

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 tenei 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 tawhiti atu i te Atua me to te kikokiko hana nui. He kupu pakeke tenei ko te mea ia he pono, a he pai ano hoki kia mohiotia tenei kupu pono. Ko te mea nui rawa atu tenei, 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 hatoatanga 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 to tatou upoko whakaaturanga i tenei 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 whakataumaha 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,