he rawa. Pu ana a roto, ke ana a waho. E pai ana ratou kia ata waiho o ratou ahua karakia hei whakaooranga mo ratou i ta te Karaiti pu i roto i o ratou ngakau.

E te hunga atua kore! E te hunga whakaaro kore! E te hunga e whakaee kau ana! Te hunga Karaiti kore! Ka tika rawa nei tenei kupu mo, "Ko te ahau o te karakia hei a ratou, tona kaha ia whakakahoretia iho."—2 Timoti 3. 5. Oho ra koutou! Kahore au i pahemo tou inaianei te wa o te oranga. Kia manawanui! Kei ngaro koutou apopo. Ko wai e mohio ana e aha ranei apopo! Kia kaha, kia kaha! Kia mau tou inaianei he oranga he turenga hoki mo koutou mo tera wa ake ake.

He aue pehea te aue o te hunga ngaro i taua wa. te hunga nei e ahua karakia kau ana? Ehara i tenei ta ratou karanga "E te Ariki, E te Ariki, uakina ki a matou."—Matu 26. 11. He kupu pehea te kupu whakahoki mo tera. Ehara i te kupu nui whakabarahara, te kupu taimaha, te kupu kaha hoki ki te pana atu i a ratou? I aua te kupu nei, "Kahore ahau e matau ana ki a koutou," aho hoki, "mawehe atu i a au e nga kai uahi koutou i te kino."—Ruka 13. 27. Koia nei te kupu ki a Matu 7, 8, e ki na nei, "Inoia, a ka hoatu ki a koutou; rapua, a ka kitea; patukia, a ka uakina ki koutou." He kupu tika, tika rawa atu taua kupu inaianei. Engari ki reira kua mahue te wa o te oranga. E tomo ana te hunga a kua whakakore; ka rapua, a kahore e kitea; ka patukia, a kahore e tomokia ki roto. Hei taua wa ka pahemo tenei kupu na, "Nana, tenei te wa manakohanga mai; Nana, tenei te wa o te whakaoranga."—2 Korinti 6, 2. E te hunga korero: Kua e porangiki te whakaroa

Christ in the heart.

Wake up, then, ye careless, godless, Christless professors, having a *form* of godliness, but denying the power thereof."—2 Tim. 3, 5. It is time yet for salvation. Be in earnest. To-morrow might be too late. Look well to your foundations for eternity.

What is the yearning cry that will then ascend into the very vault of heaven from the agonised hearts of these now-awakened professors? "Lord, Lord, open to us." What is the heart-withering, hope-crushing response to their earnest cry?

"I know you not," and "Depart from me, all ye workers of iniquity"—Luke 13, 27.—Matt. 7, 7, says—"Ask and it shall be given you; seek and ye shall find; knock and it shall be opened to you." NOW, that is blessedly true; THEN, it is too late: for they ask to be refused; seek, not to find; knock, to be denied admittance. Then that verse will be solemnly out of date, "NOW is the accepted time; behold now is the day of salvation"—2 Cor. 6, 2. Do not in madness put off the salvation of your never-dying soul, dear reader, till a death-bed or some future day, but at once decide for Christ without delay.

The infidel may scoff, and the professor doubt, that the Lord Jesus Christ will come from heaven in such a way soon, but, like the scoffers and doubters in Noah's time, they will be grievously undeceived some day soon—undeceived to their own eternal damnation. "Believe on the Lord Jesus Christ and thou shalt be saved"—Acts 16, 31. "The blood of Jesus Christ cleanseth us from all sin"—1 John 1, 7. "And whosoever will, let him take the water of life freely"—Rev. 22, 17.

Will you form part of the great open-air meeting, or take part in the great prayer-meeting?

A.J.P.

BEWARE.

SOME time ago when on board a small steamer, I was speaking to a few about their souls, and seeking to present Christ to them, and at the same time putting

te oranga o te wairua ngaro koro, kua e ki, tūhau, kia tātā ahau ki te hūmo katahi ahau ka tūhū; ki tōra whakaoaro mōku: kōka e pēna te koutou engurikia mānōu mānōe; i tōra wa tōu he oranga mo koutou ara k te Karaiti ko Ia he oranga mo koutou mo tenei wa mo tēra wa hōki. Kūnaka e whakaroa.

Ka tātā te hōinga māi a te Ariki o Ihu Karaiti. Ahakoa e tūmā ana te tangata āna kōre, e awangawanga ana te tangata āna karāia ki tēra kōpū ka hōki māi ana Ia. Kia māhio ai koutou e te hūnga korero E rite ana āna tangata ki ēngā tangata i te takiwā e Nōa. I whakateretene ratou, ki a ia kahore ratou e whakarongo ana ki a ia. Engari ra kua tika ewa tana kōpū ki a ratou. Kua kīten o ratou he ka mānōu ki a ratou te whakawhūnga āke āke ka pēna hōki eaci. Na, whakarongo māi, "Me whakapono ki te Ariki ki a Ihu Karaiti, ka ora ai koe. Nga māhi a nga Apōtōri. 16, 31. A, e korōia ana o tatou hāra e nga toto o Ihu Karaiti o tana Tama." - 1 Hōni, 1, 7. Ano hōki "Kia tangohia noatia ana te wai ora e te tangata e māhū ana." Whakakitenga. 22, 17.

E koe! E te hū korero! Ka ura koe ki tēhā e enei hūhūinga eua? Ki te hūhūinga ki te tēngi rānei ki te hūhūinga iuoi rānei?

KIA TUPATO.

KA AHAU e hāere ana ki runga i tetahi tūma i tetahi rangi i māhūe atu nei, korero atu ahau ki etahi o nga tangata o reira nga tikanga o te wairua tangata, ka kauwhautia hōki te Karaiti e ahau me te tikanga o te whakakōre kore i a Ia.

Ano te miharo Ehoatu ana te Atua te oranga torutanga ki te tangata i runga i te tikanga ānake a te māhi a te Karaiti. "Na tenei tangata te murunga hāra e kauwhautia nei ki a koutou; a māna nga tangata katoa, e whakapono ana, ka whakatikaia ai i nga mea katoa, e kore nei koutou i whakatikaia i runga i ta Mohi tūre. Na, kia māhara, kei pa ki a koutou te mea i koreroatia e nga poropiti, titiro māi, e te hūnga whakaha-wea, ka miharo ai, a whahangaromia i ho: ka māhā hōki e ahau he māhi i o kotou ra,

before them the consequences of rejecting Him.

What a marvellous thing! God is now offering salvation to every one, and wholly through what Christ has done. "Through this Man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware, therefore, lest that come upon you which is spoken of in the prophets: Behold ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a Man declare it unto you."—Acts 13, 38, 41.

While I was speaking, and putting before those gathered round me, that all those who accept what God is now offering will be for ever with Christ in Glory, and the rejectors for ever in the lake of fire, a gentleman came up and said:

"How do you know there is such a place?"

"The Word of God says so," I replied.

"I do not believe there is such a place," he continued.

"That I cannot help, though I am sorry for it, but your not believing it will not do away with the fact, and if you do not believe it now, in a short time you will feel it.

"Perhaps so," he said, and walked quickly away.

What folly for a man to say he does not believe what God says! "And whosoever was not found written in the Book of Life was cast into the lake of fire."—Rev. 20, 15. "Where their worm dieth not, and the fire is not quenched."—Mark 9, 46.

Is the reader one of those who call in question what God says? If so, remember—as I said before—your not believing it will not do away with the fact; and also you will soon feel it unless you are brought to own your lost estate, and accept the Lord Jesus Christ as your own personal Saviour.

Dear friend, if your name is not in the Book of Life, we pray you to listen no longer to the enemy of your soul, for his object is to get you banished from God's blessed presence for ever; and he cares not how he does it, so long as he accomplishes his purpose. He persuades one there is no hell, another that he has something to do to

he mahi e kore e whakaponohia e koutou, ahakoa whakapuakina e te tangata ki a koutou."—Nga Mahi a Nga Apotoro 13, 38, 41.

I a au e korero anaki te nunga e whakarongo ana te tikanga o te whakapono, ara, ko nga tangata katoa e tango ana i nga mea e homai ana e te Atua ki a ratou ka noho ratou tahi kia te Karaiti ki roto i te kororia ake tonu atu; engari ra, ko nga tangata e whakakore ana ka hinga ratou ki roto i te roto ahi ake tonu atu; katahi ka tae mai he tangata ki ahau ka karanga atu.

"Mo pehea tau e mohiotia ai tera he takiwa pera me tau e korero ana?"

Ka ki atu ahau ki a ia, "Na te Atua kupu."

Ka ki mai ia ki ahau, "Kahore ahau e whakaae ana ki to kupu tera he takiwa pera me tau i korero mai nei."

Ka ki atu ahau ki a ia, "Ahakoa, mau tera whakaaro: engari e poui ana ahau mo. Na kia mohio ai koe, kahore e kore i runga i te whakakore, a ka kore koe e whakaae ana inaianei, mea ko ka tino kite koe."

Ka ki mai ia ki ahau, "Ae pea." katahi ka haere atu ia.

Katahi te mabi poanau a te tangata, ki te ki nei kahore ia e whakapono ki te Atua kupu! "A te tangata kihai i kiten kua oti te tuihuhu ki te pukapuka o te ora, i panga ia ki roto i te roto ahi."—Whakakitenga 20, 15.—"Ki te wahi e kore ai e mate te kutukutu, ki te kapura e kore e tinea."—Maka, 9, 46

E te kai-korero! E ruarua ranei to ngakau ki te kupu a te Atua? Ki te pera koe, na kia tupato. Kia mohio ai koe. Kahore e kore i runga i te ngkau ruarua. Mea ke ka tino kitea e koe me he mea e kore koe e whakaae ana inaianei ki to he, a kia mau tonu ki a koe te Ariki ko Ihu Karaiti he tino kai-whakaora mo.

E hoa! Pera ka kore to ingoa ki roto i te pukapuka o te Ora mo mutu to whakarongo ki to tino hoa riri. E hiahia ana ia ki panga ai koe i te aroaro o te Atua ake tonu atu. Ka nui tona hianga ki te hanga huarahi mona. E ki ana ia ki tetahi; aha kahore he roto ahi; ki tetahi atu, kanui to kaha, kia ora ai koe ki runga i o mahi; ki tetahi atu he kupu tinihanga ke. Tana

be saved, and another something else. His object is to try and hinder the glory of Christ, to get souls damned, and to keep you from simply believing God's Word. We entreat you dear reader, to believe God's Word only, and we beseech you to accept the forgiveness of your sins at once, without further delay. Mark the words, "Through this Man," not through your works, prayers or anything inside of you; but through this Man—the Man in the glory of God—is preached unto you the forgiveness of sins." Will you not accept it?

"Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."—John 5, 24.

J.S.G.

THE ONLY SAFE PLACE.

WHEN I was crossing the prairies which stretch for hundreds of miles west of the Mississippi, I saw far away upon the horizon a long black wall of smoke; as night came on, this became a line of fire for many miles, stretching over the undulating country. It was the unmistakable prairie fire.

When the travellers in their waggon or the Indians see the prairie fire in the distance rapidly approaching, they at once make a fire themselves, setting fire to the tall waving grass around them, which burns away till nothing is left but a bare, blackened space covered with the charred remains of the roots. Upon this cleared ground they take their stand, and boldly defy the fiery storm.

The prairie fire now closes on them, rushing madly on sweeping down all in its course. The prairie dogs, who have been barking, turn tail and run into their holes; whilst owls and rattlesnakes vainly screech and hiss. All is wild confusion around, as the tempest drives the leaping flames on in their devastating work; but the Indians, or the travellers are safe. The place where they stand being already cleared by fire, there is nothing left to burn, so that when the

pukumahi tenei, kia weto te koroia a te Karaiti; kia whakanguromia nga wairua tangata; kia whakararuraru ai koe hei puno koe ki te kupu a te Atua. E hoa! me whakapono kua e koe ki ta te Atua kupu. Kauaka e whakarua, kia ata whakapono koe inaianei. Nana te kupu nei, "*Aa tenei tangata*, ehara i te mea na te mahi, hoi, aha ranei, engari ra, "*na tenei tangata*,"—*"Te tangata ki te koroia a te Atua"*—*"Te marama hana e kua whaitiia ki a koutou E pai ana koe ki te tangata?"*

"He pono, he pono taku e mea atu nei ki a koutou, te tangata e rangi ana ki toka rae; e whakapono ana ki toka hei toka mai he oranga tonutanga tonu; e kore ano hoki ia e riro ki roto ki te whakamatenga, engari kua whiti atu ia i te mate ki to ora."—Heani 5, 24.

KOTAHI TONU TE WAHI HEI ORANGA TANGATA.

I AHAU e whiti ana i tetahi mania nui: *"Ki te taha hauauru o te Mihitopi e kite ana ahau te auahi ki te pae: a ka tote ra katahi ahau ka kite te ahi nui e rere ana mai he nui nga maivo te roa o taua ahi. Koia ra ko te ahi nui tera o te mania."*

Mehemea e kite ana nga tangata huerere nga tangata maori ranei o taua whenua he ahi nui o te mania e ahu mai ana ki a ratou ka hanga ratou he tikanga mo taua tu ahi. Ka tahi hoki ratou he ahi e tata ana ki a ratou kia pau nga otouta katoa o taua pito o te whenua. Ka ta ratou ki runga i taua wahi i pau i te ahi ka tataru mo te taenga mai o te ahi nui.

Ka rere tonu mai te ahi nui e kai ana nga mea katoa o te whenua kahore he taenga. Ko nga hui o reira e oma maku ana ki o ratou runa; ka tangi hoki nga ruru ratou ko nga nakahi. Ka raruraru te whenua katoa i taua ahi nui, engari ko nga tangata huerere ko nga tangata maori ranei o taua wahi e ora ana ratou. *No te mea kua pau katoa nga otouta nga ahi ranei o taua wahi o te whenua e tu ana nei ratou, ka tae mai te ahi nui ki reira kahore he taenga kia mona hei reira ka haere ki te ahi nui. Ka mate nga tangata o waho i taua pa engari koi roto ahakoa he nui te mate o waho ko ora nga tangata o roto.*

flames come, finding no fuel, they merely encircle it and pass on. Any other place outside is in imminent danger, near or far it matters little, for to be without the circle is certain destruction, whilst within is perfect security.

Dear reader, a worse than prairie fire is hurrying on at a fearful, overwhelming pace it looms already in the distance; many a traveller for eternity sees it not, for his eyes are blinded, or he flatters himself that it is not coming *his way*, it will not overtake *him*. Yet on sweeps the devouring flame, in spite of all his vain delusions. It is the awful fire of God's fierce wrath against that which is most hateful to His holiness—God's anger against sin. All man's science and art will not turn away this raging, fiery storm; he may add device to device, and cover himself up with his own righteousness as with a cloak, but his accumulated mass of good works and human performances will only add to the great burning of that terrible day when all things shall be tried by the fire of the holy, consuming wrath of the living God.

But here is the glad tidings of a refuge from the coming wrath—a refuge secure and divinely safe; a shelter of God's own providing: what is it? It is God's own Son who has borne the wrath for the sinners—Christ who died, and rose again, and is now ascended and in heavenly glory. When the thick judgment cloud that had gathered for the poor doomed sinner burst in all its relentless fury upon the sinner's Substitute, then, then the thunderbolts of God's wrath fell upon Christ. Oh! the greatness of the judgment,—oh! the greatness of the love! The one can only be measured by the other! And now, There is no condemnation for those who are in Christ Jesus—Romans 8, 1. Oh! flee to Him; and know with peace-giving confidence that upon the cross He bore the condemnation for thee. Was not the intense burning He endured enough when He cried, "I thirst," "My God, my God, why hast thou forsaken me?"—Matt. 27, 48. God has proved He is satisfied by the resurrection of His Son, and there, poor sinner, thou mayest rest, where the judgment has already fallen; *this is "the*

Engari e te kai-kororo tera he aitia nui
nui rawa atu i te ahi ki te mania e rere
matakū ana mai inaianei. Ae ra. Tera te
haere mai. I rara! Kua puta mai te tohu.
He nui rawa atu nga tangata e haere ana ki
te takiwa matunga kore, e kore rawa rāfon
e kite ana te tohu, e kore ana rāfon. Ka
ki ratou, e kore e pa te mate ki a matou!
Engari ra ka pa ahakoa e pera ana te ki a
te tangata ra, kore rawa taua ahi iān weto
noa e tino rere ana mai ki a ratou. Ko taua
ahi ko tenei te ahi nui rawa te ahi matukū
nui o te riritanga a te Atua ki nga mea kīno
ki tona tapu, ariā ta te Atua riri ki te hara.
Kahore e tana ta te tangata mohio ki te
whakarere ko i taua aitia: ahakoa e mahi
ana te tangata i taua mahi; ka huna
ranei ia i roto i tana mahi tika hei kakahu
mona: kahore e ora ana ia: he mea hoki
era kia kaha rawa te ahi ki taua ra te ra hei
whakawakanga mo nga mea katoa ka
whakawakia e te ahi nui te riri tapu o te
Atua ora.

Engari ra tera te panui pai o tetahi
rerenga atu mo te tangata hei oranga mona
i taua wa o te riri e haere ana mai: he
rerenga atu e tika ana, e kaha ana hoki, he
rerenga atu kua hanga na te Atua. Eui
ana rānī koe, e aha hoki tera? Tena ko
tenei ko te Tama a te Atua. Kua tau te
riri a te Atua mo te hara ki runga i a Ia ko
te Karaiti i mate kua heke hoki ki te tororia
o te rangi. I te takiwa kua puta mai te riri
nui rawa atu ki te hanga Eua ka tau te
riri ki runga i te Kai-Rewhi. Aue te nui
o te whakawa! Aue te nui o te aroha!
Ka rite te nui o tetahi ki te nui o tetahi.
Katahi ka kaha te kupu, "Na kahore he
whakahi inaianei mo te hanga i roto i a
Karaiti Ihu."—Roma. 8, 1. Kere atu ki a
Ia. Kia mohio rawa koe na te Karaiti Ihu:
i waha te whakawa whakane kōi runga i te
ripeka. Ehara i te mea kua ake rite nga
mea katoa o te whakawa i te takiwa e
karangai a Ia "He mate wai toku." Etoku
Atua, e toku Arua he aha kōi whakarere ai
i au?—Matin. 27, 46. Kua whakakitea te
pānga Atua i te mahi a te Karaiti i te mea kua
whakamā i a Ia i tana Tama i te mate. E
te tangata whai-hara kia tau te ngakau ki
reira ki te Tama a te Atua kua tau te
whakaho ki reira ko tenei hoki te rerenga atu

only safe place"—sheltering in a wounded
and smitten Christ, when all around is given
up to the flames.

Linger not, but "Believe on the Lord Jesus
Christ: and thou shalt be saved!"—Acts 16,
31.

(TO THE CHILDREN.)

HE WAS WOUNDED FOR OUR TRANSGRESSIONS.

A FRIEND of mine had two sons. The eldest
boy was always offending, and the father
felt it his duty to punish him. This father
used to beat this son who was getting into trouble
every day, one day he had been doing something
amiss and the father said you must go to your room
and prepare for a caning. And to the astonishment
of the father when he went upstairs he found the
younger boy instead of the eldest was stripped and
he said to him, What makes you have your jacket
off? He said, Christ has been beat for me, and I
will be beat for my brother; Christ was beaten with
many stripes for us. The father thought to himself,
I will try and see whether it is genuine, so he said
to me, I took my stick and gave him one stroke
across the shoulders, and I never had such a stroke
myself in my life. Not a muscle upon his back
moved and I could hear him say as I struck him,
Christ was wounded for my transgressions and
bruised for my iniquities, and the chastisement of
my peace was laid upon Him and through His
stripes I am healed, and he said to his brother don't
weep, you are always being punished, I will be
punished for you to night; don't weep. The father
said, I broke the stick, and put my arm round the
little boy, and the eldest boy came and took the
little boy round his neck and there was a weal over
his shoulder; and the father added, my eldest boy
never offended me after that and it was through the
younger brother suffering for him that he became an
obedient child.

Christ hath once suffered for sins, the just for
the unjust.

It was His love to you caused Him to bear what
was due to you for your sins, listen now to what
He tells us in His own Word—Romans 5, 8, 9.

"But God commendeth His love toward us in
that while we were yet sinners Christ died for us."

"Much more then, being now justified by His
blood we shall be saved from wrath through Him."

Believe in Him, and yours is everlasting life, see
too what he says in the 1st John 23, 24.

"But the hour cometh and now is when the true
worshippers shall worship the Father in spirit and
in truth, for the Father seeketh such to worship Him.
God is a Spirit and they that worship Him must
worship Him in spirit and in truth."

May I ask dear reader are you in the position of
a true worshipper. If not oh see to it for God's
time is to day. Now is the accepted time. To-
morrow may be too late.

A. E. C.

hei oranga tangata kahore tetahi atu kore rawa
 ala. Ka ora koe ki reira ki roto i te Karaiti
 i mate ki te tukiwa ka pau nga mea katoa
 o waho ki te ahi.

Kauna rawa e whakaro-a engari "Mo
 whakapono ki te Ariki ki a Ihu Karaiti, ka
 ora ai koe. Titiro ki nga mahi a nga
 Apotero 16, 31.

(MO NGA TAMARIKI)

I WEROHIA IA MO O TATOU HE.

E HOA pakeha toku erua tana tama, te
 matamua e tamaiti kipo, i nga ra
 katoa e mahi kino, ko te whakaaro o tana
 matau me whiu tana tamaiti na ka patua ite
 matua. Na i tetahi ra imuri iho ka mahi
 kino tana tamaiti ka riri te matua tukuna
 ana e ia kia haere ki tona ruina imuri iho
 ka haere atu te matua me tana rakau ho
 patu i tana tamaiti, na i tona haerenga atu
 ko te teina e tu mui ana kahore kau e puke-
 kau ki toba tuava, katahi ka patai atu te
 matua o aha te take o tenei, te utunga mai o
 te teina ka patua te Atua tona tamaiti moku
 me patua hoki au mo taku tuakana, ka
 patua te Karaiti me te nui o te karawarawa
 mo matou, ka ki mai te matua ki au ko tana
 whakaaro mo whakamatau e ia kia kile me e
 tika, na ka mau tona rakau ka whiu kotahi
 te patunga ki te pakihiri o te teina, na ka
 ki mai te matua ko tona ruina e marama
 nunui korerawatu e kori kori etahi o nga
 urua o te tuara o tona tamaiti engari ki te
 korerotau, ite taima i whiu abau ka rongo
 tona korero. I werohia te Karaiti mo taku
 he i tuki tukia ma taku kino nona te
 whiunga i mau ai taku rongo kei ona kara-

" 1334

warawara hoki he rongoa moku na me te ki
 ona tuakana kauaka e rangi ki te patu ia ki
 a koe i nga wa katoa, mona he patu ahua
 tenei po mon. Kauaka etangi na ka ki mai
 te matua ka whate kia a te takan ka homai
 tana ringaringa irunga tana tamaiti ka puta
 hoki te tuakana ka awhi tona teina, ko te
 korero o te matua e nui te pukupuku o te
 pokihiri o tona tamaiti engari korerawatu o
 te tuakana e mahi kino imuri, Titiro koe
 irunga te marama o te teina ka tino rongo ite
 tuakana. Ko tahi te matenga o te Karaiti
 mo te hara, te tangata tika mo te tangata
 he. no tona aroha kia koe ka waha ia to
 hara whakarongo koe ki tona kupu.—Roma
 upoko 5, rarangi 8, 9. Heio e whakakitea
 nuitia ana e te Atua tona aroha ki a tatou,
 ia tatou hoki e hara ana, ka mate a te
 Karaiti mo tatou. Na tera noa ake he
 whakaoranga mo tatou e ia i te riri, ia tatou
 ka tika nei i ona toto.

Na me whakapono koe kia ia na kua riro
 kia a koe te oranga tonu tanga—Titiro hoki
 tonu kupu oira mea ke puta mai te wa a te
 nei ano e karakia ai nga kai karakin pono
 ki te matua irunga i te wairau ite pono: o
 wapu ana hoki te matua ki te perahi karakie
 ki a ia. He wairua te Atua a me karakia
 nga kai karakia ki a ia irunga ite wairua a
 te pono.—Hoani 4, nga opoko 23, 24 nga
 rarangi.

Irunga te aroha maka e patai kia koe.
 Pehea to tu. E kaha koe ki te karakia ki
 te Atua irunga te wairua me te pono? Ki
 te kore atu titiro koe inaianei tenei ra te
 taima a te Atua. Tenei te wa manako-
 hunga mai tenei te ra o te whakaoranga
 apopo pea kua kore. A.E.C.

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