

heartfelt were the thanksgivings that ascended to her heavenly Father, who had thus deigned in so wonderful a manner to make a poor insect the means of turning her sorrow into joy.

SCRIPTURE ILLUSTRATIONS.

THE CITIES OF REFUGE.

"My refuge, my Saviour! thou savest me from violence!" 2 Sam. xxiii. 3. These words were part of a Psalm which David delivered, as soon as he was freed from his enemies, and had a little time to breathe. His language is figurative, and he here seems to have an eye to the six cities of refuge, then in existence, as appointed by the Mosaic law. It is generally admitted that this law was but a shadow of good things to come, and that its rites and ceremonies were but so many types of the person or offices of the Lord Jesus Christ. These cities, in their names and appointment, appear to be highly emblematical, if not typical, of the Redeemer. The sacred writers in this view looked on the cities of refuge: See Prov. xviii. 10, and xvi. 26, Ps. lxii. &c., Isai. iv. 6, and xxxii. 2, and Jer. xvi. 19; and St. Paul, in Heb. vi. 18, speaking of the promise of Christ made to Abraham, represents believers deriving strong consolation whilst fleeing to him as their refuge. In the 20th chapter of the book of Joshua, verses 1, 2, 7, 8, 9, we have a description of these six cities, with their names and use. Hebrew names have all a particular signification; the names of these cities seem very applicable to Jesus Christ.

1. **BEZER**, which we are told signifies a *fortification or munition*. Compare this with Isaiah xxvi. 1—4, xxxii. 2, and xxxiii. 16. Jesus Christ, too, is styled the *rock of ages*, and on this rock his church is built. 'The name of the Lord (Jesus Christ, who bore the name and titles of Deity,) is a strong tower, the righteous runneth into it, and are safe.' Our spiritual Bezer is fortified round by the love, wisdom, faithfulness, and power of God, as displayed in undertaking, designing, promising, and executing the work of redemption. Does Justice threaten? The atonement of Jesus Christ hath appeased it. Does the law, like the avenger of blood, pursue the sinner? Jesus Christ is the end of the law for righteousness to every one that believeth. Are we tempted? His grace is sufficient for us. Are we tried? As our day is, so shall our strength be. Does death appear clothed in terror? For this purpose was he manifested in the flesh, "that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death, were all their life-time subject to bondage;" for "who-soever believeth on him shall not perish, but have everlasting life." Whatsoever circumstances the believer may be placed in, he can still flee to our spiritual Bezer, as a place of refuge, and be saved from violence.

2. **RAMOTH-GILEAD**, *exalted witness*. Jesus Christ is the faithful and true witness; he came to declare the whole counsel of God to a perishing world; he was anointed with the oil of gladness above all his fellows; the Spirit was given him without measure; the Spirit of the Lord God rested upon him, because he was anointed to preach the gospel to the poor, to heal the broken-hearted, to proclaim deliverance to the captives, to pour light upon those who sat in darkness, and burst open the prison-doors of those who were bound. He is exalted, high, or elevated. 1. In his name—God over all, blessed for ever. To him is given a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. 2. Exalted in his nature,—God manifested in the flesh. 3. In his mission,—to proclaim peace on earth,—to scatter the gloom of ignorance and superstition,—to put to flight the powers of darkness,—to bear the sins of men—reconcile the jarring attributes of mercy and justice,—save a perishing world,—and wrench the keys of hell and of death from the hands of the infernal tyrants. 4. High in the place of his abode, in the highest heaven, far above all principality, and power, and might, and dominion. 5. High in his people's esteem,—for to these "he is precious."

3. **GOLAN**, *a revolution, a passage or passing over*. 1. In Jesus Christ the prophecies met

with their accomplishment, the shadows with their substance; the patriarchal, legal, and prophetic dispensations were but preparatory to him: through him a revolution took place in the religious hemisphere; darkness rolled away, the stars of the Mosaic law hid their diminished heads, and the Sun of Righteousness arose in unclouded yet increasing splendour. 2. The sinner having fled to our spiritual Golan, a change or revolution takes place in him. "If any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new." 3. He is a passage, or passing over. Jesus Christ is the true and the living way, from sin to holiness, from misery to happiness, from earth to heaven. It is through him alone, the angel of justice passes over the sinner and spares him. It is through faith in him, the believer is brought into his kingdom here; it is through him alone, he is enabled to pass over the Jordan of death, and enter into the heavenly Canaan.

4. **KEDESH**, *holiness*. Jesus Christ was immaculate holiness in his divine nature, and at times, it burst through his human nature, and was visible to mortals. He was pure, too, in his human nature. In him no sin dwelt. His enemies could not cast a slur upon his character.—Pilate found no fault in him.—David called him the 'Holy One'—the angel Gabriel, when he announced his birth, bore testimony to his holiness,—God himself said, "This is my beloved Son, in whom I am well pleased;"—a decisive proof of his purity and holiness. Kedesh was situated in the land of Canaan. When a sinner has fled to our Bezer to escape the curses of the law,—when he has heard the voice of our exalted witness, and, passing through Ramoth Gilead, has passed over Jordan by the way of Golan, (a revolution, or new birth,) he becomes an inhabitant of Kedesh; and, conforming to the laws of the city, has 'holiness to the Lord,' inscribed upon his heart.

5. **SHECHEM**, *a part or portion*. Jesus Christ is the portion of his people, and is formed in their hearts the hope of glory. And they are his portion also. "The Lord's portion are his people, they are the lot of his inheritance." "My beloved is mine and I am his." They are subjects of his kingdom, members of his church, adopted children of his family, members of his mystical body, heirs of God, and joint heirs with Jesus Christ. Shechem also signifies *a shoulder*; thereby implying government or power. See Isaiah ix. 6, 7. Jesus Christ reigns over his people,—nature binds in obedience to him,—devils fear him,—and angels worship him; and he will and must reign till all things are put under his feet. Those, too, who have fled to Shechem, are made kings and priests unto God; they are possessed of a kingdom even here, and a crown of glory awaits them in a future world.

6. **HEBRON**, *friendship, mediation, or fellowship*. Jesus Christ was styled the *friend of sinners*—all his disciples are called his friends, and to these he is a friend that sticketh closer than a brother. He is our mediator, and ever maketh intercession for us. We have fellowship with each other, and truly our fellowship is with the Father, and his Son Jesus Christ. He, as the second person in the Trinity, enjoys a most intimate and mysterious union with the Father, and his people enjoy a similar union and communion with him. See John xvii. 21—24.

These cities were situated, three on the east of Jordan, towards the wilderness, and three on the west, in the land of Canaan. There was a way to them, as we are told in Deut. xix. 3. There must be a way made to Jesus Christ. 'Prepare ye the way of the Lord, make straight in the desert a highway for our God: every valley shall be exalted, and every mountain and hill be brought low; and the crooked shall be made straight, and the rough places plain?' This is the way of repentance, faith, and holiness;—all low and unworthy views of God must be exalted,—every high thought of ourselves must be brought low,—the rough way of our own works must be made smooth by faith—the crooked ways of sin be made straight by holiness.

It has been said by some, that at every bye-path, there was a post put up to direct; and, on each, 'refuge,' written. The Scriptures of Truth are direction posts.—Let the wicked man forsake his way, and the unrighteous man his thoughts, let him turn to the Lord, and he will have mercy upon him, and to our God, and he will abundantly

ly pardon. The ministers and people of God are like these direction-posts; and as they point, they cry—'Behold the Lamb of God, that taketh away the sin of the world.'

The man-slayer was not safe, till he got within the city. Neither is the sinner, till he has a personal and experimental interest in Jesus Christ; for desires alone can never save the soul.

When the man-slayer had got into the city, he could converse with the avenger of blood fearlessly through its gates. So can the sinner; he considers that law which before terrified him, now as "holy, just, and good," and can now say to that adversary which before was the object of so much dread, "Get thee behind me, Satan."

But the man-slayer was not safe, unless he abode within the city;—neither is the sinner, "Let him (them) that thinketh he standeth, take heed lest he fall."—"Let him watch and pray, lest he enter into temptation."

"My refuge, my Saviour! thou savest me from violence!" This was the refuge to which David fled, and here he found a present salvation, "thou savest." Did the course of the law pursue? In Bezer, the strong fortification, was he saved from its violence. Did Satan tempt? In Ramoth, the exalted, he found one stronger than the strong man armed. Was his mind involved in doubts, and overspread with gloom? In Golan, he found them dispersed, a revolution took place in his soul, and he felt confident he had passed from death unto life. Did he fear lest his inward corruptions should prove too much for him? In Kedesh, he found a fountain opened for sin and for uncleanness, a fountain blessed by the Spirit of Holiness. Was he in trouble and affliction, and had to suffer bereaving providences? In Shechem, he found a portion, and here he knew a government awaited him. Did he mourn because all his friends had forsaken him, lifted up their heels against him, and became his enemies? In Hebron, he found a friend and a mediator, and through him he enjoyed fellowship with his Father in heaven. The Lord is my rock, and my fortress, and my deliverer; the God of my rock, in him will I trust; my shield, and the horn of my salvation; my high tower; and my refuge, my Saviour; thou savest me from violence!"

RELIGIOUS LITERATURE.

ON ZEAL.

Hardly any word in our language is more misunderstood or abused than zeal. It is used in the New-Testament indifferently in a good or bad sense; and it is considered as a vice or a virtue, according to its object and principle. It sometimes denotes envy, indignation, or disdain, obstinate and ignorant opposition to the truth, a misguided warmth in unnecessary things, and a contentious, disputatious temper. A zeal replete with these characters has too frequently been the bane and opprobrium of the Christian Church: But it is good to be zealously affected in a good thing; and then it is sinful to be otherwise. Our passions were not given us in vain. When the judgment is well informed, and the understanding duly enlightened by the Word of God, the more warmth, the better; But this earnestness in an ignorant or prejudiced person, is dangerous and hurtful to himself and others: It is like *haste* in a man in the dark, who knows not where he is going, nor what mischief he may suffer or occasion.

False zeal spends its strength in defence of names and forms, the externals of religion, or the inventions of men: It enforces its edicts by compulsion and severity; it would willingly call for fire from heaven; but, unable to do this, it kindles the flame of persecution, and, if not providentially restrained, wages war with the peace, comfort, and liberty, of all who disdain to wear its chains; and breathes threatenings, slaughter and destruction, with an unrelenting spirit; its mildest weapons, (which it never employs alone, except where it is checked by a superior power,) are calumny, contempt, and hatred; and the objects it seeks to worry, are generally the quiet of the land, and those who worship God in spirit and in truth! In a word, it resembles the craft by which it works and is earthly, sensual, and devilish.

But the true Christian zeal is a heavenly, gentle flame: It shines and warms, but knows not to destroy: It is the Spirit of Christ infused, with a sense of his love, into the heart: It is a gene-