

and for the full significance of the Christian's living sacrifice to that interpretation of it which is comprehensive, covering the whole of life in all its relations and activities.

It is through this interpretation only that we can discover and appreciate the full and far reaching meaning of the Lord Christ's sacrifice, which was not an offering of anything outward or apart from himself, but actually himself—his soul and all his powers to an active conformity to the will of God. And it is through this interpretation, too, that we reach the proper significance of the Apostle Paul's entreaty when he beseeches Christians "by the mercies of God that they present their bodies a living sacrifice, holy, acceptable to God, which is their reasonable service." For the Christian soul must feel that all it has, and all that it is, is of God's mercy. And the Christian ought to feel and know, moreover, that a sanctity belongs to all that God has created and ordained. Christ has appeared, and removed the veil of separation which stood between man and his God. Now by him, as by the new and living way have we access to the Father. Separate from God, and in fear, man once stood. But Christ came, and by the sacrifice of himself—in his life and his death—reconciled man to God, and sowed the seed of love which was to germinate and abound to the perfect casting out of fear. Christ shows us the Father. He shows us the Father waiting and merciful—waiting for the offering we bring, and merciful in all his regards.

The offering which constitutes the proper Christian Sacrifice must be complete. As I have already said, all