



SUNDAY READING

MORNING SERVICE.

MORNING.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them.

Jesus said: "Suffer little children to come unto Me, and forbid them not: for such is the kingdom of God."

I am the Good Shepherd, and My sheep hear My voice, and I know them and they follow Me.

Whoever shall do the will of God, the same is My brother and My sister.

A Prayer.

Blessed be Thou, Father of all mercy, who continuest to pour Thy benefits upon us. Age after age the living wait upon Thee and find of Thy faithfulness there is no end, and that Thy care is unfeeling and unwearied. We praise Thee that the mystery by which we are compassed about is a mystery of infinite goodness. Thou hast preserved us through the fourfold year, and bestowed again the plenty of harvest. We would not witness and enjoy Thy bounty in vain. Build Thine altar in our hearts. Oh make Thy goodness, health and strength unto us, that we may be dutiful and holy. Amen.

HYMN.

How bounteous are their feet Who stand on Zion's hill: Who bring salvation on their tongues, And words of peace reveal.

How charming is their voice: How sweet the tidings are: "Zion, behold Thy Saviour King: He reigns and triumphs here."

How happy are our ears That hear the joyful sound, Which kings and prophets waited for, And sought, but never found.

How blessed are our eyes That see the heavenly light: Prophets and kings desired it long, But died without the sight.

The watchmen join their voice, And tuneful notes employ: Jerusalem breaks forth in songs, And deserts learn the joy.

The Lord makes bare His arm Through all the earth abroad: Let every nation now behold Their Saviour and their God.

Of a Pure Mind and a Simple Intention.

By two wings a man is lifted up from things earthly, namely, by simplicity and purity.

Simplicity ought to be in our intention; purity in our affections.

Simplicity doth tend towards God; purity doth apprehend and taste Him.

No good action will hinder thee, if thou be in thy heart free from inordinate affection.

Thou intend and seek nothing else but the will of God and the good of thy neighbor, thou shalt thoroughly enjoy inward liberty.

If thy heart were sincere and upright, then every creature would be unto thee a living mirror, and a book of holy doctrine.

There is no creature so small and abject, that it representeth not the goodness of God.

If thou wert inwardly good and pure, then wouldst thou be able to see and understand all things without impediment.

A pure heart penetrateth heaven and hell.

Such as every one is inwardly, so he judgeth outwardly.

If there be joy in the world, surely a man of a pure heart possesseth it.

And if there be any where tribulation and affliction, an evil conscience best knoweth it.

As iron put into the fire loseth its rust, and becometh clearly red hot so he that wholly turneth himself unto God, putteth off all slothfulness and is transformed into a new man.

When a man beginneth to grow lukewarm, then he is afraid of a little labor, and willingly receiveth comfort from outward things.

But when he once beginneth to overcome himself perfectly, and to walk manfully in the way of God; then he esteemeth those things to be light which before seemed grievous unto him.

SERMON.

Thrift and Brotherlyhood.

BY THE ARCHBISHOP OF CANTERBURY, VERY REV. DR. BENSON.

Preached in St. Paul's Cathedral, Sunday morning, August 2nd, to the delegates of the high court of the ancient order of foresters.

"The slothful man roasteth not that which he took in hunting." Prov. xii, 27.

"He that earneth wages earneth wages to put it into a bag with holes." Hagai i, 6.

These two pithy and picturesque sayings are full of the encouragement that you wish for yourself and for each other today.

Take the first. "The slothful man roasteth not that which he took in hunting." Picture to yourselves the tired eastern forester returning to the tents at sundown. All day he has been full of excitement and energy. The chief and his men come up with the spoils of forest and plain which "he took in hunting." The hour of the evening meal is come, it is time to prepare it, every one, in the old eastern way, has his part to do. At that moment a younger brother, who has been busy within and about the tents all day, in home labors, is seen with his bowl of red pottage before him.

At once it comes out that the elder man, his few hours of excitement over, is not really a man of endurance, or self-restraint, or lasting quality.

"Feed me with that same red pottage." Then comes the bargain of the crafty with the careless—the bargain of calculating coolness with impatience. That is a bargain repeated over and over again in the world of your experience. "Yes, you may have my food if I may have your birthright," and the man who wants immediate ease, who wants no more work and no more waiting, gives up honor and self-

respect and takes his fill. Jacob may take the game and prepare himself a second meal, and he may have the birthright, too, which Esau thinks is a shadowy, barren, undefined privilege compared with his present material and substantial relief. You recognize how the old story of Jacob and Esau might have supplied the groundwork of King Solomon's proverb. The athletic brother was after all the slothful when the pinch came. He did not relish the fatigue and the delay required to roast what he took in hunting; he must gratify himself at once without caring what it costs. The other saying which I took up for half of my text is on a different line. "He that earneth wages earneth wages that he may put it into a bag with holes." The prophet Hagai is the speaker. He is accounting for the wretchedness of his people in a moment when they ought to have been at the height of happiness. They had been led home from exile to their beloved capital and ruined temple. Their first national act of loyalty as the chosen people, should have been to restore the worship of God in the land of their fathers, for the temple of God was the very centre of their national existence and social life. But no; once safe at home again their thought was not of the temple upon which all their dreams and hopes had been fixed in absence. Their first thought was not a thought of loyalty or religion, or co-operation with one another even, but of self; to build themselves good houses, says the prophet, was their first and foremost thought. They had been now years at home, but still the temple of God, the home of religion, of worship, of instruction, lay waste. The time has not come, they said, when the Lord's house should be built. Domestic re-arrangement, construction, cultivation—these must take precedence. "God will bear a short postponement." But now, mysteriously, harvest after harvest failed, then calamity crept on, nothing prospered or went well. The prophet expressed the universal craving and discomfort: "Ye have sown much and ye bring in little; ye drink, but are not filled; ye clothe you, but there is none warm." A feverish, shivering, restlessness was in all homes. There were so many demands on the purse, prices were so high, necessities so dear, that their means all melted away, they knew not how. The prophet's appeal, amid their mysterious national troubles, had its effect. It ran thus: "Is it time for you, O ye, to dwell in your ceiled houses, and this house lieth waste?" They bethought themselves: they did again recognize that they had a mission in the world; they recognized that there was something higher for them to live for before the nations than for the meat that perisheth, and God was gracious.

Bags With Holes. But, my friends, is there not quite another application of the words? Is it only in times of distress that earnings are put into a bag with holes? Is there not one who should be well to do, but that he carries about, and seems to like, a purse of that make? Do you know anybody who, receiving at least as much as men who are always well off, says of himself—and others say it of him—that they cannot think how and where his money goes, or why he always seems to be badly off? Do you know the man of whom the old English phrase is true, that his money actually burns holes as it drops into his purse? Do you not say, that if that man would desist a little from yielding to each day's temptation as it comes, would consider even the text and nearest thing that is larger than self, would cease to dwell so wholly on the present, would turn but half an eye to the future, he would also cease to be so helpless and so hopeless. And is there not another man, whose purse is indeed, quite whole and all that is stored in it clings to it unspent—no waste, but no use? One might indeed say that there were no holes, for even the mouth of the purse seems to be sown up, so that nothing put into it returns. But that is all one as if it were put into a bag with holes. No creature is the happier or the better, and least of all the poor ungenerous fellow who counts himself rich because he has a hoard. My friends, brethren of this great society, the two giant evils against which king and prophet taught are your principles—they are thrift and brotherliness. These are the secrets of your vast growth and influence, the springs of your beneficent function in the body politic. There is a wisdom which teaches a man to rely on self; there is a higher wisdom which bids man rely on those who are like-minded with himself, but with equal force, bids the like-minded to rely on him. There is a prudence which provided against the evil day which may befall some, if not many, of his mates, and which helps to provide for their anxieties along with his own; to provide for those days and weeks when sickness saps the courage of the family, or the hour when these fail with the failing pulse and glazing eye of the father. The tone and temper of such men, we should say beforehand, would tend to be sweet and to be true—to be enriched with sagacity, sincerity, security. And, brethren, I am assured that the reality is not short of the expectation which might be so formed. I am assured by those who know of the practical wisdom of your counsels, and of the kindness and the brotherliness of your intercourse. As financial and statistical science has advanced, you have adopted its teaching, and the unpretending social spirit of your old device "Unitas, Benevolentia Concordia," has been more and more realized, whilst on a far greater scale the famous "Liberte, Egalite et Fraternite" were falsified, because for all their fair seeming, they had their root in cruel and ambitious politics. You have progressed and must progress, because you act on the fact that thrift is not only good for what it saves, but is the secret of advancing wages. The spend-

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