

TE HOA MAORI,

WITH

GOOD NEWS FOR ALL.

"I haere mai hoki te Tama a te tangata ki te rapu ki te whakaara i te mea i ngaro." Buka 19. 10.
 "For the Son of man is come to seek and to save that which was lost." Luke 19. 10.

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"Ki te mea i te horoi tetahi, kahore atu he aha māna, ko te horoi
 anake i ona wawao, e ma katoa ana hoki ia." Hoani 13. 10.

"He that is washed needeth not save to wash his feet, but is clean
 every whit." John 13. 10.

NAAMANA TE HIRIANA.

NAAMAN THE SYRIAN.

TE mea kia riro mai ai he pai ki a taton i nga kerero mo Naamana, me mau mai aua kerero mona, na te marama o te Kawenata Hou e ata whaki mai ona tikanga. Ma tena huarahi, ka kite taton ko ona wahi katoa, e tiu momona ana i te pono karaipiture. "Na te ha o te Atua nga Karaipiture katon, a o pai ana."—2 Timoti 3. 16. Ko tenei kerero e eke ana ano hoki ki a 2 Kingi 5. Ko te kerero mo te ahua o te mate o Naamana, mo tona huerenga atu me tona hokinga mai i Horano, mo tona horoiunga me tona tukunga iho, e toki tonu ana i te ako pai rawa, ina tirohia atu i roto i te marama e whakatihihia mai ana e te Kawenata Hou. Mokonei kia anga taton kia whakawhiriaaki ki runga ki ta te Wai-rua Tapu whakaako, a, kia rapu i te tikanga o roto i tenei wahi minaminatia o nga karaipiture tapu.

"Na, he tangata nui i te aroaro o tona ariki a Naamana rangatira ope o te kingi o Hiria o whakanuia ana hoki; no te mea i waiho ia e Ihowa hei kai-homai i te oranga ki a Hiria: he tangata marohirohi ano hoki ia, he toa, otiia he repara."—ii Kingi 5.

IN order to profit by the history of Naaman, we must bring it under the light of the New Testament, and interpret it thereby. In this way, we shall find every stage and every point of the narrative fraught with rich and weighty principles of evangelical truth. "All scripture is given by inspiration of God, and is profitable." This statement applies to 2 Kings v. The record of Naaman's condition, of his course to and from Jordan, of his cleansing and its results, is full of most precious teaching when viewed in the light which the New Testament pours upon it. Let us, then, in humble dependence upon the Spirit's teaching, proceed to the consideration of this singularly interesting passage of holy scripture.

"Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour; but he was a leper." Here, then, we have two sides of Naaman's condition. As to his circumstances, he was all that heart could desire. "Great"—"honourable"—"mighty"

Heoi ra ka manau tatou ki nga taha e rua o ta Naumana kahua. Kowai ra i rahi ake i a ia? He tangata whai mana, rangatira, tonu; he aha ra i kore i a ia? Ki ta te tangata whakaae atu, ko ia te mea i hira ake. Ko ia te tino rangatira o nga ope taua o Iliia; i whakawhirinakitia ia i paingia e te Kingi; a i runga i a ia e mau ana te tohu o te tonu.

"Otira he repara ia!" Aue! ko te raru tena—muu kua ana ko nga tohu rangatira, ko te manaa tenei i whakaae i te tona kororia. Kahore he whi maori o tona tinana i tenei mate whakarihariha, a, na konei te whai ahua reka ia ki nga tohu rangatira kua onen atu ki runga ki a ia, otira waiho rawa ano enei tohu hei whakapouri i tona ngakanu. Na tona whakaae hanga kia teitei mai ka marama te titiro atu a te tangata ki tona mate ko te ingoa i kake ko te tinana ke pirau. Kakehu noa ana ia i te kakahu whakapaipai o te rangatira hoi, kaore, he hipoki enei no nga pirau o te repara. E kore pea te tino tutu rawa o a Naumana pononga, mehemeha i repara ia, e pera te manaa o tona ngakanu me te Naumana. Na te teitei o tona ata tangata i manaa rawa ai tona ngakanu ki tenei mate whakarihariha. Ira ano te nui rawa atu o tana e utu ai ki te tangata tohunga mana ia e whakaae i tona repara tangata. Kaore ra moake ano ia ora i runga i te utu kore.

Na, ka titiro atu tatou ki tenei i ra te whakaaetanga a nga karipiture, ka kite tatou he pera ano me Naumana te tangata hara katonu i tona ahua maori ake. Kua kapi katonu ia i te mate, o te hua o te kino. Ae ra; kua kapi katonu a waho ona, a ko roto ano hoki tokii toru i te mate o te haru, kaore nei a te tangata rongoa e ora ai. Tera pea, he pera ia me Naumana e karapotia ana e te taonga o te rangatira; ko te mea ia he tangata hara ia—kua ngaro ia i te atarangi o te mate—kua he ia; a ka whakakitea tenei ki ona kanohi, ma enei mea i whakahonoretia ai ia, a ia e tino whakapouri ki roto ki tona ngakanu.

KUA NGARO IA, KO TANA E HIAHIA AI I TE
* * * WHAKAORANGA. * * *

Ka rapu ia ko tona mate kia whakaae, kia horoia tona hara, kia tahia te

—"valiant;" what more could he be? He was, as men would say, one of fortune's most highly favoured sons. He was commander-in-chief of the forces of Syria; he possessed the confidence and esteem of the king; and he wore upon his brow the laurel of victory.

"But he was a leper!" Alas! this was a sad drawback—a grievous blight upon all his dignities—a heavy cloud upon all his glory. The foul disease which covered his person not only prevented his enjoyment of the honours which fortune had heaped upon him, but actually changed them into so many sources of humiliation and chagrin. His very elevation made his malady conspicuous, and the sunshine of prosperity made his personal vileness apparent. His military costume enveloped the person of a leper, and his laurel of victory crowned a leper's brow. In short, the lowest menial in Nauman's establishment would not have felt the humiliation of leprosy so keenly as the noble captain himself. The higher he was in position, the more intensely he must have felt the degradation and depression of his loathsome disease. What would he not have given to any one who would but take his leprosy? And yet, he was soon to have it taken away for nothing!

Now, when we look at all this from an evangelical point of view, we discern, in the person of Nauman, the case of a sinner in his natural state. He is covered with the disease of sin. Yes; outwardly he is covered, and inwardly pervaded with the incurable malady of sin. He may, like Nauman, be surrounded by wealth and splendour, pillowed on the bosom of fortune, nursed in the very lap of luxury; but he is a sinner—he is lost—he is undone; and when once he is brought to see this, his very honours and dignities only serve to make his inward wretchedness all the more intense. * * * * *

HE IS LOST, AND HE WANTS SALVATION.

He wants to have his malady removed, his guilt cancelled, his conscience cleansed. This is what he wants, and this is what God has provided for him. As in Nauman's case, God had the water of Jordan to cleanse him from every trace of his disease, so in

kino e peli ana ki tona hinengaro. Ko taua tenei e hiahia ake ai, a ko tenei, kua takoto i te Atua mona. Pera hoki me te kechi o Naamana, kua whakaritea te wai o Horano, e te Atua, hei horoi atu i tona mate kino rawa; whakihoki te kechi o ia tangata e pouri ana mo ona hana; kua whakaritea e te Atua "nga toto utu nui o te Karaiti" hei horoi i a ia; ona kino katoa, a, kia whakuentatia atu i a ia nga take riririga.

Otiia, ka kimi ano tatou i te matauranga, e puta mai ana ki a tatou, i nga korero mo Naamana. "Na, i haere atu nga toroko a nga Hiriana, a riro parau mai ana i a ratou tetahi kotiro iti i te whenua o Iharaia; na, ka waiho ia ma te wahine a Naamana. Na ko te meatanga ake a tana ki tona rangatira Aue! Me i tata toku ariki ki te poropiti i Hamaria! Katahi ano he kai whakaoa mo tona repera." Aue! te tatata kau atu te ahua o tenei kotiro whakaraa, ki ta tana ariki rangatira! I te kotiro whakaraa te matauranga ki tetahi taonga nui; ko tona ariki i te kuware! Kua matau te kotiro kei te whenua o Iharaia te taonga o te ora, e rapa nona nei tona rangatira kia kitea e ia. Kua matau taua kotiro ki te wahi e kitea ai te atawhai, a na tona mohio ake ki tana atawhai i whakaki tona ngakau ki te hiahia kia whiwhi ano hoki tona ariki ki tana atawhai. "Aue, me i tata toku ariki ki te poropiti i Hamaria! Katahi ano he kai-whakaoa mo tona repera." E pona tonu ana. E whakaki ana te atawhai i te ngakau ki te hiahia rapa atu i te pai, kia riro ki era atu tangata. Hei aha ki tana kotiro tona whakaraunga atu i te whenua o ona matua, me tona noho ingoa heretere, i roto i te whare o te Hiriana. Titiro tonu atu ia ki te repera o tona rangatira, a ko te toko ake o tona hiahia, kia tokutohu atu ia ki tona ariki ki te kuarahi e ora ai ia. Ko te Atua anake o Iharaia te tino Kaiwhakaoa o te repera. "Na, kua haere tetahi, kua korero ki tona Ariki, kua mea, Ko nga korero tenei a te kotiro i riro mai i te whenua o Iharaia. Na, ko te meatanga a te kingi o Hira, Haeromai, haere, me tuku pukapuka atu ahau ki te kingi o Iharaia. Heo: haere ana ia, maua atu ana e tona ringa, tekau nga taranata hiriwa, e ono mano nga koura, tekan nga whakarua kakahu." Te tata kau

the case of the convicted sinner, He has provided "the precious blood of Christ" to cleanse him from every stain of guilt, and free him from every breath of condemnation.

But let us see how strikingly all this comes out in our narrative. "And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." What a difference between this little captive maid and her noble lord! And yet she was in possession of a grand secret of which he was wholly ignorant. She knew that in the land of Israel her master could find what he wanted. She understood where grace was to be found, and the knowledge of that grace filled her heart with the desire that her lord should partake thereof. "Would God," said she, "he were there." It is ever thus. Grace fills the heart with earnest desire for the good of others. It mattered not to the little maid that she was an exile from the land of her fathers, and a captive in the house of a Syrian. She saw that her master was a leper, and she longed to put him in the way of being healed. The God of Israel was the only One who could perfectly meet the leper's need.

"And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment." How hard it is for the human heart to rise to the measure of the thoughts of God! The idea of being cleansed for nothing never entered Naaman's mind. He was, we may safely say, quite ready to give largely, if by that means his leprosy could be cleansed; but the idea of getting all he wanted "without money and without price" was entirely beyond him, and his cumbrous preparations. He knew not, as yet, the grace of the God of Israel. He thought that the gift of God was to be pur-

atu nga whakaro o te ngakau maori, ki te nui o a te Atua whakaro! Kahore rawa i tapoko ki te ngakau o Nuamana te whakaro ake, e me whakaroa utu kore ia. Ka tika he peneitanga ma tatou, e,—ko tana utu e rahi ki te tangata, mana ka taea ai tana mate repara; Otira ko te rironga mai ki a ia o tana i hiahia ai, i runga i tana ritega, "kaun he moni, kaun he utu," kahore kau ia i hopu, a na reira ka taka nui ia i nga utu. Kahore ano ia kia matau, ki te nui o te atawhai noa o te Atua o Iharaia. Imea ia me utu ki te moni ta te Atua homaitanga. Ko tona pohauhau tenei—ko te pohauhau ano hoki o te mano,—ko te pohauhau o te ngakau maori, i nga wa, i nga wahi katoa.

Otiira, ka ata whakaro ake ano hoki tatou, e kore e ngaro i a tatou te he o tana whakaro, e, na te koura ma te hiriwa e utu ta te Atua Runga rawa, nana nei te rangi me te whenua? Ae ra e mara ana te hopu i te he o tana; otira, e kore e mara ma me tana, ki te tangata, te he o tona haere mai ki te aroaro o te Atua, me te whakawhirinaki ki ona mahi pai ake, ahakoa he pai whakaro, pai kupu, pai mahi. Kahore to tangata e mahara ake, ka paingia ano e te Atua te hiriwa me te koura, ka pai ano hoki Ia ki nga mahi pai a te tangata hei take mana mo te ora. Kahore ra te Atua e pai ki ona hei take e ora ai te tangata. Mehemea kei a au nga mahi pai katoa kua mahia e te tangata; me nga roimata katoa kua maringi, nga hemo manawa—ura, mehemea naku katoa nga mahi tika a nga tangata katoa, a koni noa atu, e kore rawa o mawhe i enei, te mea kotahi o aku tini hana e peli ana ki runga ki au, e kawe rangimarie mai ranei i te aroaro o te Atua. E tika ana ano ia ona mea katoa ki tona takiwa ano, hei hua whakaputa atu ki te Atua, otira ko te kawenga mai o ona mena hei putake e ora ai, kahore, heoi he putake rangimarieitanga mo tatou,

* * KO TE KARAITI ANAKE. * *

Me kawe mai ko Ia anake he whakaoiki-okitanga atu mo tatou. E whiwhi ana tatou ki nga mea katoa i a Ia—a mehemea kei a tatou a Ia, kahore kau he rapunga atu a tatou.

Otiira, ta tatou mahi he kawe noa, a kia ron rawa, katoa ano tatou ka hopu, he

chased with money. Here was his mistake—the mistake of millions—the mistake of the human heart, in every age and in every clime.

And yet, when one looks at it closely, what an absurdity to suppose that a little gold and silver could get aught from "the Most High God, possessor of heaven and earth!" Yes, this is easily seen to be absurd; but it is not just as easily seen to be absurd to come before God trusting in our own works, in our morality, in our religiousness, in our amended life, our altered conduct, our changed habits, our pious performances, our tears, prayers, sighs, vows, resolutions, alms-deeds, our feelings, frames, and experiences, or in anything, in short, which we could produce of thought, word, or deed. People do not so readily grasp the fact that they might just as well present a piece of silver or gold as the ground of their confidence, as all those things which have been named, and ten thousand times as much besides. If I had all the good works that were ever performed; all the tears that were ever shed; all the sighs that were ever heaved; in one word, if I had all that was ever produced in this world, in the shape of human righteousness, and that multiplied by ten thousand times ten thousand, it would not blot out so much as a single stain from my conscience, or give me solid peace in the presence of a holy God. These things are valuable in their right place; but as a foundation for our soul's peace.

WE MUST HAVE NOUGHT BUT CHRIST.
He must take the place of everything in which our hearts would place confidence. We have all in Him, and having Him we want no more.

But it takes a long time to convince us of the worthlessness of all our own efforts. It seems passing strange to the human heart to be told that we need no other title to Christ but our utter ruin; that we need not wait to prepare ourselves; that every step in self-improvement is a step in the wrong direction, inasmuch as *self* can never be mended in such a way as to make it fit for God—fit for heaven. Religious flesh is far from God, as far from righteousness, as far

maumau non a tatou tekateka. E miharo ana te ngakau a te tangata, ana ka kiia atu ia, ko te mea e tika ai a te Karaiti mona, ko ona hana me whakapauki atu; a kaunatou e tatari kia whakapai tatou i a tatou; ko a tatou koha ki te whakapai i a tatou he koro noa iho, i na hoki e koro tenoi aian e ahei kia meingatia kia tika mo te Atua mo te rangi. Ko ta te kikokiko whakapono e tino matara atu ana i te Atua, a i te tika, i te rangi hoki, pera tonu to te kikokiko whakapono to tawhiiti atu i te Atua me to te kikokiko hana nui. He kupu pakeke tenoi ko te mea ia he pono, a he pai ano hoki kia mohiotia tenoi kupu pono. Ko te mea nui rawa atu tenoi, kia mohiotia o te kai-kororo, e, ehara te mea e matea ana, i tu te tungata whakahou i a ia ano, otira he ora tino hou, a, ko te Karaiti taua ora mona. Ko te mea nui rawatenei. Me mutu tatou te whakaaro, ka anga mai ki a tatou he ora i o tatou mahi nke, a, me hopu atu ki a te Karaiti hei katotanga mo tatou. Ahakoa kawe non koe ki te whakapai i to ahua maori, e kore non iho o pai ki ta te Atua titiro, e kore e pai hei uoho i te rangi. E kore e ahei te kikokiko te uoho i te rangi. E kore in e tau hei manawa mona te manawa o te ra kainga tapu. Katahi rawa to maumau mahi, he kawe kia whakuhokia ki te pai, to mea kua kiia e te Atua he mena he rawa a e kore e taea te rongon.

Na, he mena pai kia kite tatou, i ta te tatou upoko whakaaturanga i tenoi pono. I te tunga o Naamana me ona tangata, me tonu koura me tona hiriwa, ki te kuwaha o Elisha, rite tonu ia ki te tungata hana e kawe ana mana ano e mahi he whakatika mona. Metemena nei kei a in uga mena katon e hiahiaia e to ngakau; ko te mena ia, ko ta enei mea taonga katon, he whakatau-maha kua ano, a kihai i whakaroaia o te poropiti tana moatanga atu ki a ia, i te he nona iho o era taonga. Ko te kupu poto, marumua a te poropiti "Haere, horoi," na ena unake ano, ka memoha te ata nui o te koura, o te hiriwa, o te kakahu, o te nui ona hou haere, me te mana o te reta a te Kingi, me nga mena katon, kia Naamana. Mo te mena nei ta kua nona iho ia ki tana titiro iho, he repara pirau o rapu ana ki te horoi. Kahore ena mea i whakakoni ake i te ran-

from heaven, as flesh in its very grossest forms. This is a hard saying, but it is true; and, moreover, it is well that its truth should be fully seen. It is of the greatest importance that my readers should understand that what is needed is not self-reformation, but a new life altogether, and this life is Christ. This is the grand point. We must get rid of all hopes and expectations from our fallen and corrupt nature, and take Christ as our all and in all. Do what you will with flesh and you can never make it fit for God—fit for heaven. Flesh could not live in heaven. It could not breathe the atmosphere of that hallowed region. The most fruitless task that ever was undertaken is to effect any improvement in that which God has condemned and set aside as incorrigible and incurable.

Now, it is interesting to see how our chapter opens this line of truth to our view, in its own peculiar style. When Naaman stood with his pompous retinue, and with all his gold and silver, at the door of Elisha, he appears before us as a marked illustration of a sinner building upon his own efforts after righteousness. He seemed furnished with all that heart could desire; but, in reality, all his preparations were but a useless encumbrance, and the prophet soon gave him to understand this. The brief, simple, pointed message, "Go wash," swept away all confidence in gold, silver, raiment, retinue, the king's letter, everything. It stripped Naaman of everything, and reduced him to his true condition as a poor defiled leper needing to be washed. It put no difference between the illustrious commander-in-chief of the hosts of Syria and the poorest and meanest leper in all the coasts of Israel. The former could do with nothing less; the latter needed nothing more. Wealth cannot remedy man's ruin, and poverty cannot interfere with God's remedy. Nothing that a man has done need keep him out of heaven; nothing that he can do will ever get him in. "Go wash" is the word, in every case.

Naaman evidently felt the prophet's message to be deeply humbling. He was not prepared for such a total setting aside of all human pretension. He would like to have been called upon to tell out his pieces of gold,

gatira nui o nga ope o Hiria kia hiru ake i te repara tino tutua i nga akau o Iharaia. E kore e ora i te taonga to mata hara; E kore e arai te rawakoretanga i ta te Atua whakoranga. Ko te kupu tosei mo nga tangata katoa, "Haere, horoi."

Mo te mena nei i hopu a Naamana i te tono a te poropiti, whakaiti i a ia. Kahore ia i hua, o, tena e penciesia te whakarere maori i o a te tangata mea nui. Ko te mena pai ki a ia he tono kia taua atu ana pihi koura, ana taranata hiriwa, mo ona whakarua kakahu; tena ko te tono kau atu ki a ia kia "haere horoi," a hore rawa he kupu mo nga taonga, katahi te mea whakatatua. "Te tino riranga o Naamana, haere ana, ka mea, Nana, i ki ahau, Tena e puta mui, a tu, e karanga ki te ingoa o Ihowa, o toa Atua, ka whakahaere hoki i toa ringa ki te wahi, a ka whakaoanga te repara. E hua ianei a Apana raua ko Parapara nga awa o Ramahiku i te pai atu i nga wai katoa o Iharaia? Kua ianei ahau e horoi ki era, kia ma ai ahau? Na, tauri atu ana ia, haere riri atu ana."

E pena tonu ana. Kei te tino marama rawa o ta te Atua ana whakao, ma te whakunehenehe rawa i to te tangata amaru, te pai atu te tangata. "I a ratou hoki e kuare ana ki ta te Atua tika, a e whai ana kia whakaukia to ratou ake tika, kahore ratou i ngohengohi mui ki te tika a te Atua." (Roma x). Otira, e taen ana tenei ki atu o tatou, kei hea he tika mo te repara, ki te whakahoki kupu ki te kairongo, ki te tautoha, ki te whakarite i nga rongoa? Kua tae ranei ia ki "Apana ki Parapara" ki te whakamatautau? Ko te mea ra tenei, i hiahia ai a Eriha kia ako ki a ia, e, hoi nei he maunga mui mana ki te Atua ko tana repara. Kahore he tikanga o era atu mea katoa. Katahi te whakaaoto pai. Mo whakahoki atu ki Hiria ana mea katoa i mau mai ai i reira, heoi te mea kua e hoki ko toa repara.

I pena ra te whakaaro a Eriha, engari na te tinihanga a Kihahai i ahua whakane. Ko ta te tangata hara whakaaro he tatau atu i ona raahi pai ki a to Karaiti. "Takirua aku pohonga pukutanga i te wiko, o hostu ana e ahau te wahi wakatekau o aku mea katoa."—Ruka 18. 12. Kahore

his talents of silver, his changes of raiment; but to be told to "go wash," without the slightest allusion to any of these things, was quite too humiliating. "But Naaman was wroth, and said, Behold, I thought, he will surely come out to me, and stand and call on the name of the Lord his God, and strike his hand over the place and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean? So he turned and went away in a rage."

Thus it is ever. God's simple plan of salvation is so thoroughly humbling to man's pride that he cannot submit to it. "They, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." (Rom. x.) And yet, we may say, What right had a leper to reason, to argue, or to prescribe? Had he come to be cleansed or to dictate? Had he tried what "Abana and Pharpar" could do for him? The fact is that Elisha wanted to teach him that he needed to bring nothing to God but his leprosy. All beside was superfluous. This was a noble lesson. Naaman must bring back to Syria everything he had brought out of it, *except his leprosy*. Such was Elisha's purpose, though that purpose was, in a measure, frustrated by the covetousness of Gehazi. The sinner would fain bring his good deeds to Christ. "I fast twice in the week and give tithes." It is all useless; you must come to Christ bringing only your guilt. You must learn that you want cleansing, and that Christ has it for you. If you think you have a single atom of goodness in you, then you have not yet got to the very bottom of your condition. You may try the Abanas and Pharpars of the legal system; but you must, after all, "go wash in Jordan" ere you can know what it is to be divinely clean.

This is deeply humbling. It puts the legalist "in a range." All those who think themselves wiser than God, must learn their own folly sooner or later; but as far those who know and own themselves lost, they have but to put their trust in Jesus, and be as clean as His precious blood can make them. This is God's simple way of salva-

rawa he ritenga o tenei; Heoi he mauranga mai mau ki a te Karaiti ko te hira. Mo matua matau koe; he horoi te mea e tika ana mou, a kei a te Karaiti tera. Mehemea e ki ana koe, he pai ano kei roto i a koe, kahore ano koe kia kite i te whakatahere o te ngakau. E kawe noa koe i nga Apatia i nga Parapara o au whakaaro ake; otiira ko te mutunga ano mau "he haere he horoi i Horano," a katahi ano koe ka matau, ara ia katahi ka ma.

He mea tino whakaitiiti tenei. He mea whakatakariri ki te tangata e ki ana he pai ano ona ake. Ko ratou katoa e ki ana he mohio ako ratou i te Atua, me hopu i to ratou he, meake a ko atu ranei; tena ko ratou e mohio ana e whaki ana i to ratou he, heoi ma ratou he whakapono he whakakioiki ki a Ihu. a ka tino ma ratou. Ko ta te Atua huarahi tenei mo te ora. Kua oti katoa te mahi e Ihu. I mate ia mo o tatou hira e ai ta nga karaipiture, a kei runga Ia inaia nei kei te rangi, he taunaha, he tohu, he ahuatanga Ia mo ta te Atua pai mai. Ko ratou katoa, e i na te Wairua Tapu ana, me te whaki ake o nga karaipiture, e whakawhirinaki ana ki te Karaiti i mate, a, i ara ake ano, kua watea i o ratou kimo, i te ki whakamate hoki, pera tonu me te Karaiti. He pono kororia, whakarawete, whakaara hinengaro, whakana tenei! Te tomo rawa taku kaikorero ki roto ki te kaha o tenei! Kia mutau ia ki te painga nui o

TE HOPU ATU KI TE ATUA I RUNGA I TANA
* * * KUPU! * * *

Ko tenei to Naamana i hopu ai i muri iho i taua oke nui. Ka matau ia, kia mutu tana whakaro ki "Apana ki Parapara," a, kia whakarite marie, i runga i te whakapono, ki ta te Atua zorero. "Katahi ka whakataua mai ana tangata, a ka korero ki a ia, ka mea, E taku papa, me i nui te mea i korerotia e te poropiti ra ki a koe, e kore ianei e matia e koe, na, tera noa ake i a ia ka ki mai nei ki a koe, Horoi, kia ma ai?" Na, haere ana ia ki raro, a, e whitu ana rukuhanga ki Horano; pera tonu ia me te te tangata a te Atua i zorero ai, a, heki ianei ana ona kikokiko, auo he kikokiko no te tamsiti iti: na, kua ma." He korero tika, marauna tenei, "me i nui te mea i korerotia e te poropiti ra ki a koe, e kore ianei e matia e koe?" E kore e hapa; otiira ko te kupu nei "haere, horoi," katahi ano te kupu whakatatua, whakamohenehe i a ia; kahore i mahue iho tetahi wahi ma te kikokiko e mea ai. "Tena he tangata kahore e mahi, e ngari e whakapono ana."—Roma 4. 5. Ehara i nga

tion. Jesus has done all: "He died for our sins according to the scriptures, and He is now up in heaven; as the pledge, proof, and measure of the believer's acceptance before God. All who, by the grace of the Holy Spirit, and on the authority of the holy scriptures, put their trust in a dead and risen Christ, are as free from guilt and condemnation as He is. Glorious emancipating, elevating, soul-satisfying fact! May my reader enter into its power! May he prove the deep blessedness of * * *

SIMPLY TAKING GOD AT HIS WORD!

This was what Naaman, after a fierce struggle, learnt to do. He learnt, after all, to give up confidence in "Abana and Pharpar," and yield the simple obedience of faith to the testimony of God. "And his servants came near, and spake unto him, and said, My Father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean." This was just and simple reasoning. "If the prophet had bid thee do some great thing, wouldest thou not have done it?" No doubt; but then this word, "go wash" was so humiliating, so self-emptying! It left flesh nothing to glory in. "To him that worketh not but believeth." Romans iv. 5. "Not of works, lest any man should boast." Eph. ii. 9.

Such is God's principle, and to this principle Naaman had to submit. He went and washed in Jordan. He obeyed the word of the Lord. And what was the result? "His flesh came again like unto the flesh of a little child, and he was clean." The very moment a sinner submits to God's righteousness, that righteousness becomes his. The very moment he casts himself on Christ he is as safe as Christ can make him. The glory of God is involved in the fall and eternal salvation of all those who simply look to Christ. Naaman might have plunged himself, ten thousand times over, in the waters of "Abana and Pharpar," and re-

mahi, kei whakaoanamaia te tangata."—Ephua 2. 9.

E penei ana ta te Atua tikanga, a, mo rongo a Naamana. Haere ana ia ki te kupu o te Atua. A he aha te tukanga iho? "Hoki mai ana au kikoiko, ano he kikoiko no te tanaiti iti, na kua ma ia." Te wa tonu ano e hōpū ai te tangata hana ki te tika o te Atua, ka mauatia tana tika. Te wa tonu ano e vere utu ai ia ki rongo i a te Karaiti, kua ora ia i te Karaiti. E kore e ahei te Atua kororia ki hoki atu kia whakaei Tana kupu, e ora ano i a ia a ratou katoa e titiro atu ana ki a te Karaiti. Me i te kua miao nga rukunga a Naamana i "Apana i Parapara," kua kore nona hōia e ma; oira whakarongo kua ano ia ki ta te Atua tonu, kua ma ia. Me i mau tonu te pata kotahi o te repeta ki te tinana a Naamana, i tana pikitanga ake i Horano, kua he te rongo a te Atua. Ki te whakapono te tangata hana ki ta te Atua whakarongo, a muri iho ka mate ia, kua he rawa Tana kororia, a kua konāua nga rangatiratanga o te pūritanga.

He mea nui te matau ki tenei. Ki te matau ahau, a he te kororia o te Atua iho ka kore ahau o tino ora, heoi ra ka tika kua rangimarie ahau, i te mea e kore rawa e ahei kia he te kororia a te Atua, a kua ora taku ngakau. E tino whakaukaha atu ana ahau i tenei ki te kōkōro e mōre ana te ngakau. Kua whakakororia te Atua mo Tana openga atu i te hana. Aue te pono pai moku, heoi hōpanga mo taku ngakau mōre! Kua mau te mōngatanga, me pōhē e ahau aku hana; Na te Karaiti teia i mahi, rau atu i te kotahi mano e waru rau tau kua pēhemo ake nei. Kua tata te ngakau. Ka whakakōkōi ahau ki tenei. Kua rite katoa i te Atua te mahi. Kua whakakororia te Atua—Kua whakaranga ahau kua kahore he kōi o te hono-riri—heoi moku e haere i te huarahi HARI HAERE A1.

C. H. M.

mained just as he was; but the moment he took God's way, he became as clean as God could make him. Had a single spot of leprosy appeared on Naaman's person when he came up out of Jordan, it would have been a dishonour cast upon God's remedy. For a sinner to trust God's salvation and yet not to be saved, would involve an eternal insult to the divine glory, and furnish an abiding ground of triumph to all the powers of darkness.

It is important to understand this. To know that the glory of God is involved in my full salvation must impart solid peace to the conscience, and complete emancipation to the heart. I greatly desire to press this upon the anxious reader. God has been glorified in the putting away of sin. What a truth for an exercised heart to get hold of! It is no longer a question of what I am to do with my sins; Christ answered that question over eighteen hundred years ago. This is enough. I rest here, in full assurance that all has been divinely and eternally settled. God is glorified—I am saved—the enemy is silenced—I have only to go on my way rejoicing.

C. H. M.

"Unto Him that loved us and washed us from our sins in His own blood, and hath made us Kings and Priests unto God and his Father: to Him be glory and dominion for ever and ever." Amen. Revelations i. 5.

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