

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 tineia."—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