

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 in, 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 ni 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 in, 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