

has the spirit of the kingdom. For Jesus Himself gave up His own life for us. (Compare also 2 Cor. 8 : 12.)

Light from the East

By Rev. James Ross, D.D., London, Ont.

TREASURY—In the temple built by Herod there was provision for collecting the free-will offerings which the people were expected to give in addition to the compulsory half-shekel for the support of the temple service. Thirteen trumpet-shaped boxes were set along under the colonnade which surrounded the court of the women. Six of these were to receive free, unspecified gifts ; the other seven were marked for distinct purposes,

such as to pay for certain sacrifices, to provide incense, wood, and other supplies. The amount thus contributed by the whole people of Israel, may be inferred from the statement of Josephus, that, at a certain period, the treasury contained in money nearly two and a half millions of dollars, and precious metals valued at ten millions.

MITES—Was the smallest coin recognized by the Jewish state, and two of them constituted the smallest sum that it was lawful to contribute to the treasury of the Lord. The two mites together were worth about a quarter of a cent of our money, but their purchasing power then would be equal to about two cents of to-day.

APPLICATION

By Rev. Clarence Mackinnon, B.D., Winnipeg

The Lord our God is one Lord, v. 29. In the shastras of India is found a parable about three blind men who, on one occasion, made their first acquaintance with an elephant ; but they were puzzled to form an idea of his shape. One who had seized its trunk was of the opinion that an elephant was like a plantain tree ; the second having felt its ear, was sure that the creature resembled one of the fans with which the Hindus were wont to clean rice ; the third believed an elephant to be a kind of snake, for he had touched its tail. The parable well illustrates our different views of God. Some have felt the divine power, and have bowed themselves in humility before God's majesty ; some have realized His just judgment on sin, and have trembled at His word ; others have been touched by the story of God's love, and have rejoiced in His grace. But these are only different ideas of God which men have formed from their different experiences. God Himself is not thus divided. He is one, and blends together these different attributes, as the various colors of the rainbow are blended together in one pure ray of white light.

Thou shalt love, v. 30. Love is like fire : it is active. From the central fires of the sun comes the energy that throbs through all the pulses of nature, making possible its wondrous life and growth. It was the heat of

some buried volcano that threw to the surface that island in the South Pacific, now covered with verdure and bloom. The fire in the locomotive forms the steam that gives power and motion. In like manner, love, from its centre in the heart, sends its energy through countless channels into every part of life, supplying the force for every duty to God and to men.

Love . . . love thy neighbour, vs. 30, 31. Love to our neighbor is the miner's lamp ; love to God is the sun in the heavens. We cannot love our neighbor too much, or exert ourselves too strenuously for his good. But, as the sun is greater than the lamp, so should we love God more than we love any earthly person or object. And, indeed, we shall find that the intenser our love to God, the more eager we shall be in seeking the good of those about us.

Not far from the kingdom of God, v. 34. How near the people of Christian countries are to God's kingdom, compared with those of heathen lands ! They are not ignorant about God ; they know how holy, how wise, how loving He is ; they know that Jesus is His Son, and that He died for their sins on the cross ; they know that, if they believe on Him, their sins will be forgiven and they will receive everlasting life ; they know, too, that His Spirit will make them wise and good like the

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But One**

**The Lamp
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Yet—!**

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