

tapu a nga Hurae). A kua whakatapua whakatikaina rawatia mutunga kore tatou katoa. Eoti nga patunga tapu mo te hara, no te mea kua oti tana hei patunga tapu kotahi ma nga hara, ka noho ia ki te ringaringa katau o te Atua ake ake tonu atu. Kahore he tikanga kia nui ona matenga pene me te tohunga o mua kotahi tona tohunga ki roto i te wahi tapu i te tau, auo Tana kaha nei he toto ke. Me he pera ia me nga tohunga o mua he maha ona matenga timatanga mai i te hangatanga o te ao: engarei inaianoi nei i te mutunga o te ao nei kua whakaputa mai i a ia hei patunga tapu mo te hara. Na kua takoto noi te tikanga mo nga tangata kia kotahi tonu te matenga, a muri iho i tenei, ko te whakaritenga whakawa: waihaki ko te Karaiti kotahi tonu tona tapaenga atu hei pirau i nga hara o te tini, a tenei atu ko te rua o ona whakakitenga mai kahore ano he hara, hei whakawhaka i te hunga e tatiri ana ki a ia.

Korerotia Nga Hiperu 9 me te 10 nga upoko.

"E MANAKO ANA TENEI TANGATA TI NGANGA TANGATA HARA."

LUKE 15, 1, 2.

IF RUA kau nga ahua tangata ki te ao —ko te tangata e whakatata ana ki te whakarongo ki a te Karaiti, ko te tangata kahore ano e whakarongo ana. "Na, ka whakatata ki a ia nga pupirikana katoa me nga tangata hara, ki te whakarongo ki a ia." E te tangata whakapono kore, ka pera koe? Kua rongo koe te korero kau o nga tangata i a ia; he nui hoki pea o whakaaro poliehe i a ia; engari ra kua whakatata koe ki te whakarongo ki a ia? Kia mahara ra, "Meake puta mai te wa, tenei ano inaianoi, e rongo ai nga tupapaku (Wairua) i te reo o ta te Atua Tama: a, te hunga o rongo ana ka ora." Nana hoki te korero miharo. Tena whakatata koe ki a ia ki te whakarongo.

"E manako ana tenei tangata ki nga tangata hara, a o kai tahi ana me ratou." E whakakahi ana ia i taua korero? Kahore ano, e whakawhaka ana ia. Kua puta Tana kororia i Tana manakohitanga i a ratou.

"THIS MAN RECEIVETH SINNERS."

LUKE 15, 1, 2.

THERE are only two classes of men—those who draw near and hear Christ, and those who hold aloof. "Then drew near unto him all the publicans and sinners for to hear him." Unsaved reader, have you ever done so? You have heard what others have said about Him, who, it may be, knew Him not. You may listen to your own heart, which totally misrepresents Him: but have you drawn near unto Him to hear Him? Remember that the hour now is when the dead (souls) shall hear the voice of the Son of God, and they that hear shall live." It is He who speaks in this wonderful chapter. Then draw near unto Him now to hear Him.

"This man receiveth sinners, and eateth with them." Did He deny the charge? No, He admitted it fully—it was His glory to receive them. In doing so the glory of His divine origin shone out. "He could not be hid." He was in the midst of sinners. How would He treat them? He would receive them. How could the Son of such a Father do otherwise?—the Father whose portrait He draws in the third section of this parable. Will He refuse you? Have you ever drawn near to Him to ascertain?

"I am too bad," you say. What, too bad to be a sinner? Are you sure you are not too good? You may be too good, but you cannot be too bad. Thank God for that. That robe, that best robe, has covered the chief of sinners, the thief on the cross, a Mary Magdalene, a woman in the city, which was a sinner. That Shepherd sought them, that "woman" (figure of the Holy Ghost) found them, that Father receiveth them, and art thou too vile? You wrong the blessed Three.

"Oh, but He was on earth amongst sinners then, and He is separate from sinners now," do you say?

But is He changed? Has He ceased to own a Saviour's heart, or to do a Saviour's part? Nay, nay, you wrong Him. The