

nui koe i a au, a ka haere mai koe ki a au tonu ai, kia murua e au to he; ma te tohe ranei ki au kia murua to he ka matau ai koe, kua murua e au to he? Ano ra ko ia. "Kahore?" "Me pewhea oti ka matau ai koe?" "Ma tino korero mai e koe ki a au." "Na, katahi ka tika. Tena me titiro taua ki ta te Atua kupu;" Katahi ta te Atua kai-mahi ka whakatuhera i tona puipera, ka korero i te 18 o nga wharangi o Iahia 1." Tena ra, tatou ka korororero, e ai ta Ihowa; ahakoa i rite o koutou hara ki te mea ngangana, ka pera ano me te hukarere te ma; ahakoa i whero me te mea whakawhero, ka rite ano ki te huruhuru hipi."

"E powhea ana ta te Atua kupu mo o hara?" "E mea ana ra ia, e pera ano me te hukarere te ma." Katahi ka tirihihia a Mahi 13, 38, korerotia atu ana ki taua whahine te kupu whakamiharo a te Atua i tuku mai ai: "Na, kia mahio koutou, e hoa ma, e ahu tuakana, na tenei tangata (ua Karaiti Ihui ripekatia nei i mua i naianei kei te ringa matau o te Atua te murunga hara e kauwhautia nei ki a koutou; a Mana nga tangata katoa, e whakapono ana, ka whakaitikaia ai i nga mea katoa."

"Kei konei ka mea atu te kai-ma-hia te Atua," "Na kua korero atu te Atua ki a koe e—he hia—hia Tona kia matau koe, i runga i te whakinga atu a Tona kupu, e—mehemea he tangata koe e whakapono ana ki te Ariki ki a Ihu Karaiti, kua oti te muru o hara. E hara taua murunga o o hara i te mea mo to tohe tonu ki te inoi atu, otira no te mea kua waha ketia ki runga ki Tona tinana ake ki runga ki te rakau o hara, e Tona Tamaiti aroha nuihau ia. (1 Pita 2.24) Metemea nei i whakapono te wahine kua nei, a kua hari ia."

E kai-korero, e powhea ana koe? Kei te rapu ano hoki ranei koe kia matau mehemea kua oti o hara te muru mo to tohe tonu ki te inoi, kua hapu ranei koe, he tika kua murua o hara no te mea kua pena te te Atua kupu? Kei tehea koe?

(KI NGÄ TAMARIKI).  
TE PUNA WAI INU



O Marihi he tamaiti i whakawhirinaki ki te taha o tetahi puna wai i mahia

plain spoken countrywoman as she was, grew quite lovely to look upon as she took her right place before God, even that of a great sinner. "And do you know that your sins are forgiven?" "Oh dear, no!" she said; "I could not say that; I hope they will be some day."

"And how are you to know when they are forgiven?" said the questioner. "By keeping on asking," was the response. "What! How can 'keeping on asking' be an answer? Now suppose you had greatly offended me, and you came to me and asked me to forgive you, would your persistent asking let you know that I had forgiven you?" "Oh, no!" she said. "What would then?" "Your telling me so." "Exactly. Now let us look at God's word;" and opening his Bible, the servant read the 18th verse of Isa. i.: "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

"What does God say about your sins?" "He says they shall be as white as snow." And then turning to Acts xiii. 38, there was read in the ears of that dear old woman this wondrous message of God: "Be it known unto you therefore, men and brethren, that through *this man*" (Christ Jesus, once crucified, but now exalted to God's right hand) "is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things."

"Now," said the servant, "God has told you that He wants you to know, on the only unchanging authority that there is in this changing scene—the authority of His word—that if you are a believer on the Lord Jesus Christ your sins are forgiven, and that not because of your 'keeping on asking,' but because His own beloved Son has borne them 'in His own body on the tree'" (1 Peter ii. 24.) The old woman apparently believed and rejoiced.

Reader, how it with you? Are you seeking to know that your sins are forgiven because you keep on asking, or because God says it? Which? E.C. L.