

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 tana 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 amātou, te mea ka tumanako nei ki te kororia o te Atua. — Roma 5. 2.

### "KOTAHĪ TE WHAKAHERE."

**T**ĒRA 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 kororia 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."

**M**OST 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