

cities, they would not have been protected from the hand of the avenger, but with the word Refuge, Refuge, staring them continually in the face, there was little danger of missing the way.

God in like manner hath appointed finger posts that point to Christ, and speak of refuge. The churches that stand in every village, and town, and city, with their lofty spires are finger-posts that point inquirers up to heaven. The Sabbath bell, with its inviting toll, almost seems to say, Sinner, come to Jesus; there is refuge there for you. The servants of Christ that preach the Gospel have for their message, Refuge, Refuge, Refuge for the chief of sinners.

Now, though the Lord's servants point sinners faithfully to Christ for Refuge, yet all who claim that title and occupy that position, do not do so. There's a writing on the finger-posts, but it is not distinct.—There are some letters there, but they do not speak of Refuge. Some spend their time with the doctrines of Theology; others with matters of Bible History; others again, with churchism. But those who are alive to the wants of a sinful, perishing world, cry loudly and distinctly, There's Refuge, Refuge, Refuge for the chief of sinners.

REFUGE FOR ALL SINNERS.

The cities of Refuge were appointed as refuges only for the man-slaver, but if a man that had deliberately taken away the life of his fellow had fled for refuge to any of these cities, he had protection there only till the congregation of Israel had the opportunity of trying him, and if it was found that his offence was murder, he was handed over to the blood-avenger, that he might suffer on account of his iniquity.—Now there is no parallel here between the city of refuge and Christ as a refuge for sinners. For, there is no sinner, however deep the dye, however great the stain of sin upon him, that will not find a refuge in Christ. Ah, say some, I can't believe that Christ will save the greatest sinners, the greatest murderers and vagabonds that the world has seen. Ah, Christ is not a little Saviour for saving little sinners. He is a great Saviour, and is willing to save the very chief of sinners. It is told that two ladies who had heard Whitfield preach, re-

marked to Lady Huntingdon that Whitfield, when preaching the night before, had made a very unwarrantable assertion.—“He said that Christ was so willing to save sinners that he was willing to save the *devil's cast-aways*.” Lady Huntingdon replied that Mr. Whitfield was in the drawing-room below, and she would call him up to answer for himself. When he came up and was asked for an explanation, he said, Judge for yourself. A poor woman has just left the house who called and asked if I was the minister who had preached last night. She said that she had all her life been a woman of the town, and was so worn out and wearied in Satan's service that she was thoroughly miserable. She was passing the chapel, and did what she had never done before, turned to the door to listen. She heard him say that Christ was so willing to save sinners that he would save the devil's cast-aways, and now she wished to know if Christ would be willing to save her. Ah, yes, Christ is so great a Saviour that he is willing to save even the devil's cast-aways, the greatest as well as the smallest sinners. Now, the fact ought to make the greatest sinners turn to Him, and keep them from despondency. It has often been the case that Satan has succeeded in deluding sinners with the idea that they are too great sinners to expect salvation—that they have sinned away the day of grace—that it is too late, too late. Many men have died, uttering with their latest breath, as the gates of death were opened to take them in,—Too late, too late; I am too great a sinner to be saved. But “the blood of Jesus Christ cleanseth us from all sin.” “Come, saith the Lord, and let us reason together; though your sins were red as scarlet, I will make them as the snow; though they were red as crimson, I will make them as the wool.”

SINNERS HAVE TO FLEE ALONE.

Every one who fled to the city of Refuge, had to leave all his possessions, and all his friends, and all his pleasures, and flee alone. He was too glad to escape with life. Now every one who will flee to Christ, must be content to throw aside every hindrance, must leave every attraction, and press on till he feels himself safe in Christ. But many who are to a certain