

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

(5) By our Christian liberality. Willingness in spirit and proportionateness to our ability are laws of Scriptural liberality (II. Cor. viii. 12; Acts xi. 29; I. Cor. xvi. 2). Christian giving, therefore, never can be burdensome.

In the *Zenana Mission Quarterly* for July, 1895, we read of a Christian servant who gave two pounds per annum for missions, and exercised proportionate liberality for other Christian objects. The Macedonian churches are held up by Paul (II. Cor. viii. 1-3) as an eminent example of the grace of God in the exercise of liberality.

(6) By our personal invitations and efforts. There are church members who complain of inadequate attendance upon the house of God, and yet are very irregular in their own personal attendance, while some of them do nothing "to draw outsiders to the house of God by a cordial invitation to come." I have read of two young men who, in a very few months, were the means of inducing twenty whom they invited on their way to church to accompany them, and these twenty became regular church-goers, and one-half of them soon came under the power of the Gospel, and were led to make a profession of personal faith in Christ.

The "first effort" of Moody in Chicago "was to hire four pews in Plymouth Church, and keep them full of young men every Sunday." With other young men he "used to visit the hotels, saloons, etc., on Sunday mornings, distributing tracts and inviting people to attend divine service." And if we are thus earnest in compelling people to come in to God's house (Luke xiv. 23), we shall not be altogether wanting in efforts for their salvation. Like Andrew, we shall find some brother to "bring to Jesus" (John i. 41, 42). Like the woman of Samaria, we shall tell others of what we have learnt from Christ, and encourage them to betake themselves to the same loving and holy One.

(7) By our prayers. This is what is, above all, needed. The Pente-

costal effusion of the Spirit was preceded by a ten days' prayer meeting, and were Christians abounding in prayer—secret and social prayer, private and public prayer—believing, earnest, importunate prayer—we should again witness wonders of grace.

"Pray, brethren, pray."

THE BETTER WAY.

A grave old man and a maiden fair
Walked together at early morn;
The thrushes up in the clear, cool air
Sang to the farmer planting his corn.
And O how sweet was the fresh-turned
mould!
And O how fair were budding trees!
For daisy's silver and daffodil's gold
Were full of the happy honey bees.

"Ah, look! there's an empty nest," she said;

"And I wonder where sing the last year's birds?"

Then the old man quickly raised his head,
Though scarcely he noted her musing words;

He tore the nest from the swaying tree,
He flung to the winds its moss and hay,
And said, "When an empty nest you see,
Be sure that you throw it far away."

"But why?" she asked, with a sorrowing face—

"Why may not the pretty home abide?"

"Because," he answered, "'twill be a place

In which the worm and the slug will hide,

Last year 'twas fair enough in its way;
It was full of love and merry with song;

But days that are gone must not spoil to-day,

Nor dead joys do the living joy wrong."

The maiden heard with a thoughtful face;
Her first sweet hope had fled far away;
And she thought, "Is my heart become a place

For anger, grief, and hate to stay?

Down, heart, with thy sad, forsaken nest!
Fling far thy selfish and idle pain;

The love that is yours is always the best."

And she went with a smile to her work again. —Selected.

THE CITIES OF REFUGE.

BEZER—CHRIST OUR FORTRESS.

BY THE REV. W. J. ARMITAGE—ST. CATHARINES.

The message of the Gospel and its comforting truths were wonderfully foreshadowed in the Cities of Refuge. They show forth Christ in His great work for the souls of

men. They were types of Christ, and their names express some particular attitude of the Divine Redeemer. In Kedesh we find in Him as the holy one a sanctuary, in Shechem the shoulder the "secret of spiritual strength," in Hebron our friend, "who sticketh closer than a brother," and whogives us fellowship with God and man.

Our next study is Bezer. The place itself stood in the wilderness in the plain country or table land, but cannot be identified in the present day. It was a Reubenite city allotted to the family of Meran on the smooth downs of Moab east of the Jordan.

The meaning of the name is variously given. The generally accepted interpretation is Strong, a fortification and therefore a stronghold, a fortress. But one great authority says that it is from "Bezer," gold earth, fair ore or gold ore. If we take the meaning of *stronghold* it conveys the thought of a fastness, a place of security from enemies. If we take *fortress* it suggests a strongly fortified place of some considerable extent. Its leading thought is a place of safety from foes who may wish to injure or to destroy us, a place of security in the hour of trouble. Its meaning would come with power to a people who had been engaged in a long warfare, or who were beset with foes on every side. A fortress was to them a necessity without which there could be no feeling of security, no hope of safety. It was specially necessary where the weak were called upon to resist the strong.

The art of fortification goes back to the earliest history of our race. It grew out of the necessity of the case, the need of mutual help and protection drew men together into one place, and it became necessary to study self-defence for their families and for their property against sudden attacks from their enemies. In early days a single wall was sufficient, and walls were, as a rule, made of brick. The walls of cities were soon, however, made very strong and permanent. The walls of Babylon were sixty miles, forming a quadrangle, of which each side was fifteen. Herodotus, who