

THE LEPER.

“The leper in whom the plague is shall put a covering upon his upper lip, and shall cry, unclean, unclean. He shall dwell alone: without the camp shall his habitation be.”—LEV. xiii. 45, 46.

THERE is something peculiarly sorrowful, in this Scripture, to a mind instructed of God, to know and discern the sad consequences of the summing up of all sorrows, “by one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”—Rom. v. 12. It is one thing, dear Reader, to speak of the results of man’s fall; but another, to taste bitterly of sin—the conscience deeply pressed down—the bitterness of its sting—the fearfulness of nothing else for men’s portion by nature *than hell*—association with *death*, Psalm xlix. 14—dissociation from God, who is light, Gen. iv. 14—all, all before the path speaks but of the one common ruin, “broad is the way which leadeth to destruction.” Such, in type, (in the history of the leper,) is the character of *sin*—its immediate misery, and consequences of that defilement, to separate from God and His people—“He is a leprous man, he is unclean.”—See Rev. xxi. 27. Is not this thought misery—to pass an eternity in corruption and death—its horrors—how fearful “the worm that dieth not.” Oh, poor sinner, “why will you die?”—why will you love your captive chains?—why will you abide in the prison-house of death?—when there is *One* who placed Himself in our stead—the spotless Lamb of God—the One who died “the just for the unjust,” 1 Peter iii. 18—the One who came from heaven to earth, Phil. ii. 6—8; and, in the

full sympathy of a heart of love, sealed that love by His death on the cross.—Isaiah liii. ; John xix. 30. Jesus thus in His every step (for it was all grace) could only say—“Come unto me, all ye that labour and are heavy laden, and I will give you rest.”—Matt. xi. 28. And when Jesus said so, it was to bind up the broken-hearted—to proclaim liberty to the captives, and the opening of the prison to them that are bound.—Isaiah lxi. 2. ; Luke viii. 35. Look unto Him and be saved.—John i. 29. ; iii. 14—16. All was done for the poor leper—see Lev. xiv. 4—7: the sprinkled blood pronounced him clean—the cleansing blood of Jesus is that which puts away sin.—1 John i. 7 ; Heb. ix. 26. Death and Resurrection, dear Reader, is the Gospel ; read 1 Cor. xv. 1—4 ; Acts xiii. 32—38 ; and upon this testimony of the Son of God, God plants an immovable foundation for eternity.—Heb. i. 3. Blessed be God, the resurrection of Jesus is an assurance that death has been overcome, Rev. v. 9, and an earnest of the day when the sons of God will be manifested, Rom. viii. 18, 19, and every thing which now bears the impress of death shall be swallowed up in life.—1 Cor. xv. 57. Dear Reader, are you washed from your sins in the blood of the Saviour ? This is your title for the glory.—Rom. v. 2 ; Rev. i. 5, 6.

Remember, “there is balm in Gilead.”—Jer. viii. 22.

“Oh yes, there is balm in the blood of the Lamb ;
 There is love in Emmanuel’s breast :
 There is fragrance for me in Jesu’s sweet name,
 E’en while in the wilderness yet I remain,
 And beyond is the heavenly rest.”