

Look up to Christ. If we are the body, he is the head. What is the body for but to express and carry out the ideas which come into being in the head. What is the church for and what are all church members for but to give embodiment to the mind of Christ in this present evil world.

Each one to the work that suits his bent.

"No compound of this earthly ball
Is like another, all in all."

No two persons are alike and there should be individuality of task just as there is a difference in personality. The work of the Lord is quite complex and various and it is difficult to conceive of a kind of person who could not find in the activities of the church something to which he is specially called. If he cannot pray in meeting, let him take an

interest in the business aspect of the congregation. We shall be supremely happy at the last if we earn the commendation of her of whom it was said, "She hath done what she could."

Our Lord looks to us for a living sacrifice. There have been those who were required to die for him, but in this day a dead sacrifice is seldom necessary. But we can live for him. Quintin Hogg, the founder of the Polytechnic Institute of London, put a large fortune into the accomplishment of his work and his time and personality to boot. "Mr. Hogg," said some one to him once, "how much does it cost to build up an institute like yours?" "Only one man's life blood," was the reply. Our prayer should be

"Take my life, and let it be
Consecrated, Lord, to Thee."

THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

In the previous chapters, Paul has been outlining the service which Christ has rendered us through his sacrificial life and death; he now proceeds to show what practical effect upon Christian living this example of Christ should have. Note that Paul's exhortation is reinforced by his life. How far does our life recommend the faith which we profess to follow? "By their fruits ye shall know them."

1. *"Therefore."* Paul's use of this word is interesting (compare Rom. 8 : 12 ; 9 : 18 ; 14 : 19 ; 1 Cor. 6 : 20). Christian conduct is not the result of obeying a code of morals; it is the natural outcome of our gratefulness to our master for the benefits he has bestowed upon us; it is the response of our nature to the love of Christ. A young man was led to enlist by the thought of the sacrifices which others were making for him.

2. *A living sacrifice*, vs. 1, 2. In contrast to the Jews, who made sacrifices of irrational animals, we are to make a rational sacrifice,—the sacrifice of ourselves, 1 Peter 2 : 5. But this sacrifice must be just as clean and perfect as the ancient sacrifices were, in order that it may be acceptable. By "holy" Paul means two things : (1) The sacrifice must be morally

clean. Christianity takes the body into account, Rom. 6 : 13 ; 1 Cor. 6 : 15, 19. (2) The sacrifice must be without blemish. Christians cannot give place to "pet vices," "little faults" in their lives. How often we excuse our weaknesses! Christians must aspire to something beyond the average plane of morals. Further, the sacrifice is to be a "living" one,—the dedication of all that we are worth to the service of God.

But this sacrifice can become perfect only as we have been re-formed, or, as John says, reborn within, so that we can know instinctively the will of God, Rom. 8 : 5 ; Col. 3 : 2-7. If we still owe some secret allegiance to the ambitions of the world, to the passion of "getting on," as some say, then, the sacrifice will fail. When Spurgeon was once offered the opportunity of preaching to tens of thousands, if he would accept a certain invitation, he replied, "I do not wish to preach to the greatest audiences in the world. I wish to do the will of God."

3. *The use of our gifts.* In the sacrifice of his "living" self to God, the zealous Christian is met with two temptations : (1) An over-estimation of his personal importance. He thinks his gift is such that he is above advice or counsel in his work, or he has a fine contempt for those who have not the same Christian interests as he has. (2) A depre-