

The Christian Messenger.

Bible Lessons for 1881.

THIRD QUARTER.

Lesson VI.—AUGUST 7.

THE PASSOVER.

Exodus xii. 1-14.

COMMIT TO MEMORY: Verses 11-13.

After the events of the last lesson Moses and Aaron made several visits to Pharaoh, who hardened his heart more and more.

GOLDEN TEXT.—"Christ our Passover is sacrificed for us.—1 Cor. v. 7.

DAILY HOME READINGS.

- M. The Passover, Exodus xii. 1-14. T. Plagues upon Egypt, Exodus vii. 19-25. W. Plagues upon Egypt, Exodus viii. 1-32. T. Plagues upon Egypt, Exodus ix. 1-35. F. Plagues upon Egypt, Exodus x. 1-29. S. Plagues upon Egypt, Exodus xi. 1-10. S. Deliverance through the Blood, Exodus xii. 1-14.

PARALLEL TEXTS.

- With vs. 2: Exodus xiii. 4; Deut. xvi. 1. With vs. 5: Lev. xxii. 19; Mal. i. 8, 14; Heb. ix. 14; 1 Pet. i. 19. With vs. 6: Num. ix. 3; xxviii. 10; Deut. xvi. 1, 6. With vs. 8: Num. ix. 11; 1 Cor. v. 8. With vs. 10: Ex. xxiii. 18. With vs. 11: Deut. xvi. 5. With vs. 12: Ex. xi. 4, 5; Amos v. 17; Num. xxxiii. 4. With vs. 13: Heb. xi. 28. With vs. 14: Lev. xxiii. 4, 5; 2 Kings xxiii. 21.

DELIVERANCE THROUGH THE BLOOD OF THE LAMB.

LESSON OUTLINE.—I. The Lamb, Vs. 1-5. II. The Blood, Vs. 6, 7. III. The Deliverance, Vs. 8-14.

QUESTIONS.—Vss. 1-5.—What change in the beginning of the year did the Lord order? What was every man to take on the tenth of this month? What were small householders to do? What was it required that this lamb should be? Why was such a lamb required? To what does Isaiah liken Jesus? (Isa. liii. 7.) What title did John the Baptist give Jesus? (John i. 29.) What did Peter say of Jesus as a Lamb? (1 Pet. i. 19.)

Vss. 6, 7.—On what day was the lamb to be chosen? (Vs. 3.) Until what day was he to be kept? What was then to be done? (Vs. 12, 13.) What does Peter say is done by the blood of Jesus? (1 Peter 18, 19.) What does John say of it? (1 John i. 7.) What strange effect of the blood of Jesus is mentioned in Rev. 13, 14?

Vss. 8-14.—What terrible peril hung over Egypt? (See chap. xi.) What benefit did the Israelites receive from the blood at their doors? (Vs. 12, 13.) What does God do for those to whom the blood of Jesus is applied? What did those do who were saved by the blood? (Vs. 8-11.) What should be done concerning Christ's work? Do you commemorate it? Read Rev. v. 9-14.

NOTES.—I. The Lamb, (Vs. 1-6).

Verses 1, 2.—The Passover was given before the Law, for it was instituted in the land of Egypt, just preceding the departure of Israel. Redemption is the beginning of a new life. Therefore God said: This month shall be unto you the beginning [or chief] of months. It shall be the most excellent month in the year, on account of the great event about to take place in it. "This month" was Abib, or ear month, so called because the corn was then in the ear. After the Captivity, it was called Nisan, (Neh. ii. 1; Esther iii. 7.) It corresponded very nearly to our April. It shall be the first month of the year. It had been the seventh; but the portion of the year which had been spent in Egypt was to be as a blank. Beginning a new life, they were to begin a new year.

Verses 3-6.—The congregation of Israel were to instruct the people to select,—each man who was the head of a household,—on the tenth day of this

month, a lamb,—so that each organized household should have one lamb. But, as it was important that the lamb should be entirely eaten, if one family was too small for this purpose, then two families might join together. The lamb was for sacrifice, and was intended to prefigure Christ. It must be without blemish. See full explanation of this in Lev. xxii. 21-24. It was an insult to offer an imperfect thing unto the Lord. See Mal. i. 13, 14. A male. Taking the place of the male firstborn of Israel. Of the first year in his prime as a lamb. Chosen on the tenth day of the month, it was to be kept apart from the flock, as one consecrated to a sacred purpose, till the fourteenth day of the same month. The whole assembly . . . shall kill it. That is, each house was to kill its own lamb, as if there were but one lamb for the whole assembly, as Christ is the one sacrifice for the Church. In the evening. Literally, "between the evenings." The lamb was slain before sunset, in the afternoon, and eaten at night.

II. The Blood, (Vs. 7-13.) Verse 7.—While the latter groped in darkness, "Israel had light in their dwellings," (x. 23.) But in this last, "one more plague," there could be no such natural division. Sin and Redemption are here typified; and in the facts that death had passed upon all because of sin, and that redemption was needed, there was "no difference" between Egypt and Israel. Take of the blood. Blood is the life of an animal; as shed, it symbolizes death. Christ gave his life for us, and his death stands between us and sin's penalty. Hence, the blood is the symbol of atonement. Not only must it be shed, but also applied. Hence they must, with a hyssop branch (vs. 22; Pa. li. 7) strike the blood on the two side-posts, and on the upper doorposts of the house. Their houses, smeared with blood, were as altars consecrated to the Lord.

Verses 8-10.—They shall eat the flesh. Not only to strengthen them for their setting out. Roast with fire. The fierce heat of roasting beat set forth the severity of the sufferings of Christ. It was to be eaten with unleavened bread. For seven days (vs. 19) was leaven cast out; giving a hint of haste, (vs. 34, 39), but chiefly because leaven is the symbol of moral corruption. Eaten with bitter herbs. It was the "bread of affliction," and called to mind their bitter experiences in Egypt.

Verses 11-13.—They were to eat the Passover lamb in traveling costume, with loins girded. Shoes on your feet. Sandals were not worn in-doors, or at meals. To eat with sandaled feet, was a mark of preparation for a journey. Staff in your hand. According to custom with travelers. See Gen. xxxii. 10; 2 Kings iv. 29. In haste. Ready, at any moment, for departure. Pass-over. This word well expresses the idea of this "feast of passing over" in sparing mercy, and protecting the children of Israel from the terrible judgment upon Egypt.

The Lord himself,—not now using Moses' rod,—would pass through the land of Egypt to smite the firstborn. He executes his judgments, as well as his mercies. All the gods of Egypt. The Egyptians gave divine honors to their kings, and to certain sacred animals. The token to Israel of their redemption was the blood upon their doors,—a sign of their acceptance and safety. But God says: When I see the blood. The Israelite put himself behind the blood, and God saw that instead of him. This blood was the mark of separation from Egypt; of the protection of the Lord; of deliverance out of Egypt; and of doom to Egypt,—type of the more precious blood. The plague shall not be upon you. "He that believeth . . . shall not come into condemnation," (John v. 24.)

III. The Memorial Service, (Vs. 14.) This day. The fourteenth of Abib, or Nisan, was to be observed as Israel's birth-day all through their history as a nation. It was to commemorate deliverance through the blood; it was to tell the story to their children in all the generations, (vs. 26, 27); it was to keep alive grateful remembrance; it was to have a forward look to "Christ, our Passover, sacrificed for us," (1 Cor. v. 7). It was to be an ordinance forever.

Believing in Christ is taking refuge under his blood. It is not for us to argue that the flowers and fruit of self-

righteousness are better. It is the blood only that cleanses from all sin.

The same blood that was a token of deliverance to Israel, was a token of doom to Egypt. See John iii. 36.

For the Teacher of the Primary Class.

The Lord said to Moses, "I will bring one more plague on Pharaoh; then he will let you go. I will come at midnight into every house in Egypt and kill the oldest son of every person, from the king on his throne to that of the lowest servant."

But first there was something which the children of Israel were to do. By this time the cattle were mostly dead; the grass and grain were eaten up; the Egyptians did not keep the children of Israel as closely to their tasks as they had done, and they had gathered in and around their own part of the land in Goshen. It was the month which they called Nisan, or Abib, which began with the latter part of our March. God said that this month should always be the first month of the year after this. The tenth of the month every family should choose out a perfect lamb of not more than a year old. If the family was not large enough to eat it all, their next neighbor was to join them. They were to keep this lamb four days; till the fourteenth of the month, which would be about the first of our April. Then they were to kill it, and take a bunch of a plant called hyssop, and dip this into a basin of the lamb's blood, and sprinkle with it some of the blood on the two side posts and the upper frame of the door. They were to roast the lamb and eat it with bitter herbs and bread made without any yeast, as if they were in too great a hurry to wait for it to rise. The whole family were to stand around the table, as if in haste, and they were to be dressed, ready for a journey. At midnight the blow would fall which would break the chains of their slavery.

But no Israelite who obeyed God's command need to be afraid, for God had said, "The blood shall become a sign for you, on the houses where you are, and when I see the blood, I will pass over you." The Lord also commanded that the feasts should be kept on the same night every year in memory of that wonderful deliverance. —Abridged from the Baptist Teacher.

Months' Department.

Scripture Enigma.

No. 131.

Form an Acrostic of the answers to the following questions. The initials form a word descriptive of the highest moral attribute of God or man.

- 1. What part of the material universe does the Psalmist assert especially declares the glory of God? 2. A constellation of eighty stars in the southern hemisphere, is twice referred to by Job. What is it? 3. To what does the Psalmist liken the Word of God, as a guide to his steps? 4. By what name did God reveal Himself through Moses to the children of Israel? 5. What quality of mind did Paul attribute to the Bereans for searching the Scriptures to prove the truth of his teachings? 6. What important qualification did Apollon possess as a preacher of the Gospel? 7. From what source did he derive his wonderful power to convince the Jews that Jesus was Christ? 8. What is the first word in the song of the redeemed as they stand in countless numbers before the throne of God and the Lamb.

CURIOS QUESTIONS.

- 210. What Bible city was sown with salt? 211. Find the word "girl" in the Bible. Where is it? 212. What famous leader of Israel directed his men to carry pitchers in their hands? 213. What king of Judah had a company of singers to precede his army? 214. Who was killed by a woman driving a nail into his temple? 215. Form a diamond of words of the following: 1. The head of viper. 2. Three fourths of tent. 3. An ancient goddess. 4. A fruit with a hard covering. 5. Half of the verb to be, 3rd. person singular.

Answer to Scripture Enigma.

No. 130.

SCRIPTUREAL ACROSTIC.

- 1. Arara T 2. Sabkha H 3. Atrapaten E 4. Bareij, Arsu F 5. Breast-plate E 6. Apolloni A 7. Tahpanhe S 8. Helme T 9. On O 10. Flute, El Brittau F 11. Semechonite's, Abih U 12. Aenes Sulta N 13. Beth-Arbe L 14. Bethphag E 15. Anat A 16. Thess Re V 17. Incoens E (sweet) 18. Circumcisio N 19. Antelop E 20. Leopard D 21. Yarmuk, Lam B 22. Ezion Gebe R 23. Appl E 24. Red Se A 25. Surafen D

A Sabbath of Sabbatical Years. (Year of Jubilee). The Feast of Unleavened Bread.

ANSWERS TO CURIOS QUESTIONS.

- 209. Genesis xix. 11. 210. Hezekiah, Isa. xxxviii. 21. 211. Haggai i. 6. 212.

T S E A S L A S H T E A C H E R A S H E R H E R

The Hero of the Humber.

John Ellertorpe's deeds of daring, prompted by a noble philanthropy, secured for him the well-deserved title of "The Hero of the Humber." During a period of forty years he saved from drowning not fewer than thirty-nine individuals.

From his childhood, he had been employed in one way or another upon the water; and, happily for himself and many others, he learned in boyhood what he calls "the invaluable art of swimming."

John Ellertorpe aimed high; he "followed after holiness;" and whilst it need scarcely be said that he fell short of his aim, by the grace of God he sustained a character of intense Christian earnestness, unbending integrity, active benevolence, and readiness for every good word and work.

In his early life, Ellertorpe engaged in many deeds of reckless daring and perilous adventure, which in after-life he looked upon as so many foolish and wicked temptings of Providence. Reckless daring is one thing, heroism is another.

"One one occasion," he says, "I was helping to load the Magna Charta, and being half drunk, I fell into Hull harbour, with over a hundred pounds of coal on my back; but through foolish bravado I refused to let the bag drop into the water. After being in the water several minutes, I swam to the landing with the coal on my back, amid the deafening shouts of scores of spectators: I look back on this act of temerity with feelings of shame and unmixed regret."

He was famous for diving. At the age of sixteen, having let a brush fall overboard in "Clark's Pit," Castleford, which was supposed to be of fabulous depth, and was really twenty-six feet deep, he dived to the bottom and brought it up. The Captain refused to believe that he had done it, when John said, "Throw it in again, Sir, and I'll fetch it up." The master refused to test the boy's honesty at the risk of losing the brush; but several witnesses confirmed his story, and from this time he became famous as a great diver.

A writer in the Shipwrecked Mariner's Magazine says, "Ellertorpe's exploits in saving life date from the year 1820, and from that time he has never hesitated to risk his own life to save that of a fellow-creature. The danger incurred in jumping overboard to rescue a drowning person is very great. Many expert swimmers shrink from it. Ellertorpe has encountered this risk under almost every variety of circumstance. He has followed the drowning, unseen in the darkness of the night, in the depth of winter, under rafts of timber, under vessels at anchor or in docks, from great heights, and often to the bottom in great depths of water, and, what is very remarkable, never in vain."

Even to an experienced swimmer and diver, the task of saving a drowning

person is not easy. The grip and grapple of some of those whom he rescued well-nigh proved a fatal embrace, and it was only by the utmost coolness, skill, bravery and self-control that he escaped. But we will listen while he tells his own simple noble tale:—

"During the last forty eight years, I have done all that-day in my power to rescue my fellow-creatures, when in drowning circumstances. By night and by day, in darkness or in light, in winter or in summer, I was always ready to obey the summons when the cry, "a man overboard," fell on my ears. And I have had to rescue the drowning in widely different ways. Sometimes I have seized them tightly by the right arm; and then holding them at arm's length, I have soon reached the land. In some instances they have seized me by my shoulder or arm; then I have left hold of them, and, throwing both my hands into the water, have managed to reach the shore. In other instances I have found them so exhausted that they were incapable of taking hold of me; and in these cases I have had to carry them as a mother would carry her child. And in two or three instances I have thought they were dead, and, with feelings easier to be imagined than expressed, I have borne them up in my arms; when suddenly, and with great strength, they have sprung upon my head; and oftener than once, under these circumstances, I have been on the point of being drowned.

"Some of those whom I have saved were much heavier and stronger than myself; and when they get hold of me I found it difficult, and sometimes impossible, to shake them off. When I rescued Robert Brown, the night was pitchy dark, and for a time I could not see him; and when I got to him he clutched me in such a manner as to prove my swimming. When I seized the young man Woodman, I thought he was dead, and took him up in my arms; when, after a few moments, he made a spring at me, and clutched me in such a way as to prevent me swimming for some seconds.

"When pinioned closely, I have generally adopted this plan, which I have proved to be the best under the circumstances:—I have thrown myself upon my back and pushed the drowning person on before me; and in this way I have managed to keep them up for a long time, and with comparative ease to myself. I have often said to persons in a drowning state, 'Now hold fast by me and don't exert yourself; and I'll make you all right.' But it was not often that I could persuade them to act as I told them, but whenever they could they got upon me; for a drowning person will clutch at a straw. I believe I have fetched out of the water no fewer than fifty drowning persons; and, with scarce an exception they have tried to seize me, and thus rendered their deliverance a matter of great difficulty. In fact it would be comparatively easy to fetch a drowning man out of the water if he would just take hold of one's arm, and thus keep himself from sinking, and let one tow him ashore."

Though often urged to take a reward, Mr. Ellertorpe never did take anything from any one whom he had rescued. The closing sentence of his remarkable narrative indicates the genuine spirit of a Christian hero:—"If" he says, "I have recorded a boastful sentence, respecting what my fellow-townsmen have been pleased to call my 'deeds of daring,' I hope to be forgiven by God, whose I am and whom I serve."

To the latest years of his life, Ellertorpe evinced the same readiness to imperil his own life to save the lives of others. When upwards of sixty-one years of age, although he then suffered acutely at times, in consequence of his former exposures in the water and cold, he, on several occasions, plunged into the Humber to rescue the drowning.

The Royal Humane Society, in 1836, conferred on him the Honorary Medal of the Society; the Board of Trade conferred on him a silver medal; Lord Palmerston forwarded to him from the Royal Bounty a donation of \$100; and on Nov. 6th, 1861, at a large gathering of upwards of four hundred persons in the Music Hall, he received from his townsmen a purse containing one hundred guineas, with a gold watch and chain. This was afterwards supplemented by a further gift from the leading shipping firms of Hull.