

the house eating the lamb. That was God's way of saving Israel from the destroyer.

What was there in every house of Egypt? Death. The death of the first-born was typical of the death of the whole nation as the wages of sin.

What was there in every house of Israel? Death.—Not of the first born, but of an innocent victim which died in the stead of the first born. That friends was salvation. The first born in Israel was saved not because he was any better by nature than the first born of Egypt for he was not one whit better. If God had saved only those who were good by nature, not a single one of the first born in any house would have been saved. It was not the natural goodness of the Israelitish first born that saved him from destruction, not at all. It was just doing what God told him to do. His obedience was the result of his faith.

The Israelites believed God's word, first, as to the destruction of the first born, and they believed just what Moses told them as to God's purpose. Do you believe God's word as to His purpose concerning sin and judgment? He says, "It is appointed unto men once to die, after that this judgment." "The wages of sin is death." "All have sinned and come short of the glory of God." "The soul that sinneth it shall die." This is God's Word. Do you believe it? But the Israelites believed something else. God not only told them of the destroyer, but He told them of the way to escape; His own divinely appointed way of escape from destruction. What was that? "When I see the blood, I will pass over you." When the de-

stroyer who is slaying the first born in judgment, Exodus xii. 12, comes to a house where there is blood on the lintel, he cannot slay because a victim has already been slain there! The blood is the life; the shed and sprinkled blood proves there has been death, and God Himself has said, "When I see the blood, I will pass over you."

So they were saved by death, the death of an innocent victim, a lamb, wonderful type of the Lamb of God. For their salvation the lamb had to die, the blood had to be sprinkled, and the first born had to remain under the shelter of the blood. All this was done by faith, Heb. xi. 28. So now we have the slain Lamb, we have the sprinkled blood, and all that is required of the sinner is to place himself by faith as one in danger of death and deserving it, under the shelter of the blood, and rest there in quiet assurance of God's great salvation. We cannot save ourselves; no power on earth can save us, but the blood it is that saves to-day, just as it did in the days of Israel in Egypt.—J. W. NEWTON.

God's blessing is what we all have most reason to seek and desire. It is the only thing which we cannot afford to surrender at any price. The deepest poverty with God's blessing is better than all riches without it. The darkest dungeon with God's blessing is better than thrones and palaces without it.—The chamber of sickness and the house of mourning with God's blessing are better than the halls of gayety and the haunts of pleasure without it. God's blessing gives the chief value to everything that we possess, and it makes us rich and happy, whatever we may lose or suffer in the discharge of duty.