

“Helps us to cleanse ourselves, perhaps?”
 No, cleanseth us. ‘Furnishes the *motive*
 and the *obligation* for us to cleanse our-
 selves?’ No, it *cleanseth* us. ‘Cleanseth
 us from the *desire* to sin?’ ‘No, cleanseth
 us from *sin* i self.’ ‘Cleanseth us from the
 sin of *inactivity* in the work of personal
 improvement?’ No, from *all* sin. ‘But
 did you say the *blood* does this?’ Yes, the
 blood. ‘The *doctrine* of Christ you must
 mean?’ No, His *blood*. ‘His *example*, it
 is?’ No, His *blood*. His *blood*. O, what
 hostility the world still betrays toward this
 essential element of Christianity! Can
 anything be stated more plainly in lan-
 guage than the entire Word of God declares
 that our redemption from sin is by the
 blood of Christ? And yet what strenuous
 efforts are constantly made to set aside this
 plain, essential, wonderful, and most glori-
 ous truth, that ‘the blood of our Lord Jesus
 Christ cleanseth us from all sin?’”

THE BEST THEME.

Rev. C. H. Spurgeon prefaced, not long
 since, a sermon on the Atonement, by the
 following remarks. The American “Doctor
 of Divinity” alluded to, is, no doubt, says
 the *N. Y. Chronicle*, our friend, Rev. Dr.
 Arritage, of this city:—

There is a Doctor of Divinity here to-
 night who listened to me some years ago.
 He has been back to his own dwelling-
 place in America, and he has come here
 again. I could not help fancying, as I saw
 his face just now, that he would think I
 was doting on the old subject, and harping
 on the old strain; that I had not advanced
 a single inch upon any new domain of
 thought, but was preaching the same old
 Gospel in the same old terms as ever. If
 he should think so, he will be quite right.

I suppose I am something like Mr. Cecil
 when he was a boy. His father once told
 him to wait in a gateway till he came back,
 and the father, being very busy, went about
 the city; and amidst his numerous cares
 and engagements, he forgot the boy. Night
 came on, and at last when the father reached
 home, there was a great inquiry as to where
 Richard was. The father said, “Dear me,
 I left him in the morning standing under
 such-and-such a gateway, and I told him
 to stay there until I came for him; I should

not wonder but what he is there now.” So
 they went, and there they found him.

Such an example of childish, simple
 faithfulness, it is no disgrace to emulate. I
 received, some years ago, orders from my
 Master to stand at the foot of the Cross
 until He came. He has not come yet, but
 I mean to stand there till He does. If I
 should disobey His orders and leave those
 simple truths which have been the means
 of the conversion of souls, I know not how
 I could expect His blessing. Here, then, I
 stand at the foot of the cross and tell out
 the old, old story, stale though it sound to
 itching ears, and worn threadbare as critics
 may deem it. It is of Christ I love to
 speak—of Christ who loved, and lived, and
 died, the substitute for sinners, the just for
 the unjust, that he might bring us to God.

A SINGULAR TRACT.

The following is the text of one of the series
 of “penny letter tracts” in England. It is en-
 titled “What I Was, and What I Am.”

“Dear reader, I once resided with 2 Tim. iii.
 4, and walked in Eph. ii. 2, and my continual
 conversation at that time is still recorded in
 Eph. ii. 3.

“I heard one day that an inheritance had
 been purchased for me, and a description of
 it reached me; you will find it at 1 Peter i. 4.

“One who resides in Heb. iv. 14, had pur-
 chased it, and paid an extraordinary price for
 it; but, to say the truth, I did not believe this
 report, as I was entirely unacquainted with
 the MAN, and long experience had convinced
 me that strangers NEVER gave favors through
 love alone, and friends seldom gave any favors
 that cost much.

“However I called at 2 Tim. iii. 16, as my
 own prospects at Eph. ii. 12 were as bad as
 they could be.

“I found the house I sought for at 2 Cor. v.
 1, and the invitations to it which you will see
 put up at Isa. iv. 1, 2, and by John at vii. 37,
 are wonderfully inviting to the poor and
 needy.

“The house has only one door, and it was
 some time before I saw the door at John x. 9.
 “My permanent address will now be 2
 Cor. v. 1, but if you call any day at Heb. vi.
 16, you will meet me and many others; we
 are daily in the habit of meeting there.

“If you call, attend to what the servant
 says at Luke xiv. 22, and you may DEPEND
 upon what that servant says.”