

Thoughts for the Thoughtful

"You will never strain your eyes by looking at the bright side of things."

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That country is fairest which is peopled with the happiest people.—Emerson.

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When you cheerfully bear any discord, any annoyance, any irregularities or unpunctuality (of which you are not the cause); that is victory.

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When your good is evil spoken of, your wishes are crossed, your taste is offended, your advice ridiculed, and you take it all in patient, loving silence; that is victory.

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"Christ actually meant prayer to be a great power by which His Church could do its work, and the neglect of prayer is the great reason why the Church has not greater power over the masses in Christian and heathen countries."

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Don't surrender your individuality, which is your greatest agent of power, to the customs and conventionalities that have gotten their life from the great mass of those who haven't enough force to preserve their individuality.—R. W. Trine.

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The longer I live and more I see
Of the struggle of souls to the heights above,
The stronger the truth comes home to me
That the Universe rests on the shoulders of love.

A love so limitless, deep and broad
That men have named it and called it God.
—Anon.

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O ye that mourn the excellent departed, look not into the tomb, for they are not there. In their late home they have left behind their vestments. They have but laid aside their last garment. Gaze not at their vestments! Look with the clear eye of faith where they are, and let your cry be one of exultation for them! Blessed are ye, dear ones departed! and ye shall hear above the voice of the Spirit saying: "Even, even so!"—Rev. F. C. Ewer, D.D.

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"What we need, therefore, is not a lowering of the doctrines to meet the taste of the public, or a loosening of the ideas which found our faith. Christ never diluted the truth in His preaching. Tremendous problems are facing us. The war may land sinners in pessimism where life will only be a gamble. Men may say, 'Oh, we will just take chances.' In the face of all this, the Church must not proceed along the line of compromises but rally around Him who is the same yesterday, to-day and forever."—Canon Kittson.

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You may assure your soul, when you are marching forward into the darkness of some valley of the shadow of death, that God would never have sent you to face that trial unless He had known that you could master it. Life is often difficult; it is never impossible for the man who has to live it. If the trial be very sore, if it shake your strength and strain your patience almost to the breaking point, if the agony of conflict surprises you, then that only shows that you are stronger than you took yourself to be. Had you been unfit for it, this post of danger would never have been assigned to you.—John Kelman.

The Call to the Christ Life

Sermon by the Rev. J. N. Carpenter, M.A., D.D.,
preached in Emmanuel College, Saskatoon.

"For their sakes I sanctify myself, that they also may be sanctified in truth."—St. JOHN, xvii: 19.

IN this chapter our Lord has admitted us into the inmost recesses of His communion with His Father. Early in the ministry He responded to the request of His chosen followers by giving them a model prayer for constant use; now, as a proof of their being real friends, He grants them the dying boon of sharing in His own prayer life. How much more pointed must these words have become to them when in after days they meditated on his life in view of things then hidden from their eyes! What wonderful world-embracing sympathy enfolds us in these later days, as we realize that we too had our place in those powerful intercessions.

The words of our text form the transition from the second to the third part of the great High Priestly prayer. His pleading for His own culminates in the mention of their Mission, "As thou hast sent Me into the world, even so have I also sent them into the world," but before interceding for the wider world which lay unfolding itself to His mind, He links it and them together with the words of sanctification, and it is this which makes them suitable for our meditation this evening.

Behind us also lies all that we have learned of our Master in our varying degrees of fellowship with Him; before us are the wide fields of our service in these Western Dioceses, with their clamant call for the Christ life in these formative years, and with us is the presence and example of our Lord!

"For their sakes I sanctify Myself, that they also might be sanctified in the truth." In order to render easy, and sure, and complete, their sanctification, our Saviour identifies Himself with their need, and sanctifies Himself to meet it. His effectual plea in prayer for the good thing He desires for them is that He on His part has done everything possible, by setting them the example, and being Himself the way for them.

Was it not ever thus with the blessed Redeemer? Could we penetrate in thought to the Divine counsels in Eternity, we should see the Holy Word of God offering Himself for the work of redemption; in due season, He ranged Himself beside us, as we read in Heb. 2:11, "For he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren"; at His baptism we hear Him saying in marvellous humility, "Thus it becometh us to fulfil all righteousness." And now, on the eve of His passion, as He enters the valley of the shadow of death, cheered by the joy which He had set before Him, and which was even then shining brightly through the intervening darkness, He once more sanctifies Himself, for the completing of the task in hand; as through His whole life this had been His motto, "Lo! I come to do thy will, O my God!" so now He does not shrink from the final battle and crisis, but advances in faith and confidence, knowing full well that He is the Captain and forerunner of our Salvation, and that because of Him His disciples shall be able to go victorious along the same path. What this means to a redeemed soul was well expressed by a Chinese convert, who said, "I had fallen into the pit of sin. The Teacher Buddha came by, chant-

ing how to avoid falling into pits by keeping the middle path. The Sage Confucius came and looked down on me in pity, and told me if I had kept the right path I should not have fallen in. But the Lord Christ came down beside me and lifted me up and set my feet in the right path again."

"For their sakes I sanctify Myself, that they also might be sanctified in the truth." What must those words have implied to the first disciples? Little they thought of their final tragic force; nor must we allow that which naturally looms largest to us to overshadow their more general meaning. Christ sanctifies Himself that His example may be their strength. How often have they heard Him say, "Follow Me!" It is no lonely path to which He calls them. He sanctifies Himself that they may be sanctified. His very prayer is part of the Sanctification. He prays, they share His prayer—that they may enter into its secret power. He unfolds to them glorious visions of His future Church, that they in their day and generation may be stimulated to faithful imitation and sharing in His work.

He is about to send them forth to a larger Mission, to even more needy fields, and He lays deep and true the foundation of their work by His own sanctified life, that they in continuance, and infused by that same sacred life, may have that strength in which alone such work can be done. In what better way could these men have been encouraged to face the future? Here is at once an inspiration to spur them on to great ideals, and a strength to uphold them in the day of weakness and trial as well as a bond to unite them in love, both to Him who is sending them, and to those to whom they are sent.

In a secondary sense we stand in the place of those apostles to-day. Much of the ideal of Christ has now become the actual. Into His fold countless thousands have been gathered during the centuries that have intervened, and to-day men and women of every race rejoice in the leading of the Good Shepherd. Yet, before us still lie great multitudes, who are not yet of the fold. To them Christ is sending us and still the old foundation stands, "For their sakes I sanctify Myself that they also might be sanctified." Our Master's life of loyal service still remains both our guidance and our strength; for He is not only our pattern, Whom we may imitate, but that source of all grace from Whom the Holy Spirit takes that He may give unto us.

This is true of us as a College. In the Providence of God time is here given to us for our training and discipline, just as the Apostles were fitted for their work by the companionship of Christ. We, too, are links in the age-long chain; we sanctify ourselves, that those who follow us may be sanctified also.

We study the pages of the Divinely inspired Scriptures, that we may proclaim lovingly and unflinchingly the truths which concern men's Salvation,—the awfulness of Sin,—and the all-sufficiency of the Redeemer. We study the problem of the lives of men that we may know how best to bring to them the things which may arouse them from callousness and spiritual death, and bring them to the life of God. In each generation and locality these problems differ, and you well know that the difficulties of the settlers on the prairie homestead, far from the means of grace, and of the town dwellers, enveloped in a miasme of eager search for wealth and pleasure, are neither few nor light. To the task of making our Master's Gospel effective here we consecrate ourselves as a corporate servant that they also may be sanctified.

But the words reach us as individuals also and effect our own personal life. Full well we