

camp out near the sacred rock which was the site of their temple. On the evening of the 14th of Nisan, after fasting all day, they assemble at the place of sacrifice and after a service of prayer and reminiscence in which the high priest reads the words of institution, they kill seven white lambs exactly at sunset and mark their foreheads and their tent doors with the blood. After scalding the carcass in hot water they pull off the wool with their hands and burn it with the entrails. After examining the body to see that there is no blemish, they run a wooden stake lengthwise through every

lamb and stick them upright in a large pit in which a fire has been burning for hours. The mouth of it is closed with branches and moist earth and the lambs are left to roast. About midnight they are taken out and the men clad in plain white robes fastened round the waist with a coarse girdle and each standing with a long staff in his hand, partake of the flesh with unleavened bread and the bitter leaves of dandelion. Portions are carried to the women in their tents and all the bones and scraps of waste are carefully burned. Early on the morning of the 15th they return home.

THE LESSON APPLIED

"Our passover also hath been sacrificed, even Christ." The sacrifice of the paschal lamb finds its full meaning and interpretation in "the lamb of God which taketh away the sin of the world," and who was slain for us.

On this memorable night God swept over Egypt in awful judgment, a reminder to all of the inevitable consequences of wrongdoing. But for Israel God pointed out a way of salvation. The sweep of God's judgment included all homes which did not avail themselves of the divinely-appointed means of escape. But for those who sought shelter behind the sprinkled blood there was perfect security. So for us there is a way of salvation, a road to peace and safety. It is a way of God's appointing. It is through the offering of the Lamb of God.

The lamb had to be slain. The blood had to be sprinkled. "When all we like sheep had gone astray . . . the Lord laid on Him the iniquity of us all." But that awful burden that Jesus bore meant for Him the cross. He died for our sins. As it would not be enough for the Israelite in Egypt simply to bring a lamb into his home and make a pet of it, or even to strive to make the innocent, gentle spirit of the lamb his own, so it is not enough for us simply to admire the Christ, or even to make Him our example. We must first meet Him at the cross and realize that there He bore our sins in His own person and was offered up to God a sacrifice on our behalf.

Deliverance lay behind the sprinkled

blood. Danger and death awaited any who went out of their homes until morning, even though their door-posts were marked. God desired to save Israel, but they had to co-operate with Him. The angel of judgment was to recognize no distinction between Israelite and Egyptian save that of the sprinkled blood, and the Israelite had to rest behind the sign of the offering. So the sacrifice of Christ avails for our saving only as we accept it by faith and make it our own. The cross of Christ is the door into pardon and peace and abundant life, but by repentance and faith we must pass through the door to be saved. A little girl of six was singing, "I lay my sins on Jesus, the spotless Lamb of God." Her uncle was upstairs sick. To him little Annie went and whispered, "Uncle, have you laid your sins on Jesus?" She then went back to her play. Earnestly that night the uncle prayed for pardon. The next day Annie went back to his bedside and whispered again, "Uncle, did you do as I told you?" "Yes, I did, I did," he answered, "and He has taken all my sins away." Christ stands ready to pardon all, His sacrifice is sufficient for all, but we must actually by faith lay our sins on Him.

The ground of their peace was God's promise. There is a legend that two sisters were together in the same house that night. They had fulfilled all God's requirements for their safety. The one was perfectly calm and full of peace as the midnight hour approached. The other walked up and down the floor, agitated and fearful. The