

of the tribes, the elect of heaven, as having crossed in safety that avenging sea which rolled its dark waves above Pharaoh and his host—of all their long and weary wanderings in the terrible wilderness as ended, of the promise first given to Abraham, and often afterwards renewed, as at last fulfilled in their having become the occupants of a goodly land, a land flowing with milk and honey.—of an occasion of paschal observance in that favored territory—and in a Jewish home—where a few families have gathered to its celebration, of some father or mother in Israel, relating to a group of young enquirers how graciously God had interposed on behalf of his people, when sore oppressed and afflicted in Egypt, how awful were the signs and wonders which there he had wrought, and how triumphantly he had brought them forth, giving to them Canaan as an heritage for ever—one generation thus “praising his works unto another, and declaring his mighty acts, that the generation to come might know them, even the children which should be born, who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments.”

To come nearer to the principal object of the present discourse, we proceed to remark that, in that signal deliverance of the Israelites of which we have been speaking, we have an expressive type of the more glorious redemption of the gospel. This is plainly implied, together with the pre-figurative reference to the paschal oblation to that of Jesus, in those words of an Apostle in which Christ is described as our Passover,—that is the Lamb of our Passover sacrificed for us. It is such a deliverance from wrath through atoning sacrifice—that Gospel redemption—only infinitely, transcending every mere temporal deliverance—as was vouchsafed

on the memorable night in which the Egyptian first-born were slain, when the sprinkled blood averted from the Israelites the stroke of the destroyer, and they were called to rejoice in their emancipation from the intolerable yoke of bondage under which they had groaned so long.

In connection with the Gospel redemption, as in connection with its ancient type, a peculiar rite has been instituted. To the Gospel redemption, the Lord's Supper stands in a relation similar to that of the Passover under the Law to the deliverance in which that redemption was foreshadowed. Like the Passover, that rite is eminently fitted to call forth enquiry as to its significance: and we may well hold ourselves at liberty to suppose that the children of God's people under the better economy shall be induced to ask in regard to it, as Moses expected would be the case with the Israelitish children of old in regard to the Passover:—“What mean ye by this service?” If the religious training of the young has been properly conducted, and due care exercised to impress their minds with the paramount importance of the things which belong to religion, it is surely not unreasonable to suppose that it will be so indeed. And in the sequel of this discourse we shall endeavour in a number of particulars, to indicate the sort of response which such questioning, on the assumption of its being proposed with respect to the Christian Passover, should evoke. Is it not, however, lamentable to think that youthful questioning of this nature should not be more frequent than it is in fact, and furthermore that among those who profess to be God's people—the disciples and servants of his Son—there should be any, as it is much to be feared there are many, but ill-qualified to meet that questioning by a satisfactory account of the solemnity forming the subject of it? The reproach of