

ano, ki nga kupu a te Ariki a Ihu: "Kia tango noa ano te tangata e hiahia ana." (Whakakitenga. 22-17. Hoani, 6-37.)—no kona o koro, e tika te whakaaaro nei-e-koratoa ano ra i noho nei ki enei whare nga mea whai take ki nga nohoanga i te rangi mo te ratou noho ki aia. Kua hana te tangata. "Kahore he tangaia tika, kahore kia kotahi. Roma 3-10, heoi he kotahi te ahua o te katoa ki ta te Atua titiro iho, me penei he whakinga atu ma tutoa katoa. he tangata hana ahau, a ma konei ka rite ai te tangata rawa koro e noho ana i konei i tana whare iti, rawa tahi ko te tangata e noho ana i tana whare whakapaipai ka whai take ngatahi ai ki te ngakau aroha o te Ariki o Ihu, i haeremai hoki ia ki te whakaaaro i te huaa hana—1 Timoti 1-15.—Kona kupu o te Ariki o Ihu kua tuhia ki nga karipiture koia nei; "He maha nga nohoanga i roto i te whare a Toku Matua; mo he kahore, kua kororotia e ahau ki a koutou. Ka haere ahau ki te mea i tetahi wahi hei tukunga ake mo koutou. A ki te haere ahau, ki te mea wahi hei tukunga ake mo koutou, ka haere mai ano ahau, ki te tango i a koutou ki a au; kia noho ni hoki koutou ki te wahi e noho ai ahau. Na, e matau ana koutou ki te wahi e haere atu nei ahau, e matau ana ano hoki ki te huarahi. Ka mea a Tamati ki a ia, E te Ariki, e kore matou e matau ki te wahi e haere nei koe: me pehea ka matau ai matou ki te huarahi. Ka mea atu a Ihu ki a ia, ko ahau te huarahi, te pono, me te ora: "E KORE RAWA TETAHU TANGATA E HAIRE AKE KI TE MATUA, KI TE KAHORE AHAU."

Hoani 14-2-6.

Ko te whakapapakanga mai tenei o tetahi mea pono, a, koia nei: He nohoanga ano kei roto i te whare o te Matua i runga, a tenei te takaa mai nei i reira he wahi mo ratou katoa o hiahia ana ki te tomo atu i ma te huarahi tika. E penei ano pea me to te tini he patai mau; kowai ra te matau ana ki te huarahi tika? I roto i nga ahuatanga maha o te ako whakapono, o maia ano ranei etahi tangata ki te mea ake, ai kua matau ratou ki te huarahi tika? Otia o kaikovero, ae, kua whakamatatia tatou ko te Atua to putake o te Paipera te kupu ano o te Atua,

"Are those who have been the inhabitants of the earthly mansions now become the inhabitants of the Heavenly Mansions?" And here we would remind each other of the words of the Lord Jesus: "Whosoever will, let him come." (Rev. xxii. 17, John vi. 37); so that we may not have the thought that living in an earthly mansion will give a title to dwell in a heavenly one. Man has sinned. "There is none righteous, no not one" (Romans iii. 10); so that we must all stand on the same platform or level before God, and own ourselves sinners, and then the poor inhabitants of the cottage, and the rich inhabitant of the mansion will have exactly the same claim upon the loving heart of the Lord Jesus, for he came to save sinners.—1 Timothy I. 15. The words of the Lord Jesus recorded in the Scriptures are: "In my Father's house are many Mansions, if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am there ye may be also. And whither I go ye know, and the way ye know." Thomas said unto Him, Lord, we know not whither Thou goest, and how can we know the way? Jesus said unto him, I am the way, and the truth, and the life.

"NO MAN COMETH UNTO THE FATHER BUT BY ME."

—John xiv. 2-6. Here we get the statement of a fact, and that is: There are Mansions in the Father's House above, and places are being prepared in them for all who are willing to enter by the right way. You may ask, as many a one has asked before, who knows the right way? In the midst of so many creeds and religions, can any presume to say they know the right way? Yes, reader, we are assured of the divine inspiration of the Bible, the Word of God, and we therefore unhesitatingly say we not only know the right way, but we also affirm that there is only one way, and that way is "Christ." His own words are: "I am the way."

Dear fellow sinner, would you enter those Mansions in the Father's house? Then you