

symbol of healing virtue, as it was later among the Greeks. The fear of its deadly fangs made it an object of reverence, in the first instance, and it was but a step to believe that, as it had such power to kill, it must have unique power to cure. A living snake was kept in some temples as the representative of the tutelary demon, and a cobra in the act of striking, on each side of a winged globe, is often sculptured over the temple doors.

LIGHT—Early in the history of religious thought men divided the universe into two divisions—evil and good. Darkness was

the natural symbol of the one, and light of the other. Because of the joy which the natural light brings to almost all living things, it was made the emblem of every influence which strengthens the natural and moral life, and advances the highest interests of men. So, it came to be applied to truth which illuminates the darkened understandings of men, to the teachers who communicate this truth, to Christ as the greatest of all teachers, to God Himself, and to the surroundings in which God dwells as emblematic of His moral purity.

APPLICATION

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As Moses lifted up the serpent, v. 14. A little lad who was playing on a city street, saw a ladder against a tall building, and concluded to go up to the top.

Look Up, and Come Up For the first part of the climb he was all right; but when nearly half way up, he tired, and wished himself down again on the solid ground. To see how far he had gone, he looked down, and his head turned giddy and he nearly lost his hold. What could he do but cry? Clinging to the rungs, he screamed for help. No one was in sight below. He seemed alone. But he was not alone, for above him he heard a voice gently saying to him, "Look up, my boy, and come up". He obeyed, and at once his giddiness went away as he saw at the ladder's top a kind face. Up and up he climbed, until the strong arm of the workman on the roof reached down and drew him to safety. When we look away from ourselves and all that is about us to Christ, we are drawn to safety.

God so loved the world, that he gave his only begotten Son, v. 16. In the days of Queen Elizabeth, a man wrote the Bible in such small letters, that the whole book could be put inside the shell of a walnut. We have in this verse the Bible in miniature. It contains the whole gospel. It shows the origin of man's redemption—God's love. It tells how great that love was—He "gave His only begotten Son". It shows how the fact of redemption was accomplished—by the sacrifice of Christ. It tells us how we may par-

take of this redemption—by believing on the Son of God. It defines, negatively and positively, salvation—escape from perishing and the possession of eternal life.

He that believeth... is not condemned, v. 18. The raiser of the celebrated Shirley poppy relates how he found in his garden a patch of common wild field poppies, Transformation one solitary flower having a very narrow edge of white.

He preserved the seed of this one, and by careful culture, year by year, the successive flowers got a larger infusion of white to tone down the red, whilst the black central portion was gradually changed until the whole flower became absolutely white. So, divine grace, working through faith, turns a selfish, sinful nature that is under condemnation, into the rarest beauty of purity and righteousness.

Men loved darkness rather than light, v. 19. That is death in life, to love darkness rather than life, to live, and yet to be dead in trespasses and sins—dead in sinful A Living Death practices and selfishness. In

Coleridge's *Ancient Mariner*, there is the awful vision of dead men standing up and pulling at the ropes and rigging of the ship. This is only too true a picture of many who live, and yet are dead. They are the puppets of pleasures that pollute; they are the victims of vices that devastate. They are dead while they live. But even unto them comes the word of God, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light".

Lest his deeds should be reproved, v. 20.