

II. Consecration of Powers, 3-8.

V. 3. *For I say*; as one putting his love and wisdom at the service of the church. *Through the grace given unto me*; the authority which I have as an apostle of Jesus Christ. *To every man . . . among you*. Everybody in the church needed this counsel. *Not to think of himself more highly*; not to be conceited about his own powers. *Than he ought to think*; "beyond the mind or habit of thought one ought to have." *To think soberly*; judging himself with wisdom and humility. *The measure of faith*. "Faith" here stands for all those gifts which faith receives. Since these all come from God, they should be used diligently, but should never be made a ground of boasting. The "for" at the beginning of this verse indicates that "humility is the immediate effect of self-surrender to God."

Vs. 4, 5. *Many members*; each with its own use and powers, but, after all, no more than a member, not the whole body. *In one body*; into which all are bound together because all are united with Christ. *All . . . have not the same office*. Each individual has his own place and work. *We, being many*; with varied abilities and functions. *One body in Christ*; all being united with him. *Members one of another*; no one existing by and for himself alone, but each having duties to all the rest.

Vs. 6-8. *Having . . . gifts*; powers for service. *Differing*; so that no two Christians are precisely alike. *According to the grace*; the loving favor of God, from which all gifts flow. *Prophecy*; not necessarily the foretelling of the future, but the revealing of spiritual truth. *According to the proportion of faith*; not giving himself airs, but remembering that his prophetic powers are of God. *Ministry*; especially caring for the poor. If this is one's work, he is to attend to it, not being ambitious to prophesy or exhort. *He that teacheth*. To him the same rule applies.

He that exhorteth; speaks words of encouragement. *Giveth*; to the poor. *With simplicity*; because he sees and feels the need, and for no other reason. *Ruleth*; in the church. *Sheweth mercy*; does deeds of kindness. *With cheerfulness*; carrying with him brightness and good cheer.

Vs. 9-21 contain maxims for Christian conduct.

Light from the East

SACRIFICE—In the Old Testament a sacrifice is a gift or present to God. Men offered gifts to God on various occasions, to do him homage, or to show gratitude for some good received, or to incline him to grant some boon. In any case they desired to secure or to make sure of the deity's good-will. Ancient Israel drew near to God with a gift.

The gifts, to begin with, were the things men felt the god needed, the things they were able to offer. They brought commonly something to eat and drink,—the flesh of the domestic animals, corn, oil, wine, fruit.

The exile turned men's thoughts to a single aspect of sacrifice. The exile made the Jews conscious of sin in a new sense. They recognized that for their sins God had cast them off. Therefore they thought of all sacrifice as meant primarily to win back the favor of an offended God.

It was very natural that the great Christian propitiation should be set forth as a sacrifice. But the work of Jesus gave a new meaning to sacrifice. The Christian sacrifice was not a gift to God. The tremendous facts of the Christian redemption went far beyond so primitive an idea. The new association with the work of Jesus gave the word "sacrifice" a significance which quite transcended its old meaning; the work of Jesus meant so much more: the life of sacrifice is the life of repentance, the life of suffering for others, the Christ-life incarnate in men.

THE GEOGRAPHY LESSON

We will use a stereograph which lets us stand beside the high altar in an Italian church a short distance outside the city walls of Rome. It is an enormous building. Gigantic pillars of granite uphold side-walls which rise to a height three or four times as

great as one of our own city churches. The end wall toward which we face is more than three hundred feet distant. The doorways themselves are as high as many of our village churches. Panels of many-colored marble make the walls beautiful. A long line of pic-