

Hei reira kua puta mai ai te kororia o Tona Atuatanga. "Kihai i ngaro." Kei waenganui Ia i nga tangata hara. He mahi pehea Tana mahi ki a ratou? E manako ana Ia ki a ratou. Me pehea ka taea te Tana o tera Matua te mahi ke? Te Matua nana nei i whakakitea i te wahi tuatoru o taua korero whakaritenga. Ka whakakoreia koe e Ia? I tata koe ki a Ia ki te whakamatatau?

Tera pea koe e ki na nei. "He kino hoki ahau." He kino atu koe i te aha; i te tangata hara? Ki to mahio e hara i te mea na to pai i he ai koe? Ka taen to pai ki te whakahe koe, engari o kore ano koe i he ai i to he. Kia nui ai to ingoa o te Atua mo tera. Kua kakahuria te tangata hara nui i te kakahu pai rawa, tera ano te tahae i runga i te ripeka, ano hoki ko Meri Makariri taua wahine hara. Na te Heparā i rapu i a ratou. Tana wahine (He atarangi no te Waiuru Tapu) i kitea i a ratou, Tana Matua i manako i a ratou. E ki ana nei koe, e kino hoki ahau! Ehara! Kua whakahengia ratou te tokotoru e koe.

Tera pea koe e ki nei, Koina ra, engari kei te ao Ia i taua wa i waenganui i nga tangata hara, kei te rangi Ia inaianei kua wehia Ia i nga tangata hara.

Engari, kua rere ke Ia inaianei? Ehara tonā ngakau i te ngakau o te Kaiwhakaora; ehara Tona mahi i te mahi o te Kaiwhakaora? Kati, kua he to korero pera ki a Ia. Tana kupu whakamatunga i kororo mai Ia i te rangi i kororo mai i runga i tona ingoa "Ihu" he ingoa tera i haere ai i runga ki te whakaora i ona i o ratou he. Tana kupu tenei "Kia haere mai hoki te tangata e hianui ana; kia tangohia noatia ano te wai ora e to tangata o hiahia ana."—Whakakitenga 22, 16-17. E pai ana Ia—E pai ana hoki koe?

E aha Tana ki te rangi? He tohu mo te mahi i oti ai me te whakaae. Ma wai ra? Ma te tangata hara: ano hoki "A e kai taki ana me ratou."—Ruka 15; 2. Ara, he take-tanga na ratou, nga tangata hara kua whakaoranga i te aroha noa. Ko wai ranei e taea te whakaatu i te nui o tenei aroha noa o te Ariki o te kororia! "Tenei e tu nei ki te tatau, e patuki nei: ki te whakaranga

very last words He spake to us from heaven He spake in the character of "Jesus," the name He received because "He shall save His people from their sins." And what did He say? "Let him that is athirst come, and whosoever will, let him take the water of life freely."—Rev. 22, 16, 17. He wills—will you?

And why is He in heaven? As the evidence of His finished work accepted. For whom? For SINNERS. But more, He EATEN WITH THEM, 15, 2. that is, holds communion with them—with sinners saved by grace. Who shall express the grace of this? That He, the Lord of glory, should partake with such—should bring them to participate in His joys. As we read, "Behold, I stand at the door, and knock; if any man hear my voice and open the door, I will come in to him, and sup with him and he with me."—Rev. 3, 20. That is, that to "any man" amongst self-satisfied, religious professors, who say, "I am rich, and increased with goods, and have need of nothing," but whom He sees wretched, and miserable, and poor, and blind and naked—Rev. 3, 17; to any who will hear and open, He will come in. And people do not knock on the inside of a door. He is outside. And art thou of those who are keeping the door of their heart barred against the Saviour, and He seeking admission? Beware that He rise not up and close His door against all thy importunity.—See Luke 13, 24-30

On one occasion it was said that He was gone to be the guest of a sinner. And on another—"How is it that He eateth and drinketh with sinners." But the Saviour answered, "I came to call sinners to repentance." Oh the condescension of grace! How blessedly the Lord "condescended to men of low estate." Well may we sing—

"But, ah! the Master is so fair,
His smile so sweet to banished man,
That those who meet it unaware
Can never rest on earth again." W.G.B.

I CANNOT STAND RELIGION IN THE WEEK.

THE writer of this short paper was inviting a young man to hear a servant of