

"There," said the man, "read that, and come and tell me what you have read."

The lad kept his promise. He found it hard work to read the simple and wise sentences of the philosopher, but he persevered. The more he read and the more he talked with his friend about what he read, the more interested he became. Ere long he felt no desire to read the feeble and foolish books in which he had formerly delighted. He derived a great deal more pleasure from reading good books than he had ever derived from reading poor ones. Besides, his mind began to grow. He began to be spoken of as an intelligent, promising young man.—*Ex.*

HOW TO BE FREE.

The best lesson I ever had came to me when my father said one day: "My son, you are getting too large to be whipped, and now there are two ways in which boys cease to be governed. If they are determined to do wrong, the father must try to restrain them as long as he can, and keep them back from evil by every means in his power, until at last they are strong enough to break away. The other way is for the son to learn self-government and the love of right, while the bands of authority slip off, because they are not needed, and neither father nor son knows exactly when government ceases. Which way will my son choose?"—*Dr. Sturtevant.*

AMANDA SMITH, THE COLORED PREACHER.—A lady once said to me: Now Amanda Smith, I want to ask you honestly. I know you cannot be white, but if you *could* be, would you not rather be white than black?

No, no I said, as the Lord lives, I would rather be black and fully saved, than to be white and not saved. I was bad enough, black as I am; and I would have been ten times worse if I had been white. God's color is the best and most substantial. *It's the blood that makes the whiteness.* Hallelujah!

MINISTERS, PREACH JESUS.—Be not drawn away from this one theme amid all moral preaching and ethical preaching and political preaching. A young minister who had been preaching much on social problems was approached at the close of a service by a humble woman who laid on his desk a paper on which was written, "We would see Jesus." Rebuked and humbled he preached Christ on the next Sabbath, and at the close another paper was handed up on which was written "Then were the disciples glad when they saw the Lord."—*Watchman.*

A SERMON CONDENSED.

The Cities of Refuge; Numbers xxxv: 15. Six in number; enough for all needs. So Christ, a complete and efficient Saviour. Conspicuous, and (according to Josephus), with good roads and guide-boards to direct. So, plain directions and direct roads to salvation: entreaties, warnings, afflictions, all pointing to safety and peace. The manslayer questioned at the gate; and admitted not because of his *virtues* but because of his *need*. So the sinner.

The refugee was safe "till the death of the High Priest that should be in those days." So the sinner who flies to Christ is assured of his refuge never failing, as long as his High Priest lives! Which is forever!

The elders were to take in the refugee, and "give him a place" among them. They, six out of the forty-eight cities of the Levites, had the usual fields for "a thousand cubits on each side" of the city; and the new-comer had his allotment given him, and set to work. So, no idlers in the church, or Kingdom of God!

Kedesh was "holy." Christ, his salvation, his kingdom, his people, holy.

Shechem was "shoulder." He is our burden-bearer.

Hebron was "fellowship." Christ takes us for his "friends"; and gives us his love.

Bezer was "a stronghold." "I and my Father are one: and none is able to pluck them out of my Father's hand."

Ramoth was "exalted." "Exalted a prince and a Saviour;" "a name that is above every other name."

Golan was "joy." "With joy shall ye draw water out of the wells of salvation!"

Often a *choice* of cities: one as near as another. So, sinner attracted, sometimes by one attribute of Christ, sometimes by another. Some pine for holiness; some long for fellowship. Some are weary of bearing the burden of sin; some in their weakness fly to a stronghold. Some would covet the air of Ramoth, up so near to heaven; some would live in Golan, and rejoice in salvation.

And he would be foolish and disobedient who would try how near he could come to the limits of the safe territory, without actually stepping over the limit, so the Christian is not to be continually asking, "Is there any sin in a game of cards? or a dance? or wine? or tobacco? or a Sunday excursion?" Better to keep well within the limits!

All these things were "ensamples." Paul said (speaking of the non-muzzling of the ox), "For our sake, no doubt, this was written." And Thomas Binney used to teach the young men of his Bible-class, that "All Old Testament histories were *doctrines*."—W. W. S.