

accustomed to take his stand, and to proclaim the words of life, in their native language, to all who would gather to hear. The poor foot-sore devotee had not been here long before the missionary came to his usual labour. He cried aloud, "The blood of Jesus Christ, the Son of God, cleanseth from all sin." (1 John, i. 7.) He began to describe what sin was in the sight of God. He appealed to the consciences of his hearers, and pressed guilt home upon them. He showed the utter hopelessness of man saving himself by any self-imposed doings or sufferings; and he proceeded to show the sufficiency of God's way of salvation, through the blood-shedding of His own well-beloved Son.

These glad sounds fell upon the ears of the attentive Malabar man, like rain on the thirsty soil. He drank in every word; and, at length, plucking off his torturing sandals, he sprang up, and cried out in exultation—"This is what I want! This is the thing for me!" He followed the missionary home; gladly received the word, and believed it; and became a living witness that the blood of Jesus Christ does indeed cleanse from sin. It had cleansed him. Reader, it will cleanse you, too, if you simply believe in Jesus. Oh, then, do believe in him now as your sin-bearer, and be cleansed from all sin.

### Jesus is Precious.

It is told of a wounded veteran soldier of the first French Empire, that when the surgeons were probing his body not far from the region of the heart, in order to extract a bullet, he exclaimed, "A little deeper and you will find the Emperor." This language expressed his love, esteem, and devotion to his master, and is an illustration of the feelings of lively and intelligent believers in Jesus, who occupies the chief seat in their affections, communing with, guiding and controlling them.

### The Inward Life.

The Kingdom of God is within you. Learn to despise outward things, and to give thyself to things inward, and thou shalt perceive the Kingdom of God to come in thee.

For the Kingdom of God is peace and

joy in the Holy Ghost which is not given to the unholy.

God will come unto thee and show thee His consolations, if thou prepare for him a worthy mansion within thee, all His glory and beauty is from within, and there He delighted in Himself.

The inward man He often visiteth; hath with him sweet discourses, pleasant solace, much peace, familiarity exceedingly wonderful.

Put all thy trust in God, let Him be thy fear and thy love, He shall answer for thee and will do in all things what is best for thee.

Thou hast not here an abiding city, and wheresoever thou be, thou art a stranger and pilgrim; neither shalt thou ever have rest, unless thou be most inwardly united unto God.

### Paul's Idea of Schism.

It is worthy of note, that Paul always charged "schism" upon those who made parties in the Church by taking an exclusive, non-communication ground, which shut out from fellowship true saints, for some refusal to submit to a ceremonial test; such as circumcision, observance of the Jewish fasts and feasts, or the Mosaic distinction of clean and unclean food. The schismatics, in his opinion, were those who insisted on such tests, and not those who refused to be bound by them. We therefore reason, by fair analogy, that were he to return to earth in these days, he would accuse of the sin of schism those who unchurch others because of a difficulty in ecclesiastical polity, or who refuse communion to fellow-Christians, because of a different mode of administering an ordinance. Where would Paul's view leave High Churchmen, Plymouth Brethren, Close Communion Baptists, &c.? Very low down in the Christian scale, we must think.

### God's Love.

God loves—God is love. Take it home—Say to yourself then, if this be true. Strange as it may seem, God loves me—Loves me as I am—Loves me a sinner—Loves before I love—Loves afterwards—When I love not, He loves. He bids me believe in His love—and if I believe, I live—He bids me reflect His