

to compel him to obey. To effect his purpose, he commissions his destroying angel to pass through Egypt and cut off every first born in that guilty nation. The houses of the Israelites, however, distinguished by the blood sprinkled on the door posts, were to be passed over and left unmolested; so that whilst every Egyptian habitation would be the theatre of death, lamentation, and woe, Jehovah's people would be enjoying their festival in undisturbed security.

The like preservation of believers from heaven's fearful wrath, is guaranteed to them by their great Passover. The avenging curse of God is sent throughout a guilty world, inflicting its destructive plague on every person not discriminated by the blood of Jesus, and eternal death is the inevitable consequence. But the men on whom is the appointed mark, are spared, and not a hair of their head is injured. Whilst they see thousands falling all around them, and hear the voice of weeping and wailing on every hand, they abide in blissful consciousness of safety, feasting on the gospel banquet. "No evil befalls them, neither can any plague come nigh their dwelling; a thousand fall at their side and ten thousand at their right hand; but it does not come near them."

A second benefit was deliverance from bondage. Israel had long been in the most miserable thralldom in Egypt; oppressed by a cruel tyrant, galled by chains of heavy servitude, lashed on to the performance of degrading and toilsome tasks, and sinking rapidly beneath the heavy load of accumulating difficulties, till despair had begun to shadow them with its terrific, ebon wings. This feast is, however, designed to strengthen them to journey to the land of liberty; and on the morrow they will be pressing homeward the Lord's freemen;—the oppressions of their tyrannic master, the gallings of their

ponderous chains, the toil of their insufferable tasks, and all the miseries of their slavery for ever ended.

Thus, too, are those who right'ly keep the Christian feast brought forth to life and liberty. By nature they were under the vilest bondage in the spiritual Egypt—the present evil world. They were ruled by the cruelist of all despots—Satan. They were bound by the heaviest chains of vassalage—depravity. They were driven to the most base and burdensome tasks—transgression against Heaven. And they were sinking beneath the most mountainous loads of misery—the misery of guilt and dread foreboding, till eternal despair began to hover over them. But the feast of liberty promises them a full and irreversible emancipation. It has prepared them to leave the house of their bondage; to defy the despot's power; to cast away their fetters; to leave their ignoble toils; and to go beyond the reach of their enthralled condition. "The Son has made them free, and they are free indeed;" and they are on their way to the celestial Canaan, where they will soon enjoy "the glorious liberty of the sons of God."

Oh, blessed privileges! Happy they who are enjoying them! Should they not be most thankful to their great Preserver and Deliverer? They are offered to the acceptance of all who, by faith, will celebrate the Christian Passover. Should not all at once endeavour to secure an interest in them?

T——.

W. H. C.

[Erratum above, page 160, line 9, read 'four' for 'six.'—Ed.]

TRACTS IN ORISSA.

Early in November 1839, the missionaries at Cuttack were gratified by the arrival of two men, who came as a deputation from a considerable number of inquirers, living in three