

"WE RANDED A'VAY."

Two little rascally darlings, they stood
Hand clasped in hand and eyes full of
glee,
Stock still in the midst of the crowded street,
Naughty as ever children could be.

Horses to right of them, horses to left,
Men hurrying breathless to and fro,
Nobody stopping to wonder at them,
Nobody there with a right to know.

Oh, what a chance for a full truant joy!
Earth holds no other equal delight,
Hark! it is over—a shriek fills the air,
A woman's face flashes pallid white—

"Oh, babies! whose are you? How came
you here?"
The busy street halts aghast, at bay;
Sorens smile the infants, as heavenly clear
They both speak together: "We randed
away!"

The crowd and bustle awayed on again,
The babies were safe and had lost their fun,
And we who saw felt a sorest pain
Halt envy of what the babes had done;

And said in our hearts, alack! if we tell
The truth, and the whole truth, we must
say,
We never get now so good a time
As we used to have when we "randed
away."

—Wide Awake.

SMILES.

A REMARKABLY honest Chicago doctor sent in a certificate of death the other day with his name signed in the space reserved for "Cause of death."

"HERE now," said a mother to her little boy, "take this good medicine. It's as sweet as sugar." "Mamma, I love little brother," the boy replied; "give it to him."

An Englishman once said: "You can make something of a Scotchman if you catch him young." In this respect every human being is a Scotchman.

AN indignant landlord writes that he adopted coils of fire escape rope in his bedrooms, and that three guests successfully escaped, though there was no fire. They left unpaid bills.

THE builder of a church, when the toast of his health was given, rather enigmatically replied that he was "more fitted for the scaffold than the public platform."

A COMPOSITOR, who was puzzling over one of Horace Greeley's manuscripts, sagely and savagely observed: "If Belshazzar had seen this handwriting on the wall, he would have been more terrified than he was."

A YOUNG lady was caressing a pretty spaniel, and murmuring, "I do love a nice dog!" "Ah!" sighed a dandy, standing near; "I would I were a dog." "Never mind," retorted the young lady, sharply, "you'll grow!"

A DISOBEDIENT little girl, being told by her mother that it was necessary that she should be whipped, said, "Well, ma, then I suppose I must, but won't you give me chloroform first?"

CHARLIE'S father wished to find out his son's bent, so he asked: "Charlie, what are you going to be when you grow up?" "Going to be a man!" came the quick response. "Isn't that a good thing to be?"

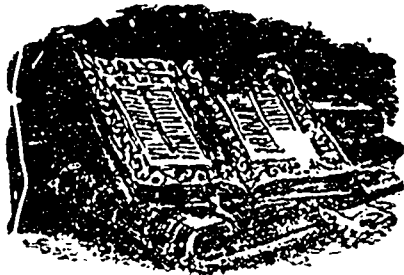
A MEMBER of a fashionable congregation called at a music store and inquired, "Have you the notes of a piece called the 'Song of Solomon'?" adding, "Our pastor referred to it yesterday as an exquisite gem, and my wife would like to learn to play it."

"A Loft to Let," is painted on a board suspended on the door of a Gold-street store. "Why don't you spell those words properly?" a customer asked the proprietor. "Because if we did no one would turn to read them. That extra 't' catches the eye."—*N. Y. Mail and Express.*

AT a happy home the other evening, where the family was gathered round the tea-table entertaining unexpected guests, the fond mother said to her youngest darling, "Weedie, darling, be careful; you mustn't spill the berries on the table-cloth." "Taint a table-cloth," responded the darling, "it's a sheet!"

STORY from Paris: "Here, my friend," says the cashier, handing the customer a pile of silver dollars; "here is your money, \$38. Count it, to be sure it is all right." The customer begins to count—one, two, three, and so on, up to 17; then he puts the whole pile into his pocket with the remark: "Oh, it's correct so far as I have gone—the rest must be right also!"

THE parishioners of a clergyman in Scotland, in expressing to him their aversion to the use of manuscript sermons, asked, "What gars ye take up your bits of papers to the pulpit?" He replied that it was best, for really, he could not remember a sermon and must have his paper. "Weel, weel, minister," they retaliated, "if ye canna remember the sermon, then dinna expect that we can."



Search the Scriptures.

LESSON NOTES.

THIRD QUARTER.

B. C. 1444] LESSON VI. [Aug. 5.

THE CITIES OF REFUGE.

Josh. 20 1-9. Commit to memory vs. 1-3.

GOLDEN TEXT.

Who have fled from refuge to lay hold upon the hope set before us. Heb. 6. 18.

OUTLINE.

1. The Avenger of Blood. v. 1-6.
2. The Cities of Refuge. v. 7-9.

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

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

EXPLANATIONS.—There was a very ancient custom, which is still almost universal in the East, called *blood-revenge*. If any man was killed, whether by murder or by accident, his nearest relative was the *avenger of blood*, and had a right to kill the slayer wherever he found him, and without trial. It was impossible to break up this ancient custom among the Israelites, but to make it less severe and more just, God's law commanded that *cities of refuge* should be chosen in the land of Israel. As soon as the land of Canaan had been conquered and divided, these cities were set apart by Joshua. They were situated in prominent places, and in such central locations that from any place in the land a city of refuge could be reached in less than six hours. When any man killed another by accident, he might go to one of these cities. There his case was tried, and if found innocent of wilful murder, he could stay safely in the

city, or within a certain distance of its walls. While there the avenger of blood could not touch him; but if he went elsewhere, he was liable to be slain. This was not a protection for the guilty murderer, who was to be given up to the avenger of blood to be put to death. The innocent man-slender stayed in the city of refuge until the *high-priest died*. Then he was permitted to return home, and to dwell in safety. The *city of refuge* was also a representation of Christ, who is our refuge from the penalty of sin, and who is a near, accessible, safe, and perfect refuge for all mankind.

TEACHINGS OF THE LESSON.

Where does this lesson show—

1. That God values human life very highly?
2. That God protects the innocent?
3. That we must fly to the refuge which God has given us?

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.
5. Who is our refuge? Christ.

DOCTRINAL SUGGESTION.—Security in Christ.

CATECHISM QUESTION.

31. Did Peter continue in his sin, or did he repent?

Peter did not continue in his sin of denying his Lord and Master; for Jesus cast his eye upon him, and he repented and wept bitterly.

B. C. 1427.] LESSON VII. [Aug. 12.

THE LAST DAYS OF JOSHUA.

Josh. 24, 14-29. Commit to memory vs. 14-16.

GOLDEN TEXT.

Choose you this day whom ye will serve. Josh. 24. 15.

OUTLINE.

1. The Appeal. v. 14, 15.
2. The Decision. v. 16-18.
3. The Warning. v. 19, 20.
4. The Covenant. v. 21-29.

TIME.—[The date of Joshua's death] B. C. 1427.

PLACE.—Shechem, between mounts Ebal and Gerizim.

EXPLANATIONS.—This lesson contains Joshua's appeal to serve God. It was given when he was an old man. *The gods which your fathers served*—The idols worshipped by the Mesopotamian ancestors of Abraham. *Other side of the flood*—The great river Euphrates is here called "the flood." *In Egypt*—The Israelites had worshipped the Egyptian idols. *Seem evil unto you*—If you prefer not to worship the Lord *Choose you*—He did not mean that it would be right for them to choose idols. *Brought us up*—God's mercies to Israel were a motive to his service. *The Amorites*—Here named for all the people of Canaan. *Cannot serve the Lord*—cannot unless you are whole-hearted and have help from God. *He will not forgive*—Meaning, "He will not overlook or pass by." *Strange gods*—Idols. *Put away the strange gods*—Some of the people had already begun to worship idols. *Covenant*—An agreement. *Statute and ordinance*—A law. *This stone shall be a witness*—The stone should stand to remind them. *It hath heard*—The law was read by the stone, which stood as a token of the people's pledge to obey it.

TEACHINGS OF THE LESSON.

Where in this lesson do we find—

1. How we should serve God?
2. What is the character of God?
3. A promise to obey God?

THE LESSON CATECHISM.

1. What did Joshua call upon the people to do? To fear and serve the Lord.
2. What did the people say of the Lord? "He is our God."
3. What did Joshua then command them to do? To put away the strange gods.
4. What did Joshua and the people make in Shechem? A covenant to serve the Lord.
5. What did Joshua set up at Shechem? A stone of witness.

DOCTRINAL SUGGESTION.—The divine attributes.

CATECHISM QUESTION.

32. Who condemned Christ to die? Caiaphas, the High Priest, condemned Christ as worthy of death; and Pontius Pilate, the Roman Governor, at the desire of the Jews, gave him up to be nailed to the cross.

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