

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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Kihai hoki te Atua i tono mai i tana Tama ki te ao, ki te whakahe i te ao; engari kia oraai te ao i a ia.—Hoani 3.17.

God sent not his Son into the world to condemn the world; but that the world through Him might be saved.—John 3.17.

"KAHORE HE POKANGA KETANGA."

"**K**AHORE he pokanga ketanga: kua hara katoa hoki, kahore e taetae e rātonu te kororia o te Atua." Romo 3. 22-23.

Aue te mea taimaha hei akonga mo te tangata! Kahore he pokanga ketanga i te tangata i te tangata. Kotahi ano te whakatau ki runga i te katoa, ara, "Kua hara katoa koki."

E te kai korero, kahore ahau e mohio i a koe, kahore ahau e mohio ka pehea ranei te mahi ki te ao n tangata titiro; engari ra ahakoa ko wai ranei koe kua whakaurungia koe i roto i taua kupu "Katoa" hei roira kua tau tau kupu murama o te pukapuka o te Atua ki runga i a koe. Tera pea he tangata ahua tika koe ki te tangata titiro, i tenei mahi, i tera mahi ranei, otira aue te mea taimaha, he tangata hara koe. Kahore e ngaro o hara i te kanohi o te Atua tino

"NO DIFFERENCE."

"**T**HERE is no difference, for all have sinned and come short of the glory of God."—Rom. iii. 22, 23.

What a hard lesson to learn! That there is no difference between man and man. One common verdict has been passed on all alike—"all have sinned."

Dear reader, I know not your character, nor your outward life; but whoever you may be, you are included in the word "all," and therefore this plain statement from the Word of God, which affects everybody, affects you. You may be moral, respectable, even religious; but alas, you are a sinner. Your sins are under the eye of a thrice-holy God. Have you ever owned to be in His presence?

II.

"There is no difference . . . for the

tapu nui whaksharahara. Na, i whakaaetia ranei e koe i ana mea ki Tona aroaro?

II.

"Kahore hoki he rerenga ketanga o te Huarua o te Kariki: e hua tonu ana hoki nga taonga o taua Ariki na ano o nga tangata katoa, ki te hunga katoa e karanga ana ki a ia." Roma 10.12.

Kia nui te Atua! Ahakoa kua mate tatou katoa na totato uhara, i te matenga o te hunga katoa, tera ano he orange mo ia tahi mo ia tahi. E mea ana ano ahau, aeha te rerenga ke o tetahi tangata o tetahi tangata i tona ahua ano ki to te tangata tiiro, ko taua Ariki e hua tonu ana ki te katoa. Otira, kei te takato tetahi tikanga, ara, ka riro taua hua "Ki te hunga katoa e karanga ana ki te ingoa o te Ariki."

Tena, me whakaaetia e tatou i o tatou he i te tuatahi, i o tatou urunga ki roto i te hunga "Kahore he pokanga ketanga." A mui iho me tono he turanga mo tatou ki roto i te hunga ke o te aroha noa o te Atua, a me tono hoki i te runga i te mahi a te Ariki Ihu Karaiti, na runga i te tikanga o tana kupu kahi e hoki he rerenga ketanga.

E te kai korero! Kua oti katoa enei i a koe? I karanga atu ranei koe ki a Ia? "A karanga ma ki a au i te ra o to he: maku koe e whiakaora."—Nga Waiata 50. 15. Nana taua kupu pai. E hoa, ko tenei to ra he, ka tata koe ki te ngaromanga mutunga koro, he matenga mo tena hei utu mo o hara. Ko ia hoki e hua tonu ki te manakitia, a ka whakarongo ia ki to karanga atu.

"Kua oti hoki te katoa te kopani e te Atua ki roto ki te whakateka, he mea ki tohungia katoatia ai. Ano te hohonutanga te hua o a te Atua whakaaro, o tona mohio."—Roma 11.32-33.

E MATAU ANA MATOU; EHARA
I TE MEA, HE TUMANAKOTA-
NGA NGA IHO.

 EARA ka ui atu te kai mahi o te Ariki ki te tangata ki te pehea i tona wairua, ka ora ranei, kahore ranei, whenei ana te whakahoki o te tokomaha,

same Lord over all is rich unto all that call upon Him."—Rom. x 12.

Blessed be God, though our sins have involved us in common ruin, yet there is a common salvation. Again, let me say, it matters not what difference there is in man's sight between man and man, "the same Lord . . . is rich unto all." But there is one condition. We must "call upon Him." We must own our standing on the "no difference" platform of sin, and claim a place, because of the work of our Lord Jesus Christ, on the "no difference" platform of grace.

Reader, have you done this? Have you called upon Him? "Call upon Me in the day of trouble, I will deliver thee," is His gracious word. Psal. l. 15. Now is the day of trouble; you are about to perish for ever, to suffer the everlasting punishment due to your sins. Oh, then, call upon Him who is rich to bless, and He will hear.

"God hath concluded (shut up) all in unbelief, that He might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God!"—Rom. xi. 32, 33.

F. J. M.

WE KNOW; NOT, WE HOPE.

 HOPE so "is a most common answer that the Lord's servants receive when inquiring as to the state of people's souls; but the Scriptures—Eph. ii. 12—show that as long as we are in the unconverted state we have

NO HOPE.

No, sinner; your case is utterly hopeless apart from the grace of God; so you had better discard "I hope so" at once. But believe on the Lord Jesus Christ, and then you may know; for the language of faith is not, We hope; but, WE KNOW.

"We know that the Son of God is come, and hath given us an understanding," etc.—1 John v 20.

koia ko toku tumanakotanga tena. Engari ra ta te karaiture kupu e ki ua nei ki Epeka 2.12. Ko nga tangata Atua-kore i te ao ko ratou te hunga

TUMANAKOTANGA KORE.

E te tangata hura! Kahore he tumanakotanga mo motu ke i to te aroha o te Atua, hei reira me whakarere e koe inaianei i to kupu "Koia ko taku tumanakotanga tena." Engari ra kia whakapono koe ki te Ariki Ihu Karaiti hei reira ka mohio ai koe, no te mea e hara to kupu a te whakapono he kupu whakasaro noa iho, he tumanakotanga tangata ranei, engari, e matau ana ano tatou.

"Na e matau ana ano tatou kua tae mai te Tama o te Atua, a kua homai e ia ki a tatou he mauturanga."—1. Hoani 5.20.

"Na konei ano tatou i matau ai e mau ana ia i roto i a tatou, na te Wairua kua homai nei e ia ki a tatou."—1. Hoani 3.24.

"Ka matau nei tatou no te Atua tatou, a kei te takato te ao katoa i roto i te kino."—1. Hoani 5.19.

"Ka matau ana tatou kua whiti tatou i te mate ki te ora, no te mea o aroha ana tatou ki nga teina."—1. Hoani 3.14.

"Ma konei hoki tatou ka matau ai no te pono tatou, ka whakanu ai hoki i o tatou ngakau i tona aroaro."—1. Hoani 3.19.

"E mohio ana tatou, ka puta mai ia, ka rite tatou ki a ia; ka kite hoki tatou i a ia a ia ake ano."—1. Hoani 3.2.

"E matau ana hoki tatou, na, ki te whia ta tatou whare wharau te mea whenua nei, he whare ano to tatou he mea hanga na to Atua."—2. Korini 5.1.

"I tukihia atu ai e ahau enoi mea ki a koutou e whakapono nei ki te ingoa o te Atua.

KIA MATAU AI KOUTOU KI A KOUTOU TE ORANGA TONUTANGA."—1. Hoani 5.13.

E te kai korero! E matau ana ranei koe?

E ki na tetahi kotiro rawakore. "Ko ahau he tangata hura, he rawa kore hoki, engari i mate a Ihu moku, a, e whakapono

"We know that He abideth in us, by the Spirit which He hath given us."—1 John iii. 24.

"We know that we are of God, and the whole world lieth in wickedness."—1 John v. 19.

We know that we have passed from death unto life, because we love the brethren."—1 John iii. 14.

"We know that we are of the truth, and shall assure our hearts before Him."—1 John iii. 19.

"We know that, when He shall appear, we shall be like Him," etc.—1 John iii. 2.

"We know that, if our earthly house of God... were dissolved, we have a building of God."—2 Cor. v. 1.

"These things have I written unto you that believe on the name of the Son of God; that

YE MAY KNOW THAT YE HAVE ETERNAL LIFE."—1 John v. 13.

Reader, do you know?

Said a poor dying girl, "I'm only a poor sinner, but Jesus died for me, and I believe in Him; and God says I'm saved, and so I know I am!"

Again I press it upon you, that as long as you are in your sins you have *no hope*; but if you are a believer on the Son of God, you are saved—*saved in hope* of the glory of God. And this is what the Word of God calls "a good hope through grace," based on His promises (Who cannot lie), which are all in Christ yea, and in Him Amen, unto the glory of God by us.—2 Cor. i. 20.

The Christian, knowing he is saved, rejoices in hope of the glory of God.—Rom. v. 2.

"ONE OFFERING."



POOR lad who was employed in a gentleman's house was one day sent upstairs with another servant to clean the windows of one of the bedrooms. As he stood on the sill outside, he looked through the window-pane, and saw a text hanging

ana ahau ki a Ia; e mea ana Ia, ko koe kua ora. un reira e matau ana ahau kei te ora ahau."

E totolie ana ahau ki a koutou: kia mau tenci kupu ki a koutou; i nga ra katoa e noho ana koutou i roto i te ahua kino e kore rawa he tumanakotanga ki a koutou; engari ra, mehemea e whakapono ana koutou ki te Tama a te Atua kua whiwhi ai koutou ki te oranga tonutanga, kua whakaora ki te tumanako nei ki te kororia o te Atua. Ko enei te mea e ki na te Kupu o te Atua, "me te mea pai e tumanakohia atu nei, ha mea na te aroha noa." — 2. Tēbaranika 2. 16. Kua whakapumau enei mea na runga i te kupu o Ia e kore o taea te korero teka, a kua mau tonu i roto i a Ia te ae hoki me te amine ano hei kororia mo te Atua i runga i a tatou ano mahi. — 2. Korinithi 1. 20.

Na i te tūhanga o te mohotanga a te hunga whakapono kua ora ai tatou, ka whakama-
nau ana amatau, te mea ka tumanako nei ki te kororia o te Atua. — Roma 5. 2.

"KOTAHĪ TE WHAKAHERE."

TERA tetahi tamaiti rawakore i whai mahi mona ki te whare o tetahi rangatira. A kua tukua ia raua ko tetahi kai mahi ke e taua rangatira ki te horoi te matapihi o tetahi ruma moenga. I a ia kei waho nei e mahi ana ka titiro ia ki roto i te ruma katali ka kitea o ia tetahi korero i iria kei runga rawa i te moenga. Ko enei nga korero, "Kotahi nei hoki tana whakahere, a tika tonu i a ia ake ake te hunga kua oti te whakatapu." Nga Hiperu 10. 14. Katali ka karanga atu te tamaiti nei ki tona hoa mahi, "E Mere, imana te korero pai." Ka hohoro a Mere ki te whakaboki kupu, ka karanga atu ia ki te tamaiti nei, "Kia kahu koe ki te horohi i te matapihi." Kihai tera i kite ai te pai o tana korero.

E te kai korero, ka pehea koe ki taua korero? Kahore koe a kite ana te pai me te kaha o te "Whakahere kotahi" hei mea kia whakatikaia te hunga katoa a whakapono ana ki te Ariki Ihū Karaiti. I runga i te mana o taua tu "Whakahere kotahi" vana nei i Poroniatia te Atua, no reira i ngohi ai ia ki te ringaringa o te Runga rawa.

over the bed. The words of it were, "By one offering He hath perfected for ever them that are sanctified." — Hebrews x 14. "Look Mary," he said, "what a beautiful text!" She quickly told him to make haste and clean the window; for the verse had no charm for her. She saw no beauty in it.

Does the reader see its beauty and know the value and efficacy of that "one offering" which perfects for ever all who trust in the Lord Jesus Christ? In virtue of that one sacrifice having glorified God He has taken His seat on the right hand of the Majesty on high. What the many offerings under the Jewish dispensation could not do, the One offering of Jesus has done. The believer has no more conscience of sins. God declares, "Their sins and iniquities will I remember no more." Joyful news to the sinner long burdened with his sins!

Some days after the little incident, referred to above, the poor boy was taken ill, and sent home to his parents. where, shortly afterwards he died from diphtheria. Scratched on the wall, at the foot of the bed, they found the words, "By one offering He hath perfected for ever them that are sanctified." Will you not rest, dear reader, as the poor boy appears to have done, simply and solely in that "one offering?" The only sacrifice for sin which God could accept. The only offering which can give the sinner peace with God. "Whosoever believeth in Him shall receive remission of sins." — Acts x 43.

E. E. N.

He that thinks he hath no need of Christ hath too high thoughts of himself. He that thinks Christ cannot help him hath too low thoughts of Christ.

"CHRIST'S" AND "READY."

MOST of the readers of *The Maori Friend* know that the promised "coming" of our Lord Jesus Christ, for which we wait, is in respect of two classes of people. First: Those who sleep in Jesus. Second: Those believers

Ko nga mea katoa e kore nei i oti i raro i nga tikanga o nga whakahere i te takiwa o nga Huarua; kua oti katoa inaianei i te whakahere kotahi o Ihu. A e kore te tangata whakapono a maharahara iho ki nga hara. E ai ta te Atuu, "E kore ano hoki e maharaharatia e ahau a ratou hara a ratou kino a mau ake nei." Nga Hiperu 8. 12. He panui pai rawa atu tena mo te hunga he e mau tonu ana i tona hara ki a ia.

I muri mai e tata nei ki te ra o te korero i runga ake ra ka pa he mate ki taua tamaiti, a ka hoki ia ki te tainga o tona koheke; a e kore e roa ka hemo te tamaiti i te mate kino. Kotahi ka kite atu ona wkanunga enei reta kua tuhia iho ki te taha o te whare e tata nei ki tona moenga, "Kotahi nei hoki taua whakahere, a tika tonu ia ia ake ake te hunga kua oti te whakapau." Nga Hiperu 10. 14.

E te kai korero! E kore ranei koe kia tau iho te ngakau e whenei me te ngakau o te tamaiti i tau iho nei ki taua tu whakahere? Ko te muiungu iho tenei o nga whakahere e whakane ana te Atua hei utu mo nga hara. Ko te whakamutunga tenei o nga whakahere e kaha ana ki te hohou i te rongo ki te Atua. "Ma taua ingoa ka whiwhi ai ki te nurunga hara nga tangata katoa e whakapono ana ki a ia." Nga Mahi A Nga Apotoro 10. 43.

KO TE HUNGA O TE KARAITI. KIA "TATANGA ANO HOKI KOUTOU."

H MOHIO ana te muinga o nga tangata o korero ana i tenei pukapuka. "Te Hoa Maori," nei, ko te hokinga mai a te Ariki Ihu Karaiti, ina, te mea e tatari ana matou, e mea whai tikanga ana taua mea ki nga hunga tekorua. Ko te hunga tuatahi ko te hunga e moe ana i toki a Ihu,—1. Teheronika 4. 14. Ko te hunga tuarua ko te hunga e ora ana, a, e tatari ana tae noa ki Toia hokinga mai. Ara, ko te hunga whakapono kua oti nei te tanumananga, ratou ko te hunga whakapono e ora ana i te ra o Tona hokinga mai ki te tiki i ona.—Korerotia 1. Teheronika 4. 16-18.

who are alive, and remain unto His coming. In other words, for those who have died, and whose bodies have been laid low in the grave; and for those Christians who are still alive on the earth when He returns.—1 Thess. iv 15-18.

Let me remind you what will happen to these two classes of people at His coming. The bodies of those who have died will be raised up out of their graves, and the bodies of those who are alive will be changed, all being made like the glorious body of the Lord Jesus—Phil. iii. 20, 21; then, together, they will be caught up to meet Him in the air.—1 Thess. iv. 17. All this will happen "In a moment, in the twinkling of an eye." 1 Cor. xv. 52.

What joy! what blessing! They will be for ever with and like their Lord. Out of all those who have died, ever since sin came into the world, there will be a company singled out. The scriptural name of that company is "They that are Christ's." 1. Cor. xv. 23. Out of all the vast number of those who are still living throughout this wide world, there will also be a company singled out—a heavenly company—to go up and meet their Lord. The name of that company is, "They that" are "ready." Matt. xxv. 10. These two companies together will go into their heavenly home, the Father's house; and then the door will be shut.

Now, if you should be called away through death before our Lord Jesus Christ comes, would you be amongst "those that are Christ's" when He comes, and be taken up to meet Him, and to be for ever with Him? or, would you be amongst those who will be afterwards raised up to appear before the great white throne; and who will be judged according to their works, and cast into the lake of fire?—Rev. 20, 11-15.

On the other hand, if the Lord should come while you still live and remain, would His coming find you amongst the "ready ones"? or, would it find you amongst those who, when it is too late, will seek admission, saying, "Lord, Lord open to us;" and to whom He will reply, "Verily verily, I say unto you, I know you not?"

Na, maku e korero atu ki a koutou nga tikanga mo aua hunga tokorua i te hokinga mai a te Karaiti.

Na, i te tuatahi ka maranga mai e nga tupaipaku i nga urupa; a ka whakaaahuatia kētia te hunga e ora ana kia rite ai ki Tona tinana kororia—Piripai 3. 20-21. Ko reira tatau ka kahakina ngatahitia atu me ratou i runga i nga kapua, ki te whakatau ki te Ariki i te rangi.—1. Teharonika 4.17. A, kua oti katoa tena a, "E kore e aha, kimo kua te kanohi."—1 Koriniti 15.52.

Ane te hari! Ano te whakapainga! Ka noho tatou ngatahitia ki o tatou Ariki, a ka mau tonu te ahua ki a tatou me Tona ahua tonu. Hei reira kua kohikohia he hunga i roto i nga tangata mate timata ai i te timatanga o te putaunga mai o te hara ki te ao. a tae noa ki taua ra. Ko te ingoa Karaipeture o taua hunga "Ko te hunga o te Karaiti."—1. Koriniti 15.23. A, kua kohikohia hei reira he hunga i roto i te tini mano o nga tangata ora ki taua ra he hunga mo te rangi.—Kia haere ake ai ki te whakatau ki te ratou Ariki. Ko te ingoa o taua hunga, "Te hunga kua ata rite."—Matu 25.10. Ka tomo aua hunga tokorua ki roto ki te kainga ki te rangi, te whare o te Matau, a, hei reira ka tutakina ana te tatau.

Ne, e hoa, mehemea kua karangatia koe kia haere atu ai koe, inaianei nei, ma runga i te huarahi o te mate, ka uru ranei koe ki roto i "te hunga o te Karaiti" i te ra o Tana hokinga mai, a ka peke ake koe ki te whakatau ki a Ia, a ka noho koe ake ake ki a Ia: Ka uru ranei koe ki roto i te hunga mahue atu mo te marangatanga tuarua ki te tu ki te aroaro o te torona nui torona ma, hei reira kia whakawakia ma runga i te tikanga o te ratou mahi, a kua porowhina atu ki roto i te roto ahi.

Otiia, mehemea ka hoki mai te Ariki i a koe e ora ana ka kitea koe e Ia he tangata "Kua ata rite," ranei; ka kitea koe e Ia e noho ana ki roto i te hunga kua mahue atu, ranei, a muri iho ka haere mai ki te karanga atu "E te Ariki, e te Ariki, uakina ki a matou," A ka pangia te karanga mai ki a koutou, "He pono taku e mea noi ki a koutou, kahora aha o mohio ki a koutou,"—Matu 25. 11-12.

Boys often hear the words, "Are you ready?" before being started in a race, and know that the prize frequently depends on being ready to make a good start. This question is oftentimes a far more important one, and one in which eternal issues are involved. Are you ready? "The coming of the Lord draweth nigh." Therefore, be ready.

Those who are "CHRIST's," and those who are "READY," will go in with Him, and the door will be shut.

FAITH.

FAITH is the soul's reception of a divine testimony. It is my heart simply assenting to what God says. When He says, I am utterly lost—"This, my son, was lost and is found,"—*Luke* 15. 24. I believe it. That is Faith. When He says, "It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners,"—1. *Timothy* 1 15 I believe it. That is faith. When He says, "He that believeth on the Son hath everlasting life,"—*John* 3. 36. I believe it. That is faith. So then by faith I learn I am lost that Christ came to save, and that believing Him I have eternal life. Faith is a very simple thing. There is no question of feeling. W. T. P. W.

TO THE CHILDREN.

WILLING, BUT NOT ABLE.

TWO little boys were playing in a boat in Lowestoft harbour. The elder one, standing upon the boat's edge, overbalanced himself, and fell into the water. The other caught hold of his brother's leg, and tried to pull him into the boat, but in vain; he was not strong enough. He was willing to save, but was not able; and before assistance could reach them, the boy was drowned.

Dear children, Jesus is willing to save every sinner. Not only is He willing, but He is able also.

Tera kōu, kua rongo nga tamariki tane te karanga a te rangatira i mua i te tuku ki ta totohe ki te oma, ara, "Kua rite koutou?" A, e mohio ana hoki koutou ka taka te utu ki te taitahi kua tino rite mo te oma. Mo konei, mo te ao taua totohe, engari ra, me pehea te nui o taua patai ki a koutou mo nga mea ake tonu atu, na, "kua ata rite koutou?" "Kua tata hoki te haerenga mai o te Ariki."—Hemi 5.8. Hei kōu kia ata rite.

A, "Ko te hunga o te Karaiti" me te hunga kua ata rite ka tomo ratou tahi me Ia ak roto, a, ka tutakina ana te tatou.

WHAKAPONO.

NA, te whakapono, he tangomanga tena o te wairua o te Atua whi-knatu mai. He whakaetanga o te wair a ki to te Atua kupu. I a ia e ki mai nei, ka tino ngaro koe. "Ko tenei tūna aku i mate, a kua ora; i ngaro, a kua kitea."—Ruka 15. 24. Na, e whakaae ana ahau ki tena. He mea whakapono tena naku. I a ia e ki mai nei, "He pono te korero, a o pa ana kia tangohia rawatia, i haere mai u Karaiti Ihu ki te ao ki te whakaora i te hunga hara,"—Timoti 1. 15. Na, e whakaae ana ahau ki tena. He mea whakapono tena naku. I a ia e ki mai nei, "Ko ia e whakapono ana ki te Tama, he oranga tonutanga thou,"—Hoani 3. 36. Na, e whakaae ana ahau ki tena. He mea whakapono tena naku. Na, ma runga i te whakapono ka mohiotia ai ahau, kua ngaro ahau. I haere mai te Karaiti ki te whakaora, a, i ahau e whakapono ana ki a Ia ka mau tonu ki ahau te oranga tonutanga. He mea mara-ma noa iho te whakapono. Ebara i te mea he mea mo te tinana tangata kia rongo ai.

(MO NGA TAMARIKI.)

E PAI ANA, ENGARI E KORE E
KAHA,

TERA ka takaro nga tamariki tohorua ki roto i tetahi pooti e tu ana ki te akau o tetahi turanga kaipuke. Ka tu te mea koheke ki runga i te taha o te pooti, a, muri iho ka taku ki roto i te wai.

JESUS IS WILLING.

When a poor leper said to Jesus, "Lord, if Thou wilt, Thou canst make me clean." Jesus answered, "I will"—Matt. 8 2

JESUS IS ABLE.

He is able also to save them to the uttermost that come unto God by Him.—Heb. 7 25

Are you willing that Jesus should save you? A.J.H.B.

Neither is there Salvation in any other: for there is

NONE OTHER NAME

under heaven given among men, whereby we must be saved.—Acts. iv. 12

THE GYPSY.

PASSING near an encampment of gypsies, I went in amongst them.

After buying some of the skewers they were making, I learned one of their number was ill, and begged to be allowed to see him. The father asked:

"Did you want to talk religion to him?"

"No." "What then?" "About Christ."

"Oh, then, you may go; only if you talk religion, I'll set the dogs on to you!"

In the caravan I found the lad alone, and in bed, evidently at the far end of the last stage of consumption. His eyes were closed and he looked as one already dead. Very slowly in his ear I repeated the Scripture, "God so loved the world, that He gave His only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." I repeated it five times without any apparent response; he did not seem to hear even with the outward ear. On repeating it the sixth time, he opened his eyes and smiled. To my delight he whispered, "and I never thanked Him! But nobody ever told me! I turn Him many thanks. Only a poor gypsy chap! I see! I see! I thank Him kindly!"

He closed his eyes with an expression of intense satisfaction. As I knelt beside him I thanked God. The lips moved again. I caught "That's it." There were more words, but I could not hear them.

Ka mau te tamaiti iti ki te waowae o toa tuakana, ka kukume mai kia whakadhokia toa tuakana e ia ki roto i te pooti; engari ra, e kore e taea, o kore e kaha. Kanui toa hiahia ki te whakawara i toa tuakana, engari me pehea i te kaha kore. Muri iho ka tas mai tetaha tangata ki te whakawara i taua tamaiti a ka rokohanga ki reira kua mate noa taua tamaiti i te panemo.

E nga tamaiti paku, e pai ana a Ihu ki te whakawara i nga tangata hara katoa. Na, ahara i te mau e pai ana ki auaki, kao, engari e kaha ana hoki ia.

E PAI ANA A IHU

A, i te ki mau te tangata rapera ki a Ihu "E te Ariki, ki te pai koe, ki taea ahau e koe ki te mea kua ma." Ka mau mai a Ihu ki a ia, "E pai ana."—*Matth* 8:2.

E KAHANA A IHU

"Na e taea ano e ia te tino whakawara to hunga e hara tangata au au i a ia ki te Atua."—*Nga Hiperu* 7:25.

E pai ana rau e koe ma Ihu e whakawara i a koe?

Kahore hoki he orangai tetahi ake :
kahore hoki he ingoa ka at i raro o
te rangi kua homai ki nga tangata, e
oi a ai tatou.—*Nga Ma ki a Nga Apotoia*.
4. 12.

On going the next day, I found the dear lad had died (or rather, had fallen asleep in Christ) eleven hours after I left. His father said he had been very "peaceable," and had a "tidy death." There was no Bible or Testament in the encampment. I left one of each. The poor man wished me "good luck," and gave me a little bundle of skewers the "boy Jimmy" had made.

My fellow-sinner, it was apparently the first time this dear boy ever heard of God's salvation, and with unquestioning faith he took God at His word, and with his dying lips thanked Him that He so loved the world as to give His Son for him, "a poor gypsy chap." God is satisfied with the finished work of the Lord Jesus Christ. This poor lad was also satisfied and this mutual satisfaction was instant and everlasting salvation. In eleven short hours he exchanged that forlorn, rickety caravan for the paradise of God, he fully believed that God is as good as His word.

If you have not with your heart said "Amen" to God's way of saving lost sinners, you are on the extreme verge of that death which God calls "eternal," and Christ has the keys of hell and of death. But the "grace of God that bringeth salvation" is brought before you this day. Oh, will you refuse it and pass on to "the great white Throne" lying ahead of you, and at last find your portion in the fire that "never can be quenched?" O, will you pause, yes, believe, and "turn Him many thanks?"

My fellow-believer, may God forbid that any one within your reach or mine should ever have occasion to say, with regard to these everlasting realities, the awful words, "Nobody ever told me!"

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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.