

te rēinga kia kawē atu koe ki a Ia."

"Na, ehara i te mea kua tohuhungia e Ia i Tona aroha atu ki a koe? Ae i te huarahi miharo rawa atu hoki. Otira, kia maharahara koe ki tenei, ehara i te mea i roto i a koe te tohu o Tona aroha atu ki a koe, kau, *kei waho ke* i a koe; koia nei te tohu, i honuai e Ia i Tona Tama mo, i mua atu i te kotahi mano e waru rau tau. Na, ka kite koe nei, kahore nei te Atua i whanga noa mo tetahi mea pai ki roto i a koe katahi ka whaki mai e Ia i Tona aroha ki a koe no te mea kua tika nei koe. Kahore reapa. ka whenei Tana whakakitea mai, "I a tatou hoki e hara ana, ka mate a te Karaiti mo tatou."—Roma 5-8. Ka mate Ia mo i te wā kahore nei he mea pai ki roto i a koe, kahore he mea arohahina kei a koe, na te mohiotanga o Tana aroha nui whakaharahara ki a koe ka pehia to ngakau kino ka whakapupu ake hoki te aroha i a koe. 'E aroha ana tatou ki a Ia, *no te mea ko ia kua aroha ki a tatou i te tuatahi.*'—1 Hoani 4-19.

"Kotahi ahau ka ka kite i toku he—he katoa. I titiro ahau i roto mo te aroha atu ki te Atua i te titiro i waho ki te aroha mai o te Atua ki ahau."

"Ae ra. Ko te hingatanga tena o te tokomaha e awangawanga ana: engari me rapu atu. Ka kite koe inaianei ko te tohu o Tona aroha mai ki a koe koia nei te homaitanga o Tana Tama; kei waho ke hoki tēna i a koe. Tena, me pewhea o hara."

"Koia, koia, ko te mea tino raru tera ki ahau inaianei. E tino hiahia ana ahau inaianei kia mohio rawa ahau kua mūrua oku hara kua ora hoki toku wairua."

"Tena, ka titiro hoki taua ki tena. E ki ana nei koe e whakapono ana koe ki a Ihu?"

"He tika tonu, e whakapono ana ahau."

"Na, ka korero ahau ki a I Pita 11-24 'Nama ake i waho o tatou hara, na tona tinana ake, i runga i te rakau.' Na ka taea ranei koe ki te whakauru ki roto. I waha ranei Ia o hara?"

"Ae, e whakuse ana ahau ki tena."

"Tena, korero mai ki ahau: i whea o hara i taua wā tonu i a Ihu ki runga i te repeka, i whakatakotoria o haru e te Atua i whea?"

"Kei runga i a Ihu."

"Naua ranei i whakatakotoria o hara

Did He bear yours?"

"Yes, I believe He did."

"Now tell me this: when Jesus was on the cross, where were your sins? Where did God put them?"

"On Jesus."

"Did He put them all on Jesus?"

"Certainly."

"Then Jesus had them on the cross; but is He there now?"

"No."

"No, He is in heaven on the Father's throne, and we know there are no sins on Him there. But mark, He had your sins on the cross, and He has not on the throne. Now where are they?"

"Oh, I never saw it that way before. I see they are all gone. He bore them. He suffered for them. He has put them all away, and is now in heaven without them. Thank the Lord, I see it. How simple it is, and how blind I have been, looking for proofs *within* me, while the proof was, Jesus risen on the throne."

"Then can you now say your sins are forgiven?"

"Certainly I can."

"But how do you know?"

"Because God says, 'Jesus bore them on the tree, and now He is in Heaven without the sins which He had on the cross, and God will not, yea, cannot, judge me for those sins, for He has judged Jesus for them instead of me, and has proved He is satisfied by raising Him from the dead.'"

"That is right my friend. Hold fast by God's precious Word, which abideth for ever. When *feelings, frames*, and all such human experiences fail, God's precious Word stands the same, immovable, imperishable, and eternal. 'All that BELIEVE ARE justified from ALL things.—Acts xiii. 29. God says it, and that is enough for me.' Is it enough for you, dear reader?"

(TO THE CHILDREN).

GOD IS LOVE.



Y dear young friend, would you not wish to go to heaven?"

"Yes."