rawa he ritenga o tenei ; Heoi he maurunga
mai mau ki a te Karaiti ko o hara. Me
matua matau koe; he horoi te mea e riha
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 whakatakere o
te ngakau. E kawe noa koe i nga Aparu i
nga Parapara o au whakaaro ake ; otira ko
te mutunga ano mau "he huere he horoi i
Horano," a katahi ano koe ka matau, ara
ia katahi ka ma.

He mea tino whakaitiiti tenei. He mea
whakatakaŭiri ki te tangata e ki ana he pai
ano ona ake. Ko ratou katoa e ki ana he
mohio ake ratou i te Atua, me hoKo i te
ratou he, mieake a ko atu rauei ; tena ko
ratou e mohio ana e whaki ana i to ratou
he, heoi ma ratou he whakapono he whakaa-
okioki ki a Ihu, a ka tino ma ratou. Ko te
te Atua huarahi tenei mo te ora. Kua oti
ratou te mahi e Ihu. I mate Ia mo o ratou
hara e ai ta nga karaipiture, a kei runga Ia
inaianei 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 wha-
kawhiriŭaki ana ki te Karaiti ; i mate, a, i
ara ake ano, kua watea i o ratou kino, i te
ki whakamate hoki, pera tonu me te Karaiti.
He pono kororia, whakamawete, whakaara
hinengaro, whakana tenei ! Te tomo rawa
taku kaikorero ki roto ki te kaha o tenei !
Kia matau ia ki te puinga nui o

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

Ko tenei ta Naamana i hopu ai i mari iho i taua
oke nui. Ka matau ia, kia matua tana whakaaro ki
"Apanu oi Parapara," a, kia whakarite marie, i
runga i te whakaaro, "ita te Atua korero.
"Katahi ka whakatata 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
meatia e koe, na, tera noa ake i a Ia ka ki mai nei
ki a koe, Horoi, kia ma a!?" Na, haere ana ia ki
raro, a, e whitu ana rakuhanga ki Horano; pera
tonu ia me ta te tangata a te Atua i korero ai, a,
hoki mai ana ona kikokiko, ano he kikokiko no te
tamaiti iti ; na, kua ma!" He korero tika, marama
tenei, "one i nui te mea i korerotia e te poropiti ra ki
a koe, e kore ianei e meatia e koe?" E kore e
hapa ; otira ko te kupu nei "haere, horoi," katahi
ano te kupu whakaŭatau, whakanohenehe i a ia ;
kahore i muhu iho tetahi wahi ma te kikokiko e
mea ai.    "Tena he tangata kahore e mahi, a 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 con-
demnation as He is.   Glorious emanciat-
ing, 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 prin-
ciple Naaman had to submit.   He went
and washed in Jordan.   He obeyed the
word of the Lord.   And what was the re-
sult ?  "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 full and
eternal salvation of all those who simply
look to Christ.   Naaman might have plung-
ed himself, ten thousand times over, in the
waters of "Abana and Pharpar," and re-