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of St. Augustine's College, Canterbury, late of Rangoon. The former of these has just returned to England after a five-months' tour in his far-flung diocese, which stretches from Gibraltar to the Caucasus, and from Northern Africa to the Alps and the Pyrenees. In the circumstances it is not surprising that the doctors have advised him to do for some time only such work as is absolutely necessary. —The Guardian.

THE MIND OF CHRIST IN MEN

(Continued from page 267.)

gaining a reward from either God or men, except the reward of seeing men better. To overcome human sin, to develop all the best possibilities in human nature, to bring God to men and men to God, to make mankind forever better through His life and teaching, that was the great and ever active motive that pressed the Son of God to effort.

To do good, in our day and generation; to make the world better for our having lived in it; what a sublime motive that is! Let this Christ motive be ours. It will change every aspect of earthly life. How it will influence our choice as to life's work! Once conceive the motive that the highest and most necessary thing in life is to do good to others, and, at once, we see that there are many things in life that men count dear unto themselves that we cannot follow. Everything must be avoided that in its nature would be destructive of any human good. No calling can be followed that might promote intemperance or impurity, or that would tend to keep many in poverty that one might live in affluence; nothing that would increase human suffering or keep down ambitions for betterment; nothing that would retard justice among men or rob men of their God-intended freedom in order that selfish ambitions might be realized—nothing of this sort could be undertaken.

Then with such a motive how attractive do some callings in life become. To found a great business, not because it tends to wealth, but because it gives employment to many and thus helps forward the development of mankind, gives scope for ability to prove its worth and aids the weak to fulfil their possibilities under the sheltering protection of the strong; to become a good doctor, or lawyer or clergyman, not because in each of these there may be opportunities of money or distinction or glory, but because in them there is daily opportunity of helping men to strength, procuring justice for the oppressed and of showing men the way to God; to become anything that we can become, provided what we become is beneficial to God's children, this is at once the practicalness and the beauty of such a motive.

We might go further. This motive influences our choice as to life's calling, it also influences one's method of promoting that calling. Our motive is to do good; our method of doing good should be by exercising goodwill towards all. You can do good as it were by main strength and stoic determination—you can do good without making good attractive—but there's a better method of doing good: to do it by love, by exercising a constant goodwill towards men, not simply doing it because you are convinced that it's your duty. Duty may be done so that those about us may

positively begin to loath the word and all that it represents: or it may be performed, if sanctified by love and goodwill towards men, so that men rise up and call them blessed who so do it. And when this motive of doing good is performed in the spirit of love and goodwill, what an inspiration it becomes to the doer! Old things are passed away and all things are become new.

III. Come back once more to the sacred chamber of the Master's mind. It had its godward aspirations and its definite constant motive, it was also marked by definite decision. From His boyhood He not only aspired towards God and found a high and holy motive, but had definite decision in life. "Did ye not know that I should be about the work of my Father?" He asked His astonished parents. He always "steadfastly set His face" to do God's will and to do the whole of it. Decision, that was a predominant characteristic of His mind. Worldly temptations were constantly before Him—temptations to turn aside from His work as Redeemer. He might have been a great orator, a great world ruler, a man of great wealth. His indomitable will decided against each and all of these. These decisions were, no doubt, constantly being made, since He was "tempted in all points like as we are."

"Thy will, not mine, be done." There was the great and comprehensive decision of His life. And others were like unto it. "The cup that my Father hath given, shall I not drink it?" The cross that my Father hath allotted, shall I not bear it? Many were His temptations to turn aside, but with decision He always came back to the higher pathways, though they were usually the harder ones to tread. Such was His mind—a mind characterized by decisions—and how those decisions led Him on step by step to the cross of shame, which became for Him a throne of power, to the crown of thorns, which became an aureole of glory. Without these constant decisions could He have endured the supreme test?

Someone has very finely said that we make our decisions and then our decisions make us. In the life of Christ these decisions strengthened Him for the heroic hours of life, and these heroic hours have made Him sublime before men. And so, my brethren, it ever is. Our minds must be marked by decision—every day and even every hour we must decide for good, decide against selfishness, decide for God—and every such decision goes to make us better at heart, stronger in will, more fit for the Kingdom of God. Our decisions in the past have made us what we are to-day. Let us see to it that our decisions in the future bring us nearer to God.

Now look at the text once more. "Let this mind be in you." Let it. Have you ever thought of the great implications in this simple word? These implications are most encouraging to our weak humanity. Let this mind be in you—the implication is that it is possible to have the Master's bent of mind—possible, if we will only permit it. As the heart is opened to the incoming of the spirit of Jesus, then the possibility of having the Christ mind has become an actuality. But again, Let this mind be in you—the implication surely is that this is the natural trend for man's mind to take. Made in the image of God, it is but natural that man's mind should follow the trend of the mind of God's Son. To do otherwise is unnatural. Sin and selfishness are a foreign land for the minds of the Father's children to be wandering in.

Let Christ's mind be yours—a mind of godly aspiration, of noble, altruistic motive, of definite decision. Let it be such, because to do so is possible and natural to every one made in the image of God and for whom Christ died.



"The Distribution of the Word"

WE are glad this week to append a few reports from various centres where the Scripture Gift Mission is at work. The fields reached extend to practically every part where our troops are fighting for us.

A soldier from the French front who had come across one of our workers when on leave in London and who had given him a Testament writes:—

"I hope that you will excuse me for taking the liberty of writing to you, but I feel that I want to thank you for the kindness that you showed towards me when I was at home. It seems to me that it was the hand of God that led me to you and it seems marvellous to me that through the kindness of a gentleman that I had never seen in my life before, I was led back to the Christ that I had forsaken and truly I had forsaken Him. I had been brought up by a God-fearing mother to love and serve God, but in an evil hour I fell and was going from bad to worse when you met me and brought me back to the right path again, so you might be sure how glad I was to meet you. Oh, Sir, I will never forget you for that which you did for me. I have got back that which I had lost and which I now prize more than anything else in the world."

Another from South Africa writes: "The consignment of active service Gospels and Dutch Gospels safely reached me. With several workers I visited the Military Camp. We were well received by the Commandant. Arrangements were made for Gospel service which God blessed. Dealing with the men our hearts were much encouraged to observe a spiritual hunger amongst them and those who professed to accept Jesus Christ as their Saviour numbered about thirty. The troops to whom we distributed the Gospels and Testaments left a couple of days afterwards for the Front. Will you kindly let me have another consignment?"

Rev. Charles Leigh Pemberton is resigning the rectory of Curry Mallet, near Taunton, which he has held for 63 years.

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