

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 ngu 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 whakaturua. "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 tona Atua, ka whakahaere hoki i tona 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 tautohia, 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 tona repara.

I pena ra te whakaaro a Eriha, engari na te tinihanga a Kihohai 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-