

by the obedience unto death of Jesus Christ. O sinner, consider all the aggravations of thy sins and thou wilt see worth and merit in the death of Christ to answer for them all. Christ most willingly gave himself to die for thee. Whatever of evil or demerit there is in thy sins, there is some corresponding merit or excellence in the work of Christ. I would not for the world be the means of lessening thy estimate of the evil,—the exceeding sinfulness and ill-desert, of thy sins. I would rather be the means of leading thee to see more evil and turpitude in them. But however much evil there is in thy sins, there is more worth and excellence in the atonement of Jesus Christ. God has accepted that atonement. It is the ground on which it pleases him to pardon. He knew the evil of sin, and therefore there must be merit and worth in the atonement far greater than there is turpitude in sin: else he has failed in his plan of mercy. But this cannot be: "Where sin abounded, grace did much more abound." Therefore, sinner, however great and numerous and aggravated thy sins are, there is everything in the work of Christ to induce and encourage thee to believe in him and to rest thy guilty soul on him. To despair of mercy, is evidence that thou art not believing in the fulness of the provision that has been made for thee in the great atonement.—Believer, ever look to Jesus; ever view his atonement for sin; see it accepted by God for you, and extract by faith, your peace, your joy, your hope, from that all-perfect redeeming work. A.

NAAMAN THE SYRIAN.

We have in a previous number made a few remarks on the disease of Naaman,—his anxiety to be cured,—the long journey which he took for the purpose,—and the means which the man of God prescribed when he came and stood at the door of his dwelling.

We saw that when Elisha told the leper to "go and wash in Jordan seven times," he looked upon the prescription as an insult; he was wroth, and, with an air of indignation, and self-important pride, ill becoming a poor helpless man covered all over with leprosy, said: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? So he turned and went away in a rage." His anger was very ill-timed, unbecoming, uncalled for, and unreasonable; it was wicked.