

kikokiko, kia paingia mai ai koe e te Atua.

E penna ana ranei to kupu: me ta te mauo, e, "Otira, me kawo ano ra ahau i tetahi wahi? Me kawo noa koe ki te whakapai i a koe! Me mahi koia koe ki te whakapai i te kikokiko? Me mahi koia koe ki te whakautu atu ki te Atua tapu, i o hana o nga tau kua pahure; he mea nau ki te horoi i o hana ki tetahi tika ou ake? E hore noa iho e taea e koe tena. "E taea ranei e te Etiopiann te whakaputa ke tona kiri, e te reparo ranei tona kotigotingo? e kore ano e taea te mahi pai e koutou kua taunga nei ki te mahi kino." Heremaia xii. 23. "Ki te horoi ahau i a au ki te hukarere, a ka uenga oku ringa kia na rawa; Katahi ahau ka runakina e koe ki te polka, a whakariharina mai ana (ano) oku kakahu ki a au." Hona ix. 30-31. "Ahakoa i horoi koe i a koe ki te hore, a nui noa te hoi, e mau ana ano te he ki toku araaro, e ni ta te Ariki ta Hiowa." Heremaia i. 22. "A matou tika katoa me to mea (nei) he kakahu rukunga." (I te whakariharina). Ihaia lxiv. 6.

Inara; e hara te whakaoranga i te mea e puta atu ana ki te tangata mo ana ake mahinga, otira mo te tangata e kore e whakawhirinaki ki ona mahi, a, e whakawhirinaki ana ki a te Atua mahi i mahi ai mona. E kore e rite a te Atua whakaaro ki o tatou. Ko nga whakaaro o te tangata, i tona maoritanga, e hore riri atu ana ki a te Atua whakaaro. "He kino kau i nga ra katoa nga tokonga ake o nga whakaaro a tona ngakau." Kenchi vi. 5. E ki ana te tangata, ko te whakaoranga mo te tangata e mahi ana; ko te Atua e mea ana mona ke e kore nei e kawo ki ona ake mahi.

E mahi ana te tangata, a e whakamahi ana ano hoki i te tangata, i etahi tikanga maha, he mea kia whakaorangia ai ratou; otira e marama ana te kupu a te Atua, ko te whakaoranga, mo te tangata e kore e kawo ki te mahi whakaoranga mona. E tino marama ana Tana kupu—"Kahore e mahi." E kai-korero, tena ano pea ia te kua ra au whakaaro ake; otira e tu ana mai te kupu e kore e mate a te Atua, "kahore e mahi." Ko a te Atua kupu, e kore e whakariri ke. Tena pea ia koe te mea ana "kahore ra i tino pera te ritenga;

with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God" (Jer. ii. 22). "All our righteousnesses are as filthy rags" (Isa. lxiv. 6).

No; salvation is not to him that worketh, but to him that *worketh not*. God's thoughts are not as ours. The natural thoughts of the natural man are always opposed to the thoughts of God. "Every imagination of the thoughts of his heart was only evil continually" (Gen. vi. 5). *Man* thinks it is to him that worketh; *God* says it is "to him that *worketh not*."

Men work, and set others to work, in numberless ways for salvation; but God says distinctly that it is "to him that *worketh not*." His word is clear, plain, and decisive—"worketh not." You may have your own thoughts about it, dear reader; but there stands the imperishable statement of the Word of God, "worketh not." God says what He means, and means exactly what He says. You may fancy it means something slightly different; you may pare it down; you may add to it; or you may pay no heed to it;—it in no way alters it. Salvation is "to him that *worketh not*." You may be saved to-day, this very hour, now, without a single work of any kind whatsoever—past, present, or future. Whoever you may be, wherever you may dwell, whatever you may have done, God's *worketh not* is for you.

One work only is necessary for a sinner's salvation, the finished work of Christ; hence your works are entirely excluded as the ground of your salvation. They are all imperfect, faulty, sinful; but the finished work of Christ is perfect, complete, infinite, and God is glorified thereby. Hence it is that we read, "But to him that *worketh not*, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 5). Bow to the word of God, believe on Him, and the blessing is yours.

How very simple! Salvation is of *grace*. If a man does so much work for another, clearly it is not grace to pay him for the work done. It is a debt owed. Hence, also, if a sinner does a number of good works (!) in order to be saved, God is his debtor, grace is ignored and set aside, and the sinner can take the credit of his own.