

rongo mai.

Te timatanga—

"I ROTO I O KAUTOU HARA,"

e toru whakapuakanga o enei kupu i a Hoani viii. 21-24: "Ka ki atu ano a Ihu ki a ratou, E haere atu ana ahau, a tera koutou e rapu i a au, e mate ano hoki i roto i o koutou hara. . . Koia ahau i mea ai ki a koutou, e mate koutou i roto i o koutou hara, ki te kore hoki koutou e whakapono ko ahau ia, e mate koutou i roto i o koutou hara."

Tena ra to kakahu whakamatakau!

E ki ana otahi tangata he mea whakaturu te kakahu kino; he kino ake te kakahu tawhetawhe; otira ko te titiro iho a te Atua "kei roto ano tatou i o tatou hara," katahi te mea whakamataku rawa.

Ki te tangata katoa enei kupu "kei roto i o koutou hara." Kahore e ki ana mai mo nga hara o te tahaa, o te kaikohuru ranei, otira kei roto i o koutou hara; e ai pea ta koutou he hara iti o koutou; otira kakore he hara iti ki ta te Atua titiro iho.

E korero ana tatou i nga Rongi Pai e ko te Ariki ko Ihu, i runga i nga korero oha a te Atua kia Iharaira, i haere mai ia ki te ao i hanga ai ia ki Tona ringa ako. Whakakitea nuitia ana Tana pai. Tana aroha, Tana mania ki te whakaora mate, me Tona kaha ki nga reuera, otira, te utu mo Tana poao me Tana tika. he riri, a na ena kihai i ngaro te karakia ngutu kau o nga rangatira tohunga karakia, a tukua atu ana e ratou he kino to utu mo Tana aroha. Patuki noa ana ia ki te kuwaha o o ratou ngakau kihai ratau i tahuri atu ki a Ia; kahore ratou i pai atu ki a Ia.

Tenei ranei tetahi o aku kai-korero o whakakapi ana i te kuwaha o tona ngakau ki te Ariki ki a Ihu Karaiti, a kahore ano i taikihia atu ki a Ia mo Tona mahi aroha?

Ko etahi i whakatuwhera atu i o ratou ngakau ki a Ia i a Ia i konei, a hoatu ana e Ia ki a ratou te mea nui rawa atu, ara, te whakatuatanga me te whakatamariki tanga ki te Atua.—Hoani, i. 12.

Rokohanga mai e te Ariki koi roto ratou i o ratou hara; i tenei ka hoki Ia a e mahuetia iho ana ratou, i roto i o ratou hara, me te whakatupato i a ratou, "Tera e mate

"Then Jesus said again unto them, I go my way, and ye shall seek me, and shall die in your sins. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins."

How dreadful a clothing!

To be seen of men in shabby clothes is thought by many a disgrace; to be in rags is worse; but to be seen of God "in our sins" is terrible indeed.

How personal the words are: "In *your* sins." They do not speak of a thief's sins or of a murderer's sins, but of *your* sins; little sins, as you may think of them; but no sins are little in God's sight.

We read in the Gospels how the Lord Jesus, in fulfilment of God's promises to Israel, came into the world that His own hands had made. His goodness and tenderness were shown, His power over disease and death and demons was displayed, but His truth and faithfulness brought out the enmity, and shewed the hypocrisy of the religious chiefs, and for His love they gave Him hatred. He knocked at the door of their hearts, but they rejected Him; they would not have Him.

Is there one of my readers closing the heart's door against the Lord Jesus Christ? Is there one who has not thanked Him for what He has done?

Some opened their hearts to Him when He was here, and to them He gave the unspeakable privilege of becoming sons, or children of God.—John i. 12.

The Lord had found them *in their sins*; now He was leaving them *in their sins*, and warns them, "Ye shall die in *your sins*."

To *live* in sin is indeed fearful, for "The way of transgressors is hard"; but how much more fearful to *die* in sins.

Does God see *you* clothed in that dreadful dress, your sins?

Oh! dear young people, ask yourselves the question to-day: "Am I still in my sins?"

How are sins to be washed away? Only God can do that; you cannot, though you may try very hard. Come to the Lord Jesus Christ just as you are, and he will wash you
"IN HIS OWN BLOOD."

(Rev. i. 5). If you could have washed your