

o tona whakaoranga. Ko enei kupu "Tona ko te tangata e kore e mahi," e whakanehehe ana i te tangata, e ngari ko nga kupu apiti iho,

"OTIRA E WHAKAPONO ANA KI A IA E WHAKATIKA NEI I TE HUNGA HARA."

e whakanui ana i te atawhai a te Atua, a ka tau te kororia ki a Ia mo ake tonu atu.

E hoa kai-korero, e kore ranei koe o whakarere atu i o mahi noa, ka whakapono atu ai ki te Atua? E whakatikaia ana ra tatou e Ia i runga i to tatou whakanonotanga—a kahore mo o tatou mahi. Ko te Atua ke te whakatika ana i te hunga hara. Ia wai ma iana? I te hunga hara (karakia kore). Kia marama mai koe, kihai i pera mai, i te hunga pai, otira, i te hunga hara. Mehemea e whakatikaia ana e te Atua ko te hunga pai, kahore kau he tangata e whakatika ai Ia. Kahore rawa hoki he tangata hara kore. Ko tenei mea ko te pai, he huanga mai no ta te Atua whakatikanga—e hara i te mea mo te mahi pai te take o ta te Atua whakatikanga. E whakatikaia ana e te Atua te hunga hara kia mahia ai ratou kia pai. E ngari kei mea noa koe e whakatika ana te Atua i te hara, kahore rawa Ia e pena. Otira ka hopu te ngakau o te tangata, i te aroaro o te Atua, ko ana mahi katoa e konanu ana ki te hara, a ka wheaki atu ai he tangata hara ia, na, ka whakatikaia mai ia e te Atua, i ona hara.

I mate a te Karaiti mo te hunga hara," a, mo reira ke ta te Atua whakatikanga i te hunga e whakapono ana, ara, mo ta te Karaiti mahi oti, mahi kahore i mahue puare. Ko te tangata e whakapono ana, e whakuirihia ana tana whakapono atu hei tika mona. Ko ana hara e whakatau ana i te mate ki a ia; ko ana mahi i pai ake e konanu ana ki ona kino; ko tona tika ake, e rite ana ki te tawhetawhe whakauriaria;—Otira, mo tera take, ara, mo te whakautunga e te Karaiti me Tona tukunga i a Ia hei patunga tapu i Kawiri, mo Tana mahi oti, a i whakaarhia nei Ia e te Atua i te mate; ka whakatika te Atua i te wairua e whakapono atu ana ki a Ia. "Pera hoki me ta Rawiri i ki ai mo te hari o te tangata, ka whakauria nei e te Atua he tika ki a ia, motu ko i nga mahi, Ka hari te hunga ka oti nei a ratou mahi tutu te muru, o ratou

puteth righteousness *without works*. There it is, over and over again, in every Bible in every language in Christendom. To him that worketh not (Rom. iv. 5); without works (Rom. iv. 6); not according to our works (2 Tim. i. 9); not by works of righteousness which we have done (Tit. iii. 5). Of works? Nay (Rom. iii. 27); not of works (Eph. ii. 9).

"The good for nothing, helpless ones,
Find mercy on the spot;
For thus the Gospel message runs,
"To him that worketh not."

O that one could write these golden words with the point of a diamond upon every self-righteous heart in Christendom! How many a tempest-tossed soul would find a haven of rest and peace, did they but take God at His word with the simplicity of a little child.

"Worry, working, burdened one,
Wherefore toil you so?
Cease your doing, all was done
Long, long ago."

Yes, troubled heart, the finished work of Christ could bridge the awful gulf that separated a lost, guilty sinner from the Living God. The rotten planks of human righteousness will land all who trust in them in the lake of fire for ever. Once again we press it upon you, reader, as we value your precious soul, God says, "To him that worketh not."

But are there no works whatever? some may reply. Ah, yes, there are works which God can accept, but only those which are the fruit of faith. Time enough to talk about them when you have rested in simple faith upon the finished work of Christ,—when you have believed God, and are justified. As long as you are in your sins, every work, act, deed, word, thought is defiled. "In me, that is, in my flesh, dwelleth no good thing" (Rom. vii. 18). "The heart is deceitful above all things, and desperately wicked" (Jer. xvii. 9). "Every imagination of the thoughts of his heart was only evil continually" (Gen. vi. 5). But justified, we receive the Holy Ghost, who is alone the power to produce good works, the fruit and evidence of faith to the glory of His Name.

E. H. C.