

tikanga o te Pāipera Tipu, a ka non. Pau noa te takau mā wāu rau nga tau e rere noa ana te pānuitanga o te aroha noa utu kōra ki nga tangata hāra. A he pānui tōra hei runga i nga tikanga o te mahi nui i otiā e te Ariki o Ihū Karaiti i runga i te ripaka.

I mōa i te hōkenga a te Ariki a Ihū Karaiti e ki ana ia, me kē ka hoki mai, au ahaui ki te tiki atu i : kōtōra ka nōho kōtōra ki ahaui ako ake. A i mōri mai tana hōkenga ka tukua mai o Ia i tenei pānui ki oia, "Tenei te ki nei o tō kai whakaatu o enei mea na, *Kū hōhara taku hōere atu.* Amine. Ae ra hōere mai, e te Ariki o Ihū." Whakawitanga 22, 20. Akaucui tōu, pea, ka hoki mai ia, "No te mea ko te Ariki pu ano e hekeiho i te rangi me te karanga ano me te reo o te tino anahere, me te tefere o te Atun: a ko te hunga kua mate i roto i te Karaiti o ara ki mōa; ko reira tatou te hunga kua mahue ki te ora, ka kahakino ngātāhitia me ratou i runga i te kapua, ki te whakatau ki te Ariki i te rangi: uā, ka nōho tōu tatou ki te Ariki."—1 Teharonika 4, 16, 17. Kahore tatou e mohio ana te ra te pō rānei ka oti enei mea: tōra pea inaianei tōu i a koe nei e korero ana i tenei pukapuka. Na ka oti tēna kotahi ka tu.

TE HUIHUIANGA NUI RAWA KI TE RANGI.

Ko nga tangata o taua hui koia nei nga tangata katoa. katoa, kua oti nei o ratou te hōro o ratou hāra i nga toto o Ihū Karaiti, a tinata mai i a Arama tae noa ki tenei wā. A ka huihui mai ratou i uga wāhi tapu, i uga pārekura, i tēnōana nui, i nga takiwā kē i uga takiwā kē, i tetahi pito o te ao tae noa ki tōra atu pito o te ao, kahore e hapa tetahi kōre rawa ka huihui mai ratou, nga karaitiana nei, (nga tangata e whakapono ana, haunga nga tangata e whakaae kau na te wāhi) me nga tangata ora hoki a whakapono ana ka huihui ngātāhitia ki tenei huihuianga nui rawa atu ki te rangi. Katahi ka rite te karāipeture ki a Matiu 25, 10. "A tomo tahi atu ana me iā ki te mārena-tanga te hunga kua ata rite: a tutakina ana to tutau." A ka sruina e te Ariki o Ihū Karaiti te hunga kua oti nei te hoko ki roto i te whare o Taua Matua. ara ki te rangi pu ano, a ka hari ia. Katahi ka rite te kupu

rebellious man through the finished work of the Lord Jesus Christ on the cross.

Before the Lord Jesus Christ left this earth. He promised to return, and take His own to be for ever with Himself; and since He has ascended into Heaven, He has sent this message to His own. "He which testifieth these things saith, Surely I come quickly; Amen.—Rev. 22, 20. Even so, come, Lord Jesus." He may come any moment—"For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord".—1 Thess. 4, 16, 17. When this happens—and it might possibly, while you read this paper then

THE GREAT OPEN-AIR MEETING

will take place. Every blood-washed one from Adam downwards will form part of that grand open-air gathering. From the graves of countless churchyards—from the battlefields of centuries—from the depths of the ocean—from the catacombs of Rome—from the uttermost parts of the earth they will come; and the Christians—possessors not professors—living on the earth at the time will also go to take their place in this great gathering in the air.

Then will come true the scripture in Matt. 25, 10—"They that were ready went in with him to the marriage: and the door was shut." The Lord Jesus Christ will conduct the host of the redeemed with infinite satisfaction into His Father's house,—into heaven itself. Then the gospel invitations of the Bible will be out of date for those who have heard the gospel and rejected it. Awfully solemn! Then will take place the fulfilment of Rev. 6, 16, 17,

THE GREAT PRAYER MEETING

All the empty professors of Christianity will be there—all those who were satisfied with a fair exterior without the inside being right—who preferred a cloak of religion to