

was no murder; so the offender was sheltered in the city. He was detained, tried, judged, and, if innocent, was kept until the death of the high priest. He thus paid a penalty for his carelessness, and was made to feel that he was responsible in a very real sense.

3. *The method of justice in the city.* There was a preliminary examination. If the result was favorable, the manslayer was detained until the avenger came, when the formal trial took place. The law of evidence was clear (Num. 35 : 19-30; Deut. 17 : 6-12; 19 : 12-17). In this way the interests of justice were fully conserved, while the guilty could gain no special favor.

A great truth to be taught is the sacredness of human life and the duty of guarding it not only from malice but from carelessness. The Cities of Refuge have been considered as a type of Jesus, the sinner's refuge from the enemy of souls. Let the teacher urge the necessity of being safely sheltered in Him.

### For Teachers of the Boys and Girls

By Rev. R. Douglas Fraser, D.D.

"Also" in v. 1 is a good string to pull at. It brings up a review (be sure it is by question) of what has gone before. The crossing of the Jordan by the Lord's command and the fall of Jericho; the division of the land amongst the tribes (bring in Caleb's share of it); the setting up of the tabernacle in Shiloh (ch. 18); and (a little glance forward) the eight and forty cities set apart for the Levites (ch. 21). Amongst all these doings in a great scale, there is this arrangement for unfortunate individuals, of which the Lesson tells.

"*The Lord spake*", v. 1. Emphasize afresh that all these arrangements and provisions were made by the Lord, and made for the good of His people. Perhaps the class can quote a promise from the Psalms to match—Ps. 34 : 11.

"Where are The Cities of Refuge first mentioned?" is a question which will call out Ex. 21 : 13 (see also Num. 35 : 6, 11, 14; Deut. 19 : 2, 9). It was no new thought on God's part. His mercy is "from everlasting" (Can any pupil find the place?), Ps. 103 : 17.

"*By the hand of Moses*", v. 2. Can the

class explain the expression? Make sure that they can; it is not well to take for granted that expressions which are quite clear to us, are as clear to children.

This applies to "unawares and unwittingly," v. 3. Explain the words, so that it will be distinctly understood that the cities were for those who had done wrong, without meaning to do it.

"The avenger of blood". The Exposition and Light from the East give all necessary information as to who this was, and what was his right to avenge. Don't hesitate to grant that the custom was a crude, semi-barbarous way of doing justice; and show how God took people and customs as they were, and made them better. For example, the New Testament, nowhere, in so many words, condemns slavery; but lays down principles (as love for all men as brethren) which, when carried into effect, do away with slavery.

Vs. 4-6 contain a series of moving pictures. Six scholars may describe them in succession (this to be arranged for the Sabbath previous):—(1) The manslayer fleeing from the avenger. (2) His breathless arrival at the city gate and his declaration of his case to the elders of the city, who were to be found assembled in the open space just within the gate. (3) What they did for him. All these in v. 4. Then, (4) the hot pursuit of the avenger of blood; his demand for the delivery up of the refugee, and the refusal. (5) His trial before the "congregation", or representatives of the people; to be set free if innocent, to be delivered up for punishment if guilty. (6) His final return home in safety. These from v. 6.

A bit of map work comes in here, vs. 7, 8. Have the scholars name and point out the six cities on the sketch map, or, better still, to make a little skeleton map and mark in the cities. See Exposition as to distances, and note that no place in all the land was more than 30 miles away from one of these places of refuge: every one was to have a chance.

Here is a little group of closing texts:—Ps. 46 : 1; 48 : 3; 62 : 7, 8; and especially Heb. 6 : 18.

And a Hymn—162, Book of Praise.