

kai-whakaora hoki i haere mai nei ki te ao ki te whakaora i te hunga ngaro.

I mua atu i te waipuke i mate ai te ao o te hunga karakia kore, kahore te Atua i roto i tetahi o o ratou whakaaro. I te hurihuringa i Moroma raua ko Komora, ka rite tonu ta ratou mahi. Ka nui rawa o ratou hara, engari mehemea ratou i mahara ki te Atua, kua whakarecea iho o ratou hara. He mea nga hara e puta mai ai te riri a te Atua ki nga tangata.

Ki ta nga Karaipituro, "kua hara katoa, kahore e taea e ratou te kororia o te Atua."—Roma 3, 23. Ki te pirangi tetahi kia noho te Atua hei hoa mona, me rite ia ki te Atua te ma. Na, he ki tenoi ma tetahi. He ngakau tohu rawa to te Atua, tera ano e kore ia e paanga ki te roto ahi i tetahi; kahore e tika ana kia penicitia tetahi. Mehemea he tika tenei whakaho, kahore he tikanga kia tonoa mai tana Tama kia whakakuhore ai i nga hara i a ia ka mate.

Ki a nga tangata e penei ana ta ratou ki, he mea noa iho to mamae me te mate o te Tama a te Atua. He mea tika ku nui rawa te tangata tohu o te Atua, a e whakakitea nuitia e ia tona aroha noa i a ia e touo mai i tana Tama kia mate ai. Kua whakakitea a Ihu i te ngakau o te Atua i a ia ka mate. Ki te mea tetahi tangata e pai ana kia noho i te aroaro o te Atua, he mea tuturu kia ma ano he hukarere. Ma wai e ki atu, kahore ona poke? Ka ma ke atu te tangata Karaitiana i te hukarere, no te mea kua horoia ia kia horoia ia ki nga toto o Ihu. E te tangata hara, whakaohia iho. He pehea te whakamutunga ki te hunga e puta atu ana ki te aroaro o te Atua, a kahore ano kia whakaohia iho nga toto maua anake e whai tikanga ai tetahi tangata ki te rangi?

Whakarongo mai ki nga kupu a tetahi tangata i mohio nei ki te Atua:—"Matou katoa kei te mea poke te rite, a matou tika katoa me te mea he kakahu rukunga."—Ihaia 64, 6. Pehea he tangata pena o tu ai i te aroaro i te Atua? Ko nga tangata e whakaaro ana o kore e tika kia ruhea to ratou pai o te Atua, he tika ianei e rite ana ki te tangata kahore nei ana kakahu marene? Ko tenei tangata i maku atu ki te pouri i waho raua; ko te wahi tera o te tangihanga me

have forsaken their sins, and mercy would have been granted to them. But they loved iniquity, and of the men before the flood we are told in God's word that their spirits are now in prison, and of them and of the people of Sodom and Gomorrah we are also told, that they are reserved unto the day of judgment to be punished. It is on account of sins, that the wrath of God comes upon men.

According to the Scriptures all have sinned and do come short of the glory of God—Romans 3, 23. If we desire to be with God we must be like himself—God will not tolerate impurity in his presence. But someone perhaps will say—"God is too merciful to cast sinners into the lake of fire, surely no one deserves such a punishment." If such an objection were well-founded, there was no necessity for the Son of God being sent into the world to put away sin at the cost of his precious life.

If we are to believe such statements, the sufferings and death of the Son of God are of comparatively little account, there was little or no reason for his death. But, we know from the sure testimony of God, that in Christ's death, all that God is against sin was fully displayed and was borne by Christ the sinless one. Boundless, indeed, is the mercy of God, and it is in the work of Christ on the Cross that mercy is shown. In Jesus and His work we see what is in the heart of God. As God cannot tolerate impurity in his presence, we must be white as snow if we seek to dwell with him. Who can say he is altogether pure? Well, unless we are so, we cannot be with God. But every believer in Jesus is whiter than snow, because he has been washed in the precious blood. O sinner, reflect! What shall be the end of those that appear in the presence of God and have never availed themselves of the blood by which only anyone is made meet for that holy place?

Hearken to the words of a man that knew God—"We are all as an unclean thing and all our righteousnesses are as filthy rags"—Isaiah 64, 6. How can such an one stand before God? He who thinks there is nothing in him unfit for the presence of God,