

We see then that the Passover consisted of two parts, (1st) the sacrifice of the lamb chosen, whose blood was sprinkled on the houses of the Israelites, and (2nd) the feast of its flesh, with unleavened bread, of which all were to eat.

The Passover was a commemorative ordinance. It was designed to keep in remembrance the deliverance of Israel, and the overthrow of the Egyptians. And we know it was observed yearly, being one of the yearly national feasts.

But while the observance of the Passover was intended to commemorate the past, it was also intended to point Israel forward to the time when He whom the paschal lamb typified, even Jesus the Lamb of God, would be offered in sacrifice for the sins of men. Yes, it was intended to show forth the greater and better deliverance that was to be accomplished by the greater and better sacrifice. The purpose of God, which lay enclosed as an embryo in the paschal institution, was fully developed only when it could be said, "that Christ our Passover is sacrificed for us."

LESSONS.

(1) The Passover was wholly of Divine appointment. The Israelites neither thought of it nor asked for it. Salvation is wholly of the Lord.

(2) Israel of old was saved by blood. It was the blood of the slain lamb on their houses, and nothing but that secured their safety. God said, when I see the blood I will pass over. So we are saved by blood, the blood of Christ sprinkled on our hearts and consciences.

(3) The Israelites believed God and obeyed Him, and so were saved. They sprinkled the blood on their houses. So we must believe and obey—believe in the Lord Jesus Christ and obey His will.

(4) The Lord's Supper now takes the place of the Passover. It is the *New Testament* Passover, and as all Israel observed the Old Testament Passover, so all the Israel of God should now observe the New Testament Passover.

(5) God's way of salvation is simple and plain, and there is no other way. Acts iv. 12.

FOURTH SABBATH.

SUBJECT.—The Exodus—*Exod.* xiii. 17-22.

God prepared the people for their journey, and compelled the King of Egypt to let them go. God himself was their Leader. Human wisdom would take them up the direct road from Egypt to Canaan, a journey that might have been performed in forty days. This route lay near the sea, and

it has been traversed by large caravans in all ages.

If this road had been selected the Israelites would have at once come into contact with the fierce and warlike Philistines, whose land lay south of Canaan. They would "see war," for which they were not yet prepared. They were a "mixed multitude," a vast congregation of men, women and children; and they stood in need of the long discipline of the desert. We are told elsewhere that Canaan was not yet fully ripe for the judgment which was to come upon its tribes. Thus God still leads His people by a way they know not of.

V. 18.—The Red Sea is in the Hebrew called the Weedy Sea. It is called *Red*, because of the appearance of the water which is remarkably red in some parts, owing to extremely minute and numerous shells. "This sea, at its northern extremity, separates into two smaller inlets, the eastern called anciently the Elanitic Gulf, now the Gulf of Akaba; the Heroöpolite Gulf, now the Gulf of Suez." This Gulf of Suez extended in olden times much farther north than now. It is by Suez that passengers to India now travel by rail across the Isthmus. It was towards Suez that the Israelites marched. *Harnessed*,—fitted for a long journey.

V. 19.—Compare Gen. i. 25; also Joshua xxiv. 32. We learn from Acts vii. 16, that the remains of the other Patriarchs were borne to the land of Canaan. Each tribe would have peculiar care for their own "father."

V. 20.—Etham, now Adjirud, 12 miles northwest from Suez.

V. 21.—Pillar of Cloud and Pillar of Fire,—Shekinah, the visible tokens of the Divine Presence. See Psalm lxxviii. 14; Nehemiah ix. 12; 1 Cor. x. 1. See in Exodus xiv. 19, the Pillar spoken of as the "angel of God." See also Exodus xxiii. 20-23; Psalm xcix. 6, 7; and Isaiah lxiii. 8, 9.

1. God guides His children in the way that is best for them, though it should not be the way they would choose.

2. In the dark night of affliction he will enlighten with his presence, and in the burning heat of temptation he will be our shelter.

OLD CATHOLIC PROGRESS.—A German correspondent writes:—Six students are now attending the lectures at the Faculty of Catholic Theology at Bonn, which is now a faculty of Old Catholic theology, as all the professors have joined the Old Catholic movement.