

The Graves of a Household.

BY MRS. HEMANS.

They grew in beauty, side by side,
They filled one home with glee;
Their graves are severed far and wide,
By mount and stream and sea.

The same fond mother bent at night
O'er each fair sleeping brow;
She had each folded flower in sight—
Where are those dreamers now?

One, 'midst the forest of the West,
By a dark stream is laid—
The Indian knows his place of rest,
Far in the cedar shade.

The sea, the blue lone sea, hath one—
He lies where pearls lie deep;
He was the loved of all, yet none
O'er his low bed may weep.

One sleeps where southern vines are drest
Above the noble slain;
He wrapped his colours round his breast
On a blood-red field of Spain.

And one—o'er her the myrtle showers
Its leaves, by soft winds fanned;
She faded 'midst Italian flowers—
The last of that bright band.

And parted thus they rest, who played
Beneath the same green tree;
Whose voices mingled as they prayed
Around one parent knee.

They that with smiles lit up the hall,
And cheered with song the hearth—
Alas for love, if thou wert all,
And naught beyond, O earth!

LESSON NOTES.

THIRD QUARTER.

STUDIES IN JEWISH HISTORY.

B.C. 1444.] LESSON XI. [Sept. 11.]

THE CITIES OF REFUGE.

Josh. 20. 1-9. Memory verses.

GOLDEN TEXT.

Who have fled for refuge to lay hold
The hope set before us.—Heb. 6. 18.

OUTLINE.

1. The Avenger of Blood, v. 1-6.
2. The Place of Safety, v. 7-9.

TIME.—B.C. 1444, at the close of
conquest.

PLACE.—The Israelites were now at
the place of the tabernacle.

HOME READINGS.

- M. The cities of refuge.—Josh 20.
Tu. Purpose explained.—Deut. 19. 1-13.
W. The law of refuge.—Num. 35. 9-15.
Th. God our refuge.—Psalm 91.
F. A safe refuge.—2 Sam. 22. 1-20.
S. True rest.—Matt. 11. 25-30.
Su. Sure and steadfast.—Heb. 6. 13-20.

QUESTIONS FOR HOME STUDY.

1. *The Avenger of Blood*, v. 1-6.
Who told Joshua to appoint cities of refuge?
Who had before been thus commanded?
For whose safety were they appointed?
From whom would they afford a refuge?
What example of innocent slaying does
Moses state? See Deut. 19. 5.
To whom must a fugitive state his case?
What were the elders required to do?
To whom should they not give up the
fugitive? Why not?
How long must the slayer dwell there?
Where then could he go?
What were the elders to do with a wilful
murderer? Deut. 19. 11-13.
2. *The Place of Safety*, v. 7-9.
What three cities west of the Jordan were
chosen?
In the territory of what tribe were these
cities?
What cities were selected east of the
Jordan?
Within what tribes were these located?
For whose benefit were these cities ap-
pointed?
Where is our only place of refuge? Acts
4. 12.
How only can we find safety? (Golden Text.)

TEACHINGS OF THE LESSON.

- What does this lesson teach us about—
1. The value of human life?
 2. The duty of protecting the innocent?
 3. The need that we have of a place of
safety?

THE LESSON CATECHISM.

1. For whom were the cities of refuge appointed? For the innocent slayer of a man.
2. From whom was the innocent manslayer to find refuge? From the avenger of blood.
3. How long was he to remain in the city? Until the death of the high priest.
4. How many cities of refuge were chosen? Six, three each side of the Jordan.
5. Who is our refuge? Christ.
6. What is the Golden Text? "Who have fled for refuge to lay hold upon the hope set before us."

DOCTRINAL SUGGESTION.—The mercy of God.

CATECHISM QUESTIONS.

What is the teaching of the New Testament concerning children as members of the Church?

It is implied that their baptism places them in the same relation to the New Covenant in which infants were placed in the Old by the rite of circumcision. Hence they are spoken of, addressed, and exhorted, as heirs of Gospel privilege.

(Matthew 19. 14; Mark 10. 14; Isaiah 40. 11; Acts 2. 39; Genesis 17. 7, 10; 1 Corinthians 1. 16; 7. 14; Ephesians 6. 1, 4; Colossians 3. 20.)

THE CITY OF REFUGE.

BY H. S. H.

AFTER the children of Israel had entered the land of Canaan and were settled, the Lord told them to set aside six cities for Cities of Refuge—three on each side of



THE CITY OF REFUGE.

Jordan. These cities were as a refuge for the shelter of him who had slain a person undesignedly. The custom among the ancient nations was, that when one murdered another the nearest kinsman of the one murdered must avenge the blood of his kinsman by killing the guilty one. This seems to have been the custom among the nations around Israel, and became also a law among the Israelites themselves. The danger of shedding innocent blood under this law can be readily seen—and yet, in order to guard the sanctity of human life God could not entirely lift this law among the nations then existing. It was a kind of a lynch law, and yet it was a great way ahead of lynch law in that it allowed no man but the one nearest of kin to the murdered one to avenge the murderer.

To guard and protect the innocent one and give all a proper hearing, these cities of refuge were divinely ordered. They were so situated that they would be always within the reach of anyone who might be exposed to the sword of the avenger. If any slayer happened to fall into the hands of the avenger of blood, it was not for want of a refuge near at hand, but because he had failed to avail himself of it.

The existence of these cities and their purposes have often been used to illustrate the escape of the avenger of sin (the law) under the Gospel; and it is certainly a beautiful illustration. Let us look at some points of resemblance.

1. The cities were always accessible—day or night, at any hour he who sought shelter from the avenger of blood could find their gates open. So it is with Christ—He is always accessible. He is never

too busily engaged to take a poor sinner in. Night or day he stands with outstretched arms to give the sinner who flees from the wrath to come shelter.

2. The cities were open to all. There was no distinction of nationality or class. Black or white, rich or poor, ignorant or learned, all might come to these cities and find shelter from the avenger. From Christ the message sounds forth, "Who-soever will." None who will can be shut out.

3. The way to the cities was prepared and made plain. The roads to them were to be kept open and in good repair. At every crossing a post was put up bearing the sign, "Refuge," "Refuge," pointing towards the city, to guide the flight of the fugitive. This is also true of the way to Christ. Every obstacle has been removed; though the way to God was closed up, Christ opened it himself and has given all necessary instructions which course to take so that there is no need of being side-tracked if we only read. He that runneth may read.

4. It must be sought—effort on the part of the slayer must be put forth. Though these cities were prepared, always accessible, open to all, and the way to them prepared, yet, if the slayer would not put forth an effort to get there, they would be of no use to him. He would perish, and it might be within sight of the preparation and provision made for his safety. And so it is with the sinner. He must seek Christ—make an effort—turn away from his sins,

Why do you not flee to Christ when you know you are guilty and the provision is made for your salvation? Come, run and be saved, so that you can sing, "The Lord is my Rock and my fortress and my Deliverer. The eternal God is my refuge, and underneath are the everlasting arms."

The Bugle-Call.

HAVE you heard the troops a-marching,
Marching, marching?
Oh, my soul, to hear the bugle and the long
roll of the drum!
Up the hill and down the valley, I can hear
his step among them,
Before you see his scarlet coat, I'll know my
love has come.

"I can see the troops a-marching,
Slowly, slowly,
As they near the pale leaves tremble at the
coming of that band;
There is neither sound nor footfall, neither
bugle-blast nor drum-call,
A silent host they pass from sight into a
silent land."

Nay, I hear the bugle calling,
Calling, calling!
Oh, the footsteps of my soldier, I can count
them as they fall;
As I time mine to the echo, over hill and
over valley,
I am marching, marching ever to that
unseen bugle's call.

THE SEA-CAPTAIN'S STORY.

"I HAD a little vessel on the coast. She had four men besides myself. I had my wife and two children on board. The night was stormy, and my brother was to stand watch that night. The seamen prevailed on him to take 'one glass' to help him perform his duties. Being unaccustomed to liquor, he fell asleep, and in the night I awoke to find my vessel a wreck. I took my wife and one of my little ones in my arms, and she took the other, and for hours we battled with the cold waves. After hours of suffering the waves swept my little one from my embrace. Then, after more hours of suffering, the waves swept the little one from my wife's arms, and our two little dears were lost to us forever. After more battling with the storm and waves, behold, my wife was cold in death. I made my way to the shore, and here I am—my wife, my children, and all my earthly possessions lost for 'one glass' of rum."

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