

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." Luke 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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He kai whakaatu nga poropiti katoa mona, ara ma tona ingoa ka whiwhi ai ki te murunga hara nga tangata katoa e whakapono ana ki a ia.—Nga Mahi A Nga Apotoro 10, 43

To him give all the prophets witness; that through his name whosoever believeth in him shall receive remission of sins.—Acts 10, 43.

HE TAKE NUI ATU.



TE whenua o te Kotimana i noho ai i mua he taitamariki tutu rawa atu. Kua wehi nga tangata katoa o taua kainga ki a ia.

I tetahi rangi i mahi ai ia i tetahi mahi kino rawa atu, a, ka oma ia. Ka haere ia ki te rangatira o tetahi kaupuke mabi tohoro ki te tono atu i tetahi mahi mona. Ka whakaaro te rangatira o te kaupuke, a, ka rere te kaupuke ki tawhiti.

A, i torerenga atu o te kaupuke ki tawhiti ka maha ahara te taitamariki ki tona mabi he; a, ka whakaaro hoki ia ko ia e tika anake mo te roto ahi.

"Te timatanga o te whakaaro nui he wehi ki a Ihowa."—Nga Waiata 111, 10—Kua mau taua wehi ki a ia. Na te Atua i timata ai te mabi pai o te wehi o roto i te

A BETTER RIGHT.



IN the highlands of Scotland there was once a lad who was counted the terror of the whole of the neighbourhood in which he lived.

One day, after committing some depredation, he ran away, and asked the captain of a whaler to take him on board his vessel. The captain consented, and the ship went on its long voyage.

When out at sea the youth began to think of his sin; and, acknowledging his guilt, felt that he was only fit for hell fire.

This was "the fear of the Lord," and "the beginning of wisdom." It was God who had begun the work in the conscience of this wayward sinner, and soon the lad was met by the One who said, "Come unto Me, all ye that labour and are heavy laden, and

ngkau o taua taitamariki kino; a e kore e taro katutake ia ki a Ia e mea ana, "Haere mai ki thau, e koutou katoa e mauini ana, e imaha ana, a maku koutou e whakaokioki."—Matu 11 28.—Ka kitea e ia te okiokinga mona ki a Ia i mate mona.

Katahi ka tupu te whakaaro o roto i a ia kia panuitia e ia ki tona kainga te mahi pai o te Ariki ki a ia. A, ka hoki te kaupuke ki tona turanga ka haere atu ia ki tona kainga.

Ka rupeke ki te kainga. I tetahi po ako e tata ana ka tu he tangihana mo tetahi tumapuku.

I reira hoki tetahi kai kauwhau. Ia ia e kite ana te tahae i reira, ka rongu hoki in kua tahuri te tahae ki te karakia ki te Atua, katahi ka mea mai ia ki te tahae nei, E tama, mau pea ka korero mai ki a matou tofahi wahi o te paipera kia rongu ai tatou.

Ka tahi ka whakaaro te taha nei, katahi ahan ka tika ki te panuitia te mahi pai a te Ariki ki toku wairua.

Ka korero te pukapuka, ka oti tera, katahi ka whakatika te tahae ki te korero atu ki to hui, ka mea ia, E te whanau. Kua mohio noa koutou toku shua he o mua, i shau e noho nei i waenganui i a koutou. Tena, kia mohio ai koutou na te Ariki Ihu Karaiti i horoi oku hara katoa i te takiwa i noho nei ahau i waho ki te moana. Nana ra i horoi oku hara katoa i ona toto utu nui.

Katahi ka whakatika te kai kauwhau ki te korero atu, ka mea ia, E tama! e penei ranei te tikanga o to korero, "ka mau ki ahau te oranganutanga."

Ka whakahokia te tahae, "E kare, ka tika tau, e pera ana taku korero."

Katahi ka tahuri atu te kai kauwhau ki nga tangata o te hui ka mea atu ia ki a ratou, "E rua te kau oku tau i noho nei shau i waenganui i a koutou, ka maraia noa koutou ki taku tika kahore ano he he ki roto i shau. Kei hea te tangata i kite noa he kino ki roto i shau; Na, ahakoa e pera ana taku tika, tika rawa atu, e kore o taea e ahau ki te ki atu, kua whiwhi ahau i te oranga tonutanga, a, kua murua hoki oku hara katoa.

Katahi ka tu te tahae ka mea atu ia, "E kare! etake nui atu taku i tau take ki te

I will give you rest." He found that rest in the One who died for him.

He now longed to be able to tell, in his own town, what the Lord had done for him; and after the voyage was over he returned there.

The night following there was a "wake," and he, among others, went to show his sympathy with the bereaved ones.

A catechist was also present; and he, hearing of this young man having turned religious (as they called it), said to him, "Young man, you might read us a chapter out of the Bible."

"Now," he thought, "this is a chance for me to tell what the Lord has done for my soul."

So after reading, he rose and said to the people, "You all know what a dreadful character I was when living here; Well out there, on the high seas, the Lord Jesus Christ washed all my sins away in His precious blood, and now I am saved." He then sat down.

The catechist, getting up at once, asked, "Young man, do I understand you to say that you know you are saved:

"Yes, sir," he replied;

The catechist turned to the people and said, "You have all known me for twenty years, as an honest man and catechist. Is there one who can lay a finger on any wrong action in my life? and yet I would not dare to say that I am saved, and that my sins were forgiven.

Rising again, the young man said "I have a better right to say it than you, sir."

"What," said the catechist, "you who were not fit to be in society! A thief, a liar, who had to run away for fear of prison!"

"Yes," answered the young man, "I was only fit for the flames of hell. But, sir, I will tell you why I have a better right to know my sins forgiven than you. You bring to God twenty years of an honest life, and put that up before Him as your merit. I can only put before God a life of sin, and hell as my desert; but on the top of all that I put the blood of Jesus Christ, God's Son, which cleanseth from all sin.—1 John 1, 7. This is my plea, sir,—the blood. This is

korero pera."

Katahi ka mea atu te kai kauwhau, "E, taukiri e! Ko koe te mea tika! Ehara koe i te taitamariki whanako, te korero teka, he kino mo te noho i waenganui i te hunga tika? I mea hoki koe kei mau koeki te wharoherehere!"

Ka ki atu te taitamariki nei, Ae ra, ka tika to korero, tika rawa. I pera ahau. Heoi taku tika mo te roto ahi. Engari, e kara, maku e korero atu ki a koe taku take nui atu i tau take, to take nei i whiwhi ai ahau i te oranga tonutanga. Ko koe e mau mai ana to mahi tika o roto i nga tau e rua te kau ki te Atua hei putaki kia murua e Ia o hara katoa. Ko ahau ke ka whaki atu ahau oku hara katoa ki te Atua, ko te utu tika maku ko te roto ahi, otira kei runga i oku hara ka whakatakotoria e ahau te toto o Ihu Karaiti te Tama o te Atua hei mea kia horoia nga hara katoa—1. Hoani 1. 7.—Ko taku take nui tena, ko te toto. Heoi taku take nui tena ki te aroaro o te Atua; ehara i te mea na taku tika.


E to kai korero! Eaha to take? Eaha to tika?

"He kai whakautu nga poropiti katoa mona, (Ihu Karaiti) ara ma tona ingoa ka whiwhi ai ki te murunga hara nga tangata katoa e whakapono ana ki a ia." Nga Mahi A Nga Apotoro 10. 48.

"Ki te roto nei i a ia to tatou whakaoranga."—Epeha 1. 7.

E te kai korero! Nau tena whakaoranga?

EHARA I TE MEA HE TANGATA HARA ANAKE, OTIRA KUA NGARO.

 TE mutunga o tetahi kauwhautanga o te rongo pai i haere mai tetahi taitamariki ki ahau ka mea mai ia ki ahau, "Ki to mohio ki to whakaaro ranei ka whiwhi te tangata i te oranga tonutanga ina ianei tonu, ina ka hiahia atu ia?"


Ka mea atu ahau ki a ia, "Ae ra, eaha hoki te kore ai, no to mea e ai ta te Atua, "Nana, *tena te wa manakohanga mai; nana tena te ra o te whakaoranga.*"—2. Korinithi 6. 2.—"Kia tangohia noatia ano te wai ora e te tangata e hiahia ana.—Whakakitenga

my only title before God; not my goodness."

Reader, what is *your* title? What is your plea?

"To Him [Christ Jesus] give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins."—Acts 10, 43.—"In whom we [believers] have redemption through His blood, even the forgiveness of sins"—Eph. 1, 7.—Is this forgiveness yours?

NOT ONLY A SINNER, BUT LOST.

 AFTER an open-air meeting, a short time back, a young man came up to me, and said, "Do you think any one can be saved *now*, if he wants to be?"

"Yes, assuredly," I answered, "for God's Word says, '*Now* is the accepted time; behold, *now* is the day of salvation'; and again, '*Whosoever will*, let him take the water of life freely.'"

He did not seem satisfied, so I asked him, "Do you own yourself a sinner before God?"

"Oh, yes! I know I am a sinner."

He seemed to say this rather lightly, so I said, "Do you own yourself a *lost* sinner?"

"I don't know that I am prepared to own that," he replied.

Here, then, was the root of the matter, here the secret of the difficulty! He wanted to get God's blessing, he wanted to obtain salvation without confessing his *lost, helpless* condition.

Not only have we all *sinned*, but we are *lost* and *helpless*; yes, as helpless as the poor man who fell among thieves between Jerusalem and Jericho, and was left by the roadside naked and half-dead.

How different sin is in God's sight and in man's sight! Because a man does not get drunk, does not swear, is not an open sinner, he begins to think he is not very bad after all.

Unconverted reader, have you been thinking thus? Have you been foolishly comparing yourself with others, and concluding that your sins are not nearly so black as

22. 17.

Kahore te taitamariki e tino pai ai ki aua kupu. Katahi ahau ka ui atu ki a ia, E whakaae ana rauoi koe ko kua he tangata hara ki to te Atua titiro?

Ka mea mai ia kihau, "Aera, me pohea te kore. E mohio ana ahau he tangata hara ahau."

He ahau kata tana i aia nei i mea mai tana kupu ki ahau. Katahi ahau ka ui atu ki a ia, "Ka mohio koe he tangata hara koe a, kua ngaro hoki?"

Ka me mai ia ki ahau, "E kore pea e taea e ahau ki te whakaae i tana mea."

Ko te putaki tana o te rarururu nona! He hiahia nona ki te whiwhi i te manaa-kotanga o te Atua motu ke i tana whakaaetanga ki tona ngaromanga, tona kaha kore.

Elara i te mea anake i hara tatou katoa, kao, kua ngaro tatou, he kaha kore hoki; ae ra, he tangata kaha kore, mo te tangata i tutaki ki nga kai puhua i waengauni i Hiruharama i Heriko, na, ka hua ona o ratou, ka tukitukia in, a haere ana, whakarere iho ia, a kua mate.—Titiro ki a Ruka 10. 30.

Ka rere ke te ahau o nga hara ki to te Atua titiro ki to te tangata titiro. E whenei ana te tangata, e kore ahau he tangata haurangi, he tangata kanga, e kore e nui haere oku he. Hei reira o maharahata ana ia, E kore pea ahau i te tangata kino rawa.

E te tangata Atua kore e koreo ana i tenei pukapuka! Ka pera tau whakaaro mo? I whakariterite koe to ahua he ki te ahua he hoki o te tangata ke atu? A, e mea ana koe, e kino rawa ratou i ahau! Aue to mahi poraengi au! Ka pelaea te ahua a te tangata e tohutohungia ana e te Atua he tangata ki mua mo te roto ahi? Te tangata kohuru, te tangata korero teka rauoi? Kao. Eogari, nga tangata e pera ana me koe—e kore e kino rawa; Te hunga whoi! Te hunga whakateka! Te hunga i whakarongo i te kupu pera me tau i rongu ai, otia kihai i whakapono ki te kupu o te aroha o te Atua ki nga tangata.—Titiro ki te Whakakitenga 21. 8.

He nui rawa atu te whakaaro o te Atua ki to he i tau whakaaro.

"Te kaha kore." "Te ngaromanga."

some, or, in fact, most other people's? What folly! What sort of people does God put first, when He speaks of those who who shall have their part in the terrible darkness and misery of an eternal hell? The murderer? The liar? No! but those of your class, the "fearful," those afraid of confessing Christ; and the "unbelieving," those who have heard, just as you but have not heeded, God's message of salvation through the Lord Jesus.—Rev. xxi. 8.

How much more seriously does God think of your sins that you do yourself!

"Helpless"—"lost." Will you own it?

"When we were yet without strength, in due time Christ died for the ungodly."—Rom. v. 6.

"The Son of man is come to seek and to save that which was lost."—Luke xix. 10.

A.J.H.B.

CHRIST, LIVING, DYING, RISEN, AND GLORIFIED.

ALIVING Christ said, "Come." This little word, frequently on the lips of Jesus, expressed the grace of the Father's heart, and of His own, to all who heard it.

Sent from glory to invite the lost and guilty, no word could more simply and suitably express the deep and divine desires of a God of infinite love towards poor prodigal man.

Dear reader, have you heard in your inmost soul that word "Come!" with all its persuasive power? It implies an *unconditional* invitation to draw near to the God against whom all your many sins have been committed. Say now with David, "Against Thee, Thee only, have I sinned; or with the prodigal, "I have sinned against heaven"; but come!

God's heart is behind God's invitation. Full well He knows your sad rebellious history, more than memory can recall or tongue relate, and yet He pleads, "Come."

* * * * *

Ka whakanae ranei koe ki tena?

"Ia tatou hoki e ngokore ana, i te wa i rite ai, ka mate a te Karaiti mo te hunga karakia kore."—Roma 5. 9.

I haere mai hoki te Tama o te tangata ki te rapu ki te wharaora i te men i ngaro."—Ruka 19. 10.

KO TE KARAITI, I ORA AI, I MATE.
I MARANGA MAI I TE MATE, A,
KUA KORORIATIA.



AI ta te Karaiti ora, "Haere mai," Na, ka rere tonu taua kupu i to mangai o Ihu hei tohu tika o te aroha o Tona ngakau raua ko te ngakau o te Matua ki te hunga katoa e rongu ana.

Kua tonoa mai Ia i te kororia ki te karanga i te hunga, a i te hunga ngaro. Koi hea te kupu pai atu i te ruu nana hei tohu o te aroha ki te hunga he.

E te kai korero: I rongu ranou koe o roto i to ngakau te tangi o taua karanga "Haere mai" me te pai ano hoki o te tangi? He panui noua tera ki te hunga katoa i hara ki te Atua kia tata mai ratou ki a Ia. Kia pera ta koutou ki me ta Rawiri i ki atu nei "He hara ki a koe anake, toku." Nga Waiata 51. 4. Me te ki a te tangata ki a Ruka 15. 18. "Kua hara ahau ki te rangi."

Nui atu te aroha a te Atua i tona karanga atu. E tino mohio ai Ia o he katoa timata i te tuatahi a tae noa ki enei ra. Ahakoa he nui o he, nui o whakapakari, ka karanga Ia i runga i te aroha, "Haere mai."

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Ko te Karaiti e tata ana ki te mate e mea ana, "Kua oti."—Hoani 19. 30. Kua oti te whakaritenga, kua oti te whakamarie-tanga. Kua uaranga te hurahi ki te wahi pai atu i te parahihi o te ao, ara, ki te Atua. Heoi Tona kupu ki a Mere raua ko Hohepa, "Kihai korua i mahara, me mea ahau i nga mea o toku Matua? Ruka 2. 49. He kupu tena e rite ana ki te kupu i runga, ara, "Kua

A dying Christ said, "It is finished." Redemption is now accomplished, atonement is made. The way into more than the earthly paradise, even into the presence of God is now open. His early question to Mary and Joseph was, "Wist ye not that I must be about my Father's business? This finds its counterpart in His dying utterance, already quoted, "*It is finished.*" "The Father sent the Son to be the Saviour of the world."—1 John 4. 14—Alone in that unutterable isolation of spirit, bearing an infinite weight of woe, rejected by man, forsaken by God, the drops of that bitter judgment-cup were drained. Harken to the dying words from those dying lips, "*It is finished.*"

* * * * *

A risen Christ said, "Peace!" The first word uttered to the assembled disciples on that first day of the week by the Lord Jesus, the second Man, in resurrection life, beyond death and judgment.—Luke 24. 36 Thus it was he greeted the company from whom death had for a little while separated Him. *Peace*—the fruit and effect of atonement accomplished in death.

Dear unsaved one, this is for you. If in simple faith you accept the resurrection of Christ from the dead as the seal of God's eternal satisfaction with His finished work upon the cross, you will know how "peace" can displace the unrest of soul that haunts the sinner, in view of death, judgment and eternity.

* * * * *

An ascended and glorified Christ says, "I come." This is His message to the waiting company who have accepted His invitation, "Come"; believed His dying testimony, "*It is finished*"; and known in their own souls the blessed effect of His death in peace-giving power.

Christ's heart is revealed in this closing communication as to His coming again, which expresses, next to His death, the fullness of His infinite love. The joys of

tonoa to Tama e te Matua hei kai whakaora mo te ao." 1. Hoani 4. 14. I runga i te ripeka i te wa pouri nui rawa atu nana nei i waha te mea tino timaha, ka tu ko Ia anake. Kua whakarerona Ia e te Atua me nga tangata katoa hoki. I reira i inumia ai pau ai te mea o te kapa kawa. Whakurongo ki Tana kupu whakamutunga "Kua oti."

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Ko te Karaiti i maranga i te mate i mea ai i te ra tūtahi o te wiki, "Kia tau te rangimarietanga ki a koutou." Rika 24. 30. He kupu tūtahi taua kupu na te Ariki ko Ihu, te tangata tuarua i maranga i te mate, kua whiti atu i te mate i te whakawakanga. E pera ana Tana tangi pai ki te hunga iti, te hunga i wehi ai i Ia e te mate mo te takiwa iti. "Kia tau te rangimarietanga ki a koutou" Ko te hua tena na tona whakamarietanga i mahi ai Ia i Tona matenga.

E taku hoa aroha e koreo ana i tenei pukapuka. Mau tena. Mehiomena e whakaae ana koe ko te maranga mai o te Karaiti i te mate he tohu o te pai o te Atua ki ta te Karaiti mahi i runga i te ripeka. Kātahi ka tau te "rangimarietanga" ki a a koe. He mea kaha tena kis pana ai te raturaru o te wairua i wehi ai i te mate mo te whakawakanga a muri me te takiwa mutungakore.

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E ai ta te Karaiti i maranga i te mate kua kororiatia hoki. "Ka haere atu ahau." He kupu tena nana ki te hunga i whakurongo ni ki Tana koranga "Haere mai" e whakapono ana hoki ki Tana kupu, "Kua oti," a, kua mohiotia ni hoki o roto i o ratou wairua te tikanga o Tana mate me te hua, ara, te rangimarietanga.

Kua maramatia te ahua o te ngakau o te Karaiti i tenei kupu nana, "Ka haere atu ahau." He kupu whakamaramatanga tena nui rawa o Tona aroha noa, a pera me Tona matenga te nui. Ka tatari te hari o te ngakau o te Matua mo te otinga, ara, te hari o te Matua, te Tama, te Wairua Tapu, ratou ko te Wahine marena hou. Ko te whakamutunga tera o Tana aroha noa.

Hei reira ka oti te mea i tubitubia e te Apotoro ki te hunga o Teharonika, ara,

the Father's house will await us, until the fulfilment of that anticipated moment of delight to the Father, the Son, the Spirit, and the Bride. That will be the climax and consummation of grace;

That of which the apostle wrote to the Thessalonians—"Called by our gospel to the obtaining of the glory of our Lord Jesus Christ"—2 Thess. 2, 14.—will then have its fulfilment.

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Thus a living, dying, risen and glorified Christ speaks to us in the blessed words, "Come," "It is finished," "Peace," "I come."

Be wise, "while it is called to-day." Yet a little while is the light with you, Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth.

M. C. G.

(TO THE CHILDREN).
"TRUST AND TRY."

ONE Sunday afternoon one of God's sowers went forth to sow the word of truth into the hearts of his little scholars. He sowed in faith and believed that God would bless it.

"Trust the Saviour's precious blood first," he said "then try to please Him, for He has a work for all who trust in Him, and His holy name." His words fell on the hearts of four little girls who meant to do as he said, *trust first and try after*; but only one succeeded.

Little Amy Allen knew that she must have faith first, for, "Without faith it is impossible to please God."—Heb. 11, 6.—She knelt by her little bed and asked to be forgiven for Jesus' sake, and made one of His little servants. Her prayer was read, and that is what God loves.

Reality for Christ is a living reality.

Her little friends soon noticed the change in her, and as they did not possess the same


"Ko te mea tenei i karangatia ni koutou e ia; he mea na to matou rongu o to tatou Ariki o Ihu Karaiti." 2. Telaronika 2. 14.

Ka korero mai te Karaiti i ora ai, i mate, i maranga i te mate, a kua kororiatia, aua kupu, ara, "Haere mai," "Kua oti," "Kia tau te rangimarietanga ki a koutou," "Ka haere atu aha."

Kia marama; inainci tonu. "I tonoi wa i te mea e karangatia ana ko tenei ra," "He wahi iti nei te maunga o te marama-tanga i roto i a koutou. Haere ra i te mea e whai maramatanga ana koutou, kai rokohina koutou e te pouiri; ko ia hoki e haere ana i te pouiri e kore e kite i te wahi e haere aiia." Hōni 12. 35.

[MO NGĀ TAMARIKI.]

ME WHAKAPONO: ME
WHAKAMATAU.

 TE ahihi o tetahi Ratapu i mahue atu nei i haere atu tetahi kai mahi o te Atua ki te ruhi i te purapura o te kupu tika ki roto i te ngakau o ana tamariki e ako ana i a ia.

Tana kupu i te tuatahi o ki na nei "Whakapono ki to toto matahiapo o te kai whakaora i te tuatahi," muri iho "Whakamatau ki tetahi mahi ki Tana e pai ai: no te mea he mahi Nana mo te hunga katon, e whakapono ana ki Tona ingoa tapu." Ka taka aua kupu ki roto i te ngakau o nga kotiro totowha; a, ka whakare ratou, kia whakapono i te tuatahi, muri iho te whakamatau ai. Otira, kotahi tonui, i kaha ai.

I mohio ake a Eimi Arene ko te mea tika mana kia mau ki a iate whakapono kei mua, no te mea, "Ki te kahore he whakapono, e kore e taetae he mea e ahureka mai ki te Atua." Nga Hiperu 11.6. Na reira i tutuki i ona waewae ki to taha o toa moe-nga ka inoi atu ki te Atua Mana e murua i ona hana ko Ihu Karaiti hoki te Ariki; me mahia ia e te Atua he kai mahi mana. He noi tuturu tana, he mea pai toa ki ta te Atua titiro.

He whakapiriranga tuturu ki a te Karaiti he whakapiriranga mo te ora tere.

faith they made fun of her, but afterwards asked her if she would tell them why she was always so gentle and loving and did not get angry.

Her answer was very real, "Because I first trusted in Jesus, and then tried to please Him." The little girls were much struck by the answer, for they had *tried* first and not *trusted*, which they found was useless.

One Sunday afternoon their teacher spoke of the beautiful path of faith in Jesus, which is open to all who will believe and be saved. These little ones soon told "teacher" they longed to be saved, and he told them to believe and then confess their sin to Jesus, who would forgive them, and take them into His service, to be used of Him and bear fruit to His glory.

They did believe, and made their teacher's heart rejoice, for now he saw that his labour had not been in vain.

Dear children, you will see by this that it is useless to *begin* by pleasing God by your deeds of righteousness, for you have none, for we are all as an unclean thing, and our righteousness as filthy rags; but "the blood of Jesus Christ God's Son cleanseth us from all sin."—1 John 1, 7.

H. D.

COL. III. 3, 4.

Our past—"Ye are dead."

Our present—"Your life is hid with Christ in God."

Our future—"When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

KOREHE 3. 3, 4.

Otatou wa e toru; i mua, inainei, amuri ake.

I mua, "Kua mate hoki koutou."

Inainei, "Kua oti to koutou oranga te hunga ki te Karaiti i roto i te Atua."

A muri ake, "I te whakakitenga mai o te Karaiti, o to tatou oranga, ko reira hoki koutou whakakitea tahitia ai me ia i runga i te kororia."

He koro he roa ka kite nga hoa a Emi Arene i tana ahua ke atu i a ratou. Ko te take o tana ahua ke na tana whakapono; kihai ratou i mau tera whakapono ki a ratou. Kstahi ka tawai ratou ki a ia. Muri iho ka ui atu ratou ki a ia te take o tana aroha, tana rangimarie, a tae noa ki te mutunga o tana riri hau.

Tāna whakahoki kupu he kupu tika, tika rawa. E pōnei ana ia, ko te take tenei, 'I whakapono ahau ki a Ihu i te tuatahi, a, muri iho i whakamatau ahau ki te whakaahuaroka i a Ia.' Ka miharo ona hona ki tana whakahoki kupu. I rere ke o ratou mahi ki tana mahi. I whakamatau ratou i te tuatahi ki te whakaahuaroka i a Ia, a muri iho te whakapono ki a Ia. A kihai ratou i taea.

I te ahiahi o tetahi ratapu i korero to ratou kai whakaako i runga i te tikanga o te pui o te haere ma runga i te whakapono ki a te Ihu, hei huarahi tera huarahi mo te

hunga katoa e whakapono ana, a ka ora ai. E kore e roa ka korero atu nga tamariki ki to ratou kai whakaako to ratou hiahia ki te mau ki a ratou te oranga tonutanga. Ka ki mai ia ki a ratou, me whakapono koutou i te tuatahi, muri iho kia whaki o koutou he ki a Ihu, a, Mana e murua o koutou hana, Mana e hoatu he mahi ki a koutou. He mahi tenei Mana, kia whai hua mo Tona kororia.

Ka whakapono ratou. Ka hari tengakau o te ratou kai whakaako; no te mea e tino kite, ana ia e kore e moumou i tana mahi.

E nga tamariki aroha! Hei koni ka kite koutou te huarahi tika. Ana e timata to koutou mahi ki te whakamatau ki te whakanuhareka te Atua i o koutou mahi tika. No hea o kotou tika. E rite ana tatou ki te mea houhou, o tatou mahi me te kakahu paru. Egaro to toto o Ihu Karaiti te Tama o te Atua e horohia ana o tatou hana katoa- Titiro ki a I Hoani 1, 7.

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

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