

certain offenders. There may be such an allusion in the verse which stands at the head of this paper, "I will say of the Lord, he is my *refuge* and my fortress. The scheme of *refuge* among the people of the Jews, was a most benevolent institution, as it was intended to counteract a system of blood revenge, which prevailed among civilized, and semi-civilized nations. This system, no doubt, found a place among the people of Israel; and, to spare the lives of those who had killed a fellow-being at unawares, God arranged that six cities of the Levites should be cities of refuge for the manslayer. Those cities stood at the most convenient points,—three on this side, and three on the other side of Jordan. Jewish writers tell us that at every cross-way there were *guide-posts* with a hand pointing in the direction of the city, and having inscribed upon them the soul stirring words, "*refuge, refuge.*"

We purpose, in this paper to give a few Gospel lessons from the names of the cities of refuge; and the first in order is KEDESH, in Galilee in Mount Naphtali. Kedesh signifies "a holy place." The holy of holies is called, "Kedesh Kodeshim. A holy place, came to be synonymous with a place of safety, and we still use the word *sanctuary*, as denoting a place of security. The altar was a holy place, and the man who, when pursued by his enemies, fled thither, was in a place of safety. Sometimes, however, the sanctity of the altar has been violated. Joab was taken from the horns of the altar and put to death. Pausanias among the Greeks, fled to the fane of Minerva; but the magistrates destroyed the roof of the temple, and thus accomplished his death. Sometimes too, the palace of the king was held to be a *sanctuary*. And, at the present day, certain offenders are safe in the vicinity of the ancient palace of Holyrood. Kedesh was a place of refuge for the manslayer; he could not be taken from that sacred place, and exposed to the sword of the avenger of blood. The Lord is our Kedesh, our holy place, he is the sanctuary for the sinner. Isaiah exhorted the loyal people among the Jews, saying: "Sanctify the Lord God in your hearts and let him be your fear, and let him be your dread, and he will be to you a *sanctuary*," *i. e.*, a place of security. The believing soul is safe in the Lord; no power in earth or hell can take the believing soul from this sanctuary. The work of the Lord is the priestly offering that makes him a sacred place for the sinner. "There is, therefore, now no condemnation to them that are in Christ Jesus." No one can take the soul from this sacred enclosure, to punishment. The condemn-