

practice than yourself. There you will find that adept in every kind of wickedness, the idolatrous and bloody Manasseh. There you may see the perfidious Peter—the man who, contrary to the dictates of his conscience, to the warnings of his Master, and to his own most solemn protestations, denied, with oaths and curses, his Lord and Saviour. There you may behold many of the profligate Corinthians—persons that were once a reproach to their country, and a scandal to human nature. While near to the Son of God, and seated on thrones of bliss, you cannot but behold many of those Jerusalem sinners who imbued their hands in the blood of our Divine Lord. The very thought of these must revive the heart of every drooping sinner. In a word, there you will see sinners of every sort and of every size. So that, be your sins like a debt of millions of talents; be they more in number than the stars of the firmament, and heavier than the sand of the sea; yet this full forgiveness superabounds. Let this be your rest, and this your joy: that *Grace reigns in the pardon of sin.*

The next requisite in a complete pardon, is, that it be *free*; or, in other words, not vouchsafed on any conditions to be performed by the sinner. In regard to Christ our surety, the pardon of any, even the least offence, was suspended on the performance of the most dreadful conditions and the hardest terms. The terms—the conditions, were, His incarnation, His most perfect obedience to the divine law, and subjection to the most infamous death of the Cross. As to Christ our substitute, blood was the rigorous condition; blood was the dreadful demand; even the pouring out of His own blood, was the righteous requisition of divine justice. For, without shedding of blood, even the blood of the Prince of Life and Lord of Glory, there is no remission of any offences. The atonement of our glorious High Priest is that which satisfies the claims of justice, which procures the pardon of sin, and pacifies the consciences of men when pained with a sense of guilt.

This forgiveness, notwithstanding, absolutely free to the sinner. It is dispensed according to the riches of divine mercy, and is received in a way of grace. As it is written, "We have redemption through His blood, even the forgiveness of sins, according to the riches of His grace." The death of Christ is the meritorious cause, and the glory of God is the ultimate end, that Jehovah has in view when He bestows the blessing. "God, for Christ's sake, hath forgiven you." "I, even I, am he that blotteth out thy transgressions for my own sake." The last passage is so remarkably apposite, that I cannot forbear transcribing it more at large. "But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings, neither hast thou honored me with thy sacrifices. I have not caused

thee to serve with an offering, nor wearied thee with incense. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of sacrifices: but thou hast made me to serve with thy sins; thou hast wearied me with thine iniquities." After such a heavy charge—rather, after such a complication of charges, exhibited against them, who could expect but the next words would flash vengeance, and denounce utter destruction? But, lo! rejoice, O ye heavens! and shout for joy, O ye children of men! every syllable is balm, every word teems with consolation. Jehovah speaks; let the worst of sinners attend and hear! I, whom thou hast so notoriously offended, even I am He that blotteth out thy transgressions; not because thou art humble or any way qualified for mercy, but for mine own sake—to demonstrate the riches of my grace, and to display the glory of all my perfections. And so fully and effectually shall this be done, that I will not remember thy sins any more. Here we have the Apostle's declaration finely exemplified: "Where sin abounded, grace did much more abound." In the instance before us, we behold a people highly favored of the Lord, neglecting His positive appointments, though easy to be performed: we behold them restraining prayer before God, and quite weary of His worship. Yea, we hear their Sovereign complain that they have caused Him to serve with their sins, and wearied Him with their multiplied crimes; and yet these impious wretches are pardoned. Amazing mercy! Sin abounds like a flood, but grace abounds like an ocean.

ABRAHAM BOOTHE.

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Too Active to Freeze.

I looked to *nature*. It was a clear, cold, winter's day. The crisp, untrodden snow which covered the landscape, sparkled in the sunlight, as if with millions of gems. The little stream that in summer was always dancing and singing by the wayside, was now completely frozen over, silent and still under its icy covering; but as we approached the mill, where a little fall was visible in its channel, there it was leaping and sparkling as merrily as in the midst of a summer's day. Cold as it was on every side, and frost-bound as the stream was above and below, here it was *too active and busy to freeze!*

From nature, I turn to *history*. It is sunset on the Alps. A traveller is descending from the summit, when a storm arises, and the winds blow; and the snow filling the air, rapidly buries all traces of his path. He struggles on till his way is lost, and night sets in in its horrors, when, bewildered, discouraged, exhausted, he sinks down to die. The last thought has been given to home and kindred and friends, and his soul commended