

Churches in taking the opportunity of calling attention to the manner in which such a Day of precious memorial should be observed. Along with that there is always the necessity of watchfulness that the day shall be preserved against the encroachments of worldliness, as manifested either in pleasure or business, which would break it down. Without a doubt, as Canadians, we owe a great debt of gratitude to the Lord's Day Alliance for the preservation of the Day among us. This debt might be paid in part by a cordial recognition of this work upon the part of the clergymen and laymen of our Church and by such financial support as the congregations can afford. The maintenance of an organization which carries so great a weight of responsibility and stands so well for the defence of the rights and liberties conferred by the Sabbath ordained for worship and rest is most worthy. Possibly no subject of greater importance could occupy the attention of the Church on the Sunday following Easter than the matter of the Preservation and Observance of the Lord's Day.

### Receiving Sinners

In the course of a striking article in one of the leading English religious papers the following words occur:—

The Gospels have never been as much studied as they are at the present moment, and probably there has never been a time when essential elements in them were so likely to be overlooked. Hardly a week passes without a book on the eschatology of Jesus, and it is ten to one that the book is written by a person to whom eschatology is a word without vital meaning, and who never contemplates an eternal future as a thing in which he can be interested one way or another. Not a day passes in which some ardent reformer does not appeal in a loud voice to Jesus and His teaching on the Kingdom of God, and claim for his enthusiasm or his fad the name which is above every name. There is a risk of an impression being created that the Gospels deal only with what is fantastic or contentious, and that, whatever else they promise, they do not promise rest for the soul. Yet the one truth enshrined in the very heart of them is that Jesus received sinners, and to be sure of it is more to sinful men than anything that criticism can teach or zeal in social service inspire.

Nothing could be more timely or truer than these remarks about the way in which the Gospels are being studied to-day, and yet that at the same time the essential message of the Gospel is so frequently overlooked. It is marvellous that thoughtful and even earnest people can so miss the fundamental issue. Whatever sidelights may be possible in our study of the Gospels, we must never overlook "the one truth enshrined in the very heart of them." If only preachers will keep to these they will soon find that their life work is, indeed, "more to sinful men than anything that criticism can teach or zeal in social service inspire."

## REDEMPTION

Why are the Easter Day Lessons chosen from Exodus, and why does the Easter Anthem emphasize "Christ our Passover"? There is a profound significance in these selections, for they remind us of St. Paul's words about things written aforetime for our learning. The Old Testament speaks of Christ, and Israel's history in Egypt symbolizes the great redemption wrought by Christ on

Good Friday and Easter Day. As our great Festival returns let us remind ourselves once again of its meaning, and then realizing in personal experience its blessedness let us rejoice in its perennial power.

A person had for some years been deeply anxious about her soul. She longed to know for certain that she had redemption through the blood of Christ, even the forgiveness of her sins. She felt that if she died without redemption she was lost forever. She went from place to place to hear the preaching of the Word. Her anxiety became very great; yet nothing that she heard gave her peace. She was constantly thinking that she had something to do before she could have redemption. She tried to lay hold of the promises; but they gave her no relief. She tried to serve God and keep His Commandments; she found she failed at every step. She tried forms and ceremonies; but all in vain. She then thought she must have stronger faith, and tried to understand, more clearly, the value of the blood of Jesus Christ; and still all was darkness. God would not even have her faith as the price of her redemption. Her heart sank in despair; she could do no more. It was when she was in that state of self-despair she heard those words, "When I see the blood, I will pass over you." The Holy Ghost spoke in her soul in that moment, and said to her, "It was God Who spake these words." In a moment she felt the vast difference between herself seeing the blood of Jesus and God seeing it. She thought, Yes, God sees such value in the blood of Christ, that He will pass over me; and the destroyer shall not touch me. From that moment, she believed what God hath said about the blood of Jesus Christ. From that moment she had peace. Now she knows, with certainty, that she has redemption through the blood of Christ, even the forgiveness of her sins.

To realize the force of the wonderful words, "When I see the blood," let us remind ourselves of the condition of this people, Israel, as described in the previous chapters. They were slaves under Pharaoh, in bitter bondage. "They sighed by reason of the bondage, and they cried, and their cry came up unto God" (Exod. ii. 23). God heard and pitied them. He said, "for I know their sorrows." Such, also, is the plain fact to-day; a man has sold himself, a bond-slave, to Satan. A cry of misery ascends from this world of sin. The slavery of sin is bitter, even if there were no hereafter; even now sin has brought bitterness and anguish. But God is love! He heard their sighs, He knew their sorrows, and He came to save. The people heard that God had looked upon their affliction, and they desired to go forth and worship Him. Just like the person above, they anxiously desired to go forth and serve God; but, as it was with her, this only made their burdens the heavier. Their affliction and sorrow were very great. How often is this the case, when the soul is awakened, to thirst after God. Then Satan brings all his force to crush the sin-burdened soul. The next thing is that we find the promises of God entirely fail to give the least comfort. "They hearkened not for anguish of spirit and for cruel bondage." Then in the following chapters we see, by the conduct of Pharaoh, how reluctant Satan is to give up his victims. How like to modern experiences all this is! The more we have desired to serve God, the heavier has been our burden. We have tried to get comfort from the promises; but all in vain. Still anguish of spirit; still the burden of sin; still uncertain as to our interest in Christ. But now let us look at this redemption chapter. It may be the beginning of months to us. Observe that the lamb was slain, and the blood was sprinkled on the doorposts, and every soul, young or old, that took refuge in the blood-sprinkled house, had an in-

terest in that blood. God said, "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you." He did not say, When I see how good ye are; or, When I see that you deserve My favour; or, When you have repented enough or believed enough. No; the blood is first and uppermost in God's thoughts. It was His token of love to them, just as and where they were. He did not even say, When ye see the blood; but "When I see the blood." Nor did any person within that blood-sprinkled house need to ask, How may I know that I have an interest in the blood? It was most certain he had, on the authority of the word of God. And every soul that simply trusted in what God said about that blood was saved that night.

Now, we all know that redemption from Egypt was a type of redemption through "the precious blood of Christ, as of a lamb without blemish and without spot." And, in the very same way, is not the blood of Christ God's token of love to lost, burdened sinners? Jesus did not die that God might love us; but because He loved us. "In this was manifested the love of God toward us." "God did so love the world, that He gave His only begotten Son." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John iv. 9, 10). It is not what we see, but what God sees, in the blood of Christ. He knows all our sins; and yet He sees the blood of Christ. He sees that the sufferings and atoning death of His beloved Son justify Him in passing over all our sins, however deep their crimson dye. He says so plainly; and is righteous in justifying freely every sinner who believes in Him through the redemption that is in Christ Jesus. Do we say, How are we to know that we have an interest in that atoning blood? Why, every Israelite who believed God had an interest in the sprinkled blood. And if we search the New Testament through we shall find that every sinner who trusted God about that precious blood shed on the cross knew, with the utmost certainty, that he had redemption through the blood of Christ. We have not merely to trust in a promise. Redemption is no longer a promise, but an accomplished fact, a finished work. If we were dying with thirst, and a person promised to bring us water, we might trust his promise, but when he has brought the water to us, we have not then to trust in his promise, but to drink the water. God has fulfilled His promise. He has sent His Son. The blood has flowed through His pierced wounds. It is all finished. Peace through that blood is come. It is for us to open our hearts to receive that peace on the testimony of God Who raised up Jesus from the dead. How strange that men should forget this, and go back to the promises, as though God had still to do something to save sinners. It is done. The blood has been freely shed. Christ has been raised. God sees that blood. He has raised Christ. If we have been brought to take our last refuge in that blood and can say that the blood of Christ is our only trust, then it is most certain that we have an everlasting interest in that atoning blood. We have redemption through that blood, according to the infinite value that God sees in the death of Jesus Christ. Let us, then, arise, and get away from Egypt. With girded loins and staff in hand, as the redeemed of the Lord, away from Satan's bonds and Satan's world. We are no longer our own, but bought with a price—and such a price. Christ died, the just for the unjust, to bring us to God—and to such a God. And so, as the Easter Anthem says, "Christ, our Passover, was sacrificed for us; therefore, let us keep continual festival." Our lives are to be one continual feast of joy and praise because of the reality and efficacy of Christ's redeeming grace.